A CHRISTIAN DICTIONARY.

Opening the ſignification of the chiefe Words *diſperſed generally through Holy Scriptures of* the Old and New Teſtament, tending to increaſe Chriſtian knowledge.

Whereunto is annexed, a Particular Dictionary { For the REVELATION of S. *Iohn*. / For the CANTICLES or Song of *Salomon*. / For the Epiſtle to the HEBREWES.

The ſecond Edition,

Augmented by Addition of diuers thouſands of Words, Phraſes, and Significations, and by explication of Leuiticall Rites: Alſo, of moſt difficult and ambiguous ſpeeches, with farre more profitable Annotations then before.

By Tho. Wilſon, Miniſter of the Word at S. Georges in Canterbury.

Euery word of God is pure. Prou. 30, 5. / *Ye erre becauſe ye know not the Scripture.* Mat. 22, 19. / *Words are notes and markes of things.* Ariſtotle.

Galen. lib. 1. de Method. cap. 5. *Whoſoeuer is ignorant of words, ſhall neuer iudge well of things.*

¶ *Vbi plura aut diuerſa eiuſdem vocis ſignificata afferuntur, prima ſunt propria & genuina, cætera metaphorica.* Mercerus in Pagn.

Diſtinctio vocis ambiguæ, primum ſit in omni rerum conſideratione. Keckerman Syſtem. Log.

LONDON,
Printed by William Iaggard, dwelling in Barbican. 1616.

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TO THE RIGHT Honourable, the Lord VVOTTON, Baron of *Marleigh*, one of his *Maiesties Priuy Councell, Comptroller of* His house, and Lieutenant of Kent, his very good Lord: *Thomas Wilson*, wisheth *all happinesse in Christ, now, and hereafter, for euer.*

AMong all Sacred and Diuine Bookes, which teach that great Mystery of godlinesse (Right Honourable) there are none more Mysticall, then the *Canticles of Salomon* : *The Epistle to the Hebrewes* : and the *Apocalipse or Reuelation of Saint Iohn.* In the first of these three, wee are by a continuall Allegorie of Marriage, instructed in the most sweete and straight coniunction betweene Christ and his church. In the second vnder comparison with Types and Figures of the Law, we doe learne the perfection of Christs Priest-hood & Sacrifice, for ful reconciliation of all elect sinners with God. In the third (hauing as many mysteries as words) by dark prophetical phrases, we haue fully deciphered

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the condition of the Christian Church, till the returne of Christ her Husband; together with the certaine ruine both of Turkish and Popish Regiments, as most infest enemies to the spouse and truth of GOD. The explication of these portions of Sacred Writ, by an easie and familiar way of a Dictionary, I haue thought it my duty (humbly craving your Lordship so to interprete it) to Dedicate vnto you (my Right Hon. good Lord, to whom for many respects, especially for your gracious fauour to my meane selfe, and your great affection to the Diuine Truth, I holde my selfe much indebted) as I haue put forth a generall Register of Sacred words, with their significations, scattered throughout the whole Bible, vnder the Names of three right Reuerend persons, mine especiall Benefactors. If by my dimme candle there shall arise any Light, for the better vnderstanding of heauenly and holy Scriptures, let all Glorie be giuen to him who is the Father of Lights, from whose Light, wee all receiue Light; and vnto whose blessed guiding and protection, I commit your Honor, with your right honourable and vertuous Lady, and hopefull children. From mine house in Cant. Decemb. 1611.

Your Honors bounden Seruant,

and dutifull Chaplen,
Tho: Wilson.

TO THE RIGHT Reuerend Fathers in Chriſt,

my Lord Byſhops, of CARLILE *and of* WORCESTER: Alſo, to the Right Worſhipfull, Mr *Doctor* NEVILE, *Deane of* CHRIST-CHVRCH in Canterbury, THOMAS WILSON wiſheth *all Health and Happineſſe from* Chriſt our Lord.

RIght Reuerend, that which King Aſuerus *ſaide of* Mordecay, *when he found by reading in the Chronicles the great pleaſure he had done him, by diſcouery of a dangerous Treaſon againſt him*; What Honor and dignity (*ſaith he*) hath bene done to him for this? *The like* (*though not the ſame*) *may I ſay, concerning your Lordſhippes and Worſhip, vpon recording with my ſelfe, the many and great fauors which you haue done me from my youth, to this day: What duty and ſeruice* (*for I may not ſay, what Dignity and Honor*) *hath bene returned to you for all this? My Conſcience doth anſwere me with ſome checke as his Seruants anſwered their King*: There hath bene nothing done. *If vpon this anſwer, that* Heathen *man entred into ſome deliberation with himſelfe, how to Recompence* Mordecay, *my checke would proone a ſting in the end, if I ſhould alwayes ſuffer my ſelfe to forget your very great & moſt conſtant Good will and Beneficence. For one of you, to wit, my Lord of* Carlile, *was, vnder God, the Foundation of all the learning & preferment which I enioy, hauing cheriſhed me in his Colledge, whereof he was a moſt worthy Pronoſt and Gouernour, neglecting himſelfe and his, for the good of his houſe: and afterward, ſending me to the place where yet I abide, by*

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Gods goodnesse; and there haue bene, and still am much comforted thorough the great loue and care of that Reuerend and most courteous Dean of that Church, whereof I am a Member; the third, vouchsafing mee his louing respect, both long before and since he was aduanced to his first Sea. Entering into some deliberation what I might doe, not for dignifying you (albeit that were my part to do, were it in my power) but for deliuering my selfe from suspition and imputation of an ingratefull minde, I resolued to presume vpon your great and well approoued benignity and patience, to Dedicate to you, and vnder your three names (being for your place and painfulnesse, chiefe setters forth, and teachers of Christianity) to publish a great part of this my Christian Dictionarie, which vvith much and long labour, and not without some Fruite I hope, to the Godly Professors (for whose sake and good chiefly, I meant it) I am sure, with much gaine of knowledge, and increase of iudgement to my selfe, I haue at length (as I could) finished it. Vnto which, if your Honorable Lordships will affoord Patronage, Countenance, and gracious Aspect, I shall in such wise acquite some part of bounden duty towards you, as yet I will acknowledge my debt increased, by the addition of dignity vnto me, so to grace the poore, but painefull Worke, as it may haue shelter vnder your wings, against the carping Tongues of the enuious, who neither will put forth their strength to do good, nor yet will beare with others, which desire to imploy their Talents. Thus crauing pardon of my boldenesse, and submitting my selfe and endeuours to your fauorable acceptance, I commend you all three to him who is one in Essence, and three in persons, the blessed Trinity in vndiuidable Unity. Whose wisedome and power euer guide and defend you in earth, till his infinite goodnes & mercie, haue glorified you in heauen.

From my House in Canterbury, Anno Dom. 1611.

REVERENDIS Viris, D. Airaio, Reginensis *Collegij Præposito: Et D.* BANCROFTO Collegij Vniuersitatis Magistro; et vtriusque *Collegij Socijs omnibus & singulis*, Thomas Wilsonus, salutem in Domino *optat Sempiternam.*

CVM primum liber iste sub titulo Vocabularij Sacri, & patrocinio Honoratissimorum & Reuerendissimorum virorum in lucem editus esset, facilè perspexi quamplurimos eum auidè & perlibenter amplexos esse; quorum desiderio & spei licet satisfactum esse plenè intellexi, ego tamen mihi ipsi planè non satisfeci. Vidi enim post confectum opus, & plura, & maioris ponderis ac vsus vocabula desiderari, quàm à me obseruata, selecta, & impressa fuerant: adeo difficile est aliquod opus (grande præsertim) simul & incipere, et perficere. Dolorem quem ex manco et mutilo isto fœtu meo concepi, istud nonnihil leniebat, minuebatque, quòd idem egregiè doctis et pruden-

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dentibus viris (quibus ego me minima ex parte adæquandus sum) accidere solet, post studium & labores graues exantlatos, imperfecta opera, accessione & emendatione indigentia, in publicum proferre. Sic sunt humana omnia comparata, etiam quæ accuratissimè & politissimè digesta & exarata sunt, & humani nihil à me alienum puto. Æquum est itaq;, lectores beneuolos, quod Vrsis erga catulos, Scriptoribus erga liberos (Libros intelligo) concedere, vt quotidie fœtus lambendo, ad iustam maturitatem perducant. Hanc mihi libertatem assumpsi, Sacras paginas secundò inspexi, reuolui diligenter, multa antea prætermissa addidi, (non minus quàm tria aut quatuor verborum & phrasiũ millia) quæ fuerunt obscura explanaui, ambigua & dubia explicaui, spinosa & difficilia enodaui, digna obseruatione notaui, abstrusa elucidaui, nudè & breuiter dicta auxi; deniq; superflua & redundantia vt plurimum deleui. Quicquid autem est quod his nouis meis lucubrationibus huic operi accessit, vobis (viri venerandissimi, in quorũ Collegijs prima meorum studiorum fundamenta ipse ieci, & filium primogenitum post me idem facere inprimis cupio) amoris & gratitudinis ergô, dico, consecroque. Si hoc grati animi testimonium boni consulatis, id mihi valde gratum fore, sciatis velim. Valete.

Londini.

Vestræ sanitatis et dignitatis Studiosissimus,

THO: WILSON.

The Generall Preface,

To the Christian Reader.



THE end of Teaching, is to cause others to learne; and to learne, is to know things to bee, what they are. Now of things to be knowne, words are notes or markes, leading the minde to the comprehension of the things. It cannot bee then but a great hinderance to the vnderstanding of things, when words which betoken and signifie things are not vnderstood, and a great furtherance when they be vnderstood. Wherefore, as it is necessarie in Grammar Schooles, that children which learne French, Latine, or Greeke, haue their Dictionaries and Lexicons allowed them, to interprete such hard and strange words, by knowledge whereof, things to be learned become more easie; and their labours which haue composed such Bookes, are much to be commended: So I haue wondred, that of so many, worthy, learned, and godly Diuines, which are as willing for their loue to the good of ỹ Church as able for their sufficiency of gifts, not one, no not one (that I know) haue euer attempted to prouide our Christian scholler such a Christian Dictionary of wordes, as containe the secrets of our heauenly profession and Art. Many haue framed and set foorth Primers, and A. B. Cs. for beginners; I meane Catechismes, to enter them into the knowledge of God: but not any (as yet) haue set too their hands, to interprete in our Mother tongue (in Alphabet

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bet order) the cheefe words of our Science, which beeing very hard and darkefome, found in the eares of our weake Schollers, as Latine or Greeke wordes, as indeede many of them are deriued from theſe Languages: and this I haue eſteemed as no ſmall lette to hinder the profiting in knowledge of holy Scriptures amongſt the vulgar; becauſe, when in their reading or hearing Scriptures, they meete with ſuch principall wordes, as carry with them the Marrow and Pith of our holy Religion; they ſticke at them, as at an vnknowne language. *Mathias Flaccius Illyricus* (whom I did not looke vpon, nor vpon *Enchiridion Marlorati*, vntill I had well nye done this worke) hath worthily performed this in Latine, by whoſe helpe, it is eaſie for a Diuine to do ſome ſuch worke in engliſh: I, the vnmeeteſt and vnworthieſt of all my Brethren, not one of a thouſand, but the meaneſt of ten thouſand, haue attempted this enterpriſe, and performed a poore ſomething, ſufficient onely, to giue the more learned an occaſion to doo ſome more exacte thing in this kinde. Therefore for their better encouragement thus to do, (beſides the breach of the Ice vnto them,) I haue breefly ſet downe before them, the great and manifold profites that would ariſe out of ſuch a worke, being ſubſtantially done. Firſt of all, thy ſelfe being a Miniſter of the word, it will bring thee this fruite, that thou ſhalt teach with more facility, hauing ready and at hand, the true and right definition of things. Secondly, the diſtinguiſhing of wordes of diuers acceptions, lying alwaies by thee, will eaſe thee of ſome labour in ſearching, when thou art enforced by occaſion of the Text, to interpret ſuch words. Thirdly, the people committed to thy charge, being by meanes of ſuch a Booke, well acquainted with the cheefe words which containe any Doctrine, thou ſhalt not neede in the courſe of thy teaching, to be alwaies troubled with the opening of ſuch words; but preſuming vpon their knowledge, maieſt the more inſiſt and dwell in the preſſing and vrging the Doctrine and practiſe of the thinges ſo well vnderſtood before. Now as touching the hearers, their growth and proceeding in Chriſtianity, will be greater and more ſpeedy, by the helpe of ſuch a Dictionary; which hauing giuen light vnto them, to know the principall words of their Art, the matter of Doctrine contained in theſe words, and raiſed out of them, will be ſooner perceiued, and take better impreſsion. Againe, the right diſtinguiſhing of things, the one from the other, when the Nature and due bounds of euery word is declared, would proone ſome preſeruatiue againſt errors and hereſie, which commonly

monly arise vpon the ignorance of things, while they are shuffled confusedly together, one thing being taken for another; or some thing being taken to be that it is not. I could shew this in sundrie particulars, one instead of all: [*Iustification*] this word not rightly vnderstood, what errors hath it bred? whilst some take it to bee the making of our selues iust, by infusion of grace in the harts of ỹ elect. Others to bee nothing else, but a making of our actions to become iust and holy; whereas it is an absolution of a sinner from his guiltines, & pronouncing him righteous before God, when he beleeues in his sonne Christ Iesus. Lastly, it will prouoke Christians more willingly to reade Scriptures, when they haue at hand a Dictionary, to declare and expound such words as they vnderstand not. For, as men aduenture to cracke that Nut, whose kernell by cracking is to be obtained; so the Christian is much mooued to reade, when hee hath as it were, a cracker to get him the Kernell, that is, a Dictionary to giue him the sence of the words which he reades. To conclude, it may preuent scruples, which may arise in some conscience, through ignorance of words, and their true and fit meanings.

Now, a few Aduertisements will bee requisite to bee added about this my simple endeuour: First, my care was to put in no words, but such as were materiall, and of some moment and vse. Secondly, if either I haue left out some materiall words, or not giuen all the significations of those whereof I haue made choyse, or giuen more then they haue, or not set downe the significations for order, so precisely as would bee; let these faults (if any such be) be pardoned by thee, till they be supplyed by some more sufficient: for whom (as I haue saide) I do heerein but break the Ice. Yet hereof I would haue them take knowledge, that such significations as I giue, I finde them in the word; but if any word haue other or more, it is more then I finde. Thirdly, I would haue none to thinke, that my meaning were to giue an exact definition of euery thing (let him be thought verie wise and happie that can do this,) but some true and familiar explication or description of words to make things that be obscure, to become somwhat plainer to the ignorant. Fourthly, these explications which I do giue, may differ in tearmes from such explications, as yee shall finde in other mens writings of the same words. But I verily trust, that you shall finde for the most part, an agreement in substance of trueth. Moreouer, in citing Scriptures, I haue sometime noted such places wherein the worde which I do interprete is onely named; Some-

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time, the place where the interpretation is found with the word, and ſome places which onely haue the interpretation, and not the word. I cite few places, becauſe the light giuen to a word in one place, will cleare other places, where that word is vſed in the ſame ſence, which the aduiſed Reader ſhall diſcerne by the circumſtance of the place. Beſides, I haue put ſome Eccleſiaſticall words, which be not found in Scripture, in ſo many Sillables, yet are there for the matter, as [*Trinity*] and [*Sacrament*,] &c. Againe, ſometime ye ſhall finde the word, and ſometime the thing, and ſometime both opened. Finally, my requeſt is, that no Miniſter do by this Booke hinder his owne ſearching, it being intended to be a meane rather to whet his diligence to ſearch more narrowly: nor any hearer vſe it to contention, but to edification; not for matter of idle diſpute, but for needfull direction. And if I be longer in the explanation of ſome words, then the nature of a Dictionary will beare, or do open ſome wordes, which (to ſome) may ſeeme needleſſe, impute it either vnto the weightineſſe of the things, which being darke and important, neede opening; or vnto the dulneſſe of common capacities, which ſee little in Diuine matters; or if ye will, to want of dexterity in my ſelfe, who haue beene but of late acquainted with this Trade. Thus intreating thee (courteous Reader) to haue conſideration of my weakneſſe, and of the newneſſe and ſtrangeneſſe of the worke, fauourably to pardon wants, which in ſuch a Forreſt of words and things cannot but be many, I commend thee vnto the mercifull goodneſſe and protection of the Almighty.

Thine to do thee good,

Tho: Wilſon.

A short Aduertisement touching the commodity of this Booke, & the things performed in it.

COurteous Reader, albeit in my generall Preface, and particular Rules, I haue somewhat discouered both my purpose and the profit of this new vnwoonted worke; yet for thy better encouragement to bestow the cost in buying, and paines in reading, I haue here distinctly and seuerally gathered the maine and manifold vses, whereunto this Booke may serue, if it be rightly vsed and not abused, as euery Booke (euen the best) may be, and are.

1 This second Edition is but little increased eyther in bulke or price, notwithstanding the many and manifold additions; impute that to the paring away of superfluities by the Author, and to the Printers prouidence and care. Take notice also, that in this latter edition I doe much follow the last translation of the Bible; & that the word [signifieth] is left out, and must bee vnderstood with euery worde which is expounded.

2 The most words of holy Scripture, both main & mean, both proper and borrowed; are heere plainly, and with few words expounded and opened, to helpe the Minister to interpret, and the hearers to vnderstand the Scriptures.

3 The sundry and diuers acceprions and scattered sences of one and the same word, are noted and gathered vnder one view, with fit places of Scripture, agreeing to the diuersities of the sence.

4 Where any word is by the holy Ghost drawne from his proper sence, to an improper and figuratiue signification, there ye haue the name of that Trope or Figure, set downe vnder that word, whether it be **Metaphor** or **Metonimy, Irony, Synecdoche**, or some other; by which means, the reason of pulling many words from the Primitiue signification to a secondary, may appeare.

5 Besides single words, this Booke interpreteth verie many

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ny double words, compounded of a Nowne & an Adiectiue or Epithite. Also sundry Scripture phrases be expounded.

6 In setting downe the meaning of the wordes, this Dictionary doth very often point at some wholesom Doctrine, and sometime expresseth it.

7 All the words of Foundation (as I verily trust) which containe the sure grounds of our Faith and Religion, are heere comprehended.

8 Heere be giuen the definitions of the capitall and chiefe matters, with due proofes of scripture, to confirm euery part of the definition, the better to expresse the nature of things.

9 You shall finde not a few Theologicall distinctions and diuisions, the better to distinguish one thing from another.

10 Not onely words which beare difference between Protestants and Papists, are written downe and cleared in this Booke, but also there is a taste giuen of the ods and difference it selfe, in most points of controuersie betweene vs & them, for the information of such as haue lesse profited, in discerning the differences.

11 There be three thousand texts of Scripture (at the least) declared and made plaine, to the vnderstanding of the simplest.

12 Vnto such words as bee hard or waighty, I haue sometimes added for fuller edification, short and easie obseruations, vnder this word [Note] being set in the Margent.

13 Lastly, this is not the least fruit that may come of this Dictionary, to the studious and well-minded Christian, that it may cause him more narrowly to search and examine what signification euery word of Scripture may beare; for out of mine owne experience I may truly speake it, that since I took this Booke in hand, it hath caused me a great deale more thoroughly to marke the Scriptures, the sweete proportion and large compasse whereof, I know much better then euer I did.

The Iudgement which a Godly Reuerend man (a Doctor of Diuinity) gaue of this Booke, in a Letter of his to the Author, after he had ſeene ſome part of it.

MY leyſure would not ſuffer mee to reade ſo much of your Dictionary, as I wiſh I had: but that I haue peruſed, giueth me ſuch good liking of it, that I aſſure you, I do take it to be a verie profitable worke, both in regarde of the eaſy Method and order of finding out ſuch matters as are therin contained; as alſo for the ſound expoſition of ſuch VVordes and Phraſes as you ſet downe: beſides the manifold varietie of things, which a man ſhall ſee in a Synopſis layde before his eyes. Of all which, the faithfull Reader (eſpecially the Preacher of the word) ſhall make ſingular vſe. I muſt therefore giue my beſt approbation to this worke of yours, as to other your godly labors in this kind: & when it ſhall be finiſhed, I ſhall be glad to vſe the benefit of it, and will aduiſe ſuch as I am acquainted with, to do the like. Fare ye well.

Your Friend *R.C.*

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WHoſoeuer doth but caſt his eye ouer any part of this VVorke, muſt confeſſe it to bee both painfull and ingenious: And (which addeth much to the cõmendation of it,) this addeth not to any that went before. It is farre more eaſie to adde, then to inuent: and for ought that I know, the Author doth not builde vpon anie other mans Foundation in this kinde. But that which crowneth this, and all ſuch Chriſtian endeuours, is, the ſubiect whereabout it doth conuerſe. For though it bee a Dictionary interpreting words and phraſes, yet is it a diuine Dictionary, teaching the Language of the holye Ghoſt in our own Natiue tongue; which if a man could once attaine to ſpeake naturally and kindly, hee would be more powerfully eloquent, then if hee ſpake with the tongues of men and Angels.

Roger Fenton.

To the Christian Reader, studious of the Scriptures.



IT is the Custome of worldly men, so sure to lay vp their earthly Treasure, as there is no comming to it without a Key, because it is kept vnder locke, or lockes rather. Thus it fareth with the Heauenly neuer-withering Treasure, which being (as it were) lockt vp from all men (as they bee the sons of Adam) *cannot be enioyed of them, without the helpe of a double Key. One is meerely Spirituall, and principally holde and kept in his hand, which hath the Keyes of the house of* Dauid, *to open the wits and vnderstanding of such as be blinde by Nature. Luke 24,45. and still more and more to illuminate such as bee already taught of God. Psalm 119,18. The other is so Spirituall, as also it is Ministeriall; to wit, the Interpretation of Scriptures, eyther by vocall preaching, or by sound writing of such Scribes as bee skilfull to open the word of the Kingdome. The former Key, thy humble faithfull prayers must prouide, beseeching God thy Father most instantly, in the name of his Sonne, to open thine eyes to make thee able to see the wonders of his Law. The latter (as from many other Diuine Lock-smiths) so from this Author is ministred to thee in this present Booke; full of labour, and very lightsome. What remaineth, but that as a naturall man would be glad of a Key, to open the Locke where much Gold and Siluer is stored vp: so thou shouldst ioyfully embrace this worke, which leadeth thee to a Treasure, more to be desired then Gold: yea, then much fine Gold?*

Farewell. Charles Euars.

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A Friendly Counsell to the *Christian Reader, touching the vse* and benefit of this Booke.

WOuldst thou as all Gods children would, conceiue and vnderstand
What thou doest reade in holy Writ, as God doth thee command?
Iohn 5. 39. Wouldst thou attaine true sence of words, and matter in them hid,
Matth. 22, 29. What meaning each word doth containe, from error to be rid?
Dost thou delight to haue insight into the Sacred Treasure
Of Christs riches, and with thy fill therein to take thy pleasure?
Then reade this worke, which painfull hand hath wrought to ease thy paine,
That in reading Gods holy Word, thou mayst reape greater gaine.
Our English tongue, from many tongues a match and smacke hath taken:
As Englishmen from forraigne men, their Coats and Sutes haue shapen.
Some words from French, and some from Greeke, moe from the Latines flow.
Some new, some olde; some darke, some plaine; some hard & strange to know.
Some, to some place do giue great light; some darken much some Text;
Some generall in the first place, some speciall in the next.
Some properly sound in this clawse, improperly in that,
What some words sound thou knowst right well; som sound thou knowst not what.
So, oftimes thou leau'st off to reade and search the holy Scriptures,
Because thou vnderstandst not words which hide their heauenly Treasures.
But lay this Booke on thy left hand, and Bible on thy right;
Col. 1, 10. When doubt ariseth from a word, on Booke straight cast thy sight.
Iohn 13, 17. and 17, 3. It will soone helpe to cleare thy doubts, and make plaine Text to thee,
That thou shalt know what God doth meane, and well his counsell see:
So shalt thou reade, and in reading increase thy knowledge dayly,
And knowledge of our God and Christ, with practice, makes men happy.

R. Rauen.

To the Friendly Reader.

IT is a ſpecial duty of a good Teacher, to know and deliuer the ſound and fit ſence of the places and texts of Scriptures; and of euery good hearer to looke after the ſame, how to vnderſtand rightly what he heareth and readeth. In this behalfe, how much the Church of God is beholding to that learned iudicious Writer M. *Caluin*, all that are learned do well know, and willingly confeſſe: For when hee meetes with a place, wherein he ſeeth men haue made ſcruple, hee doth in the end (after ſome ſifting of the matter) ſtrike the naile full on the head, with his reſolute *Senſus eſt*, This is the ſence or meaning of the place. And ſurely, we ought thankfully to receiue what heere this Author (though in manie other reſpects, and in this alſo, farre inferiour to *Caluin*, out of vvhom he vvill acknowledge to haue ſuckt his beſt knovvledge) painfully and freely offereth vnto vs, vvho herein imitateth M. *Caluin*. For, as the one beares out the meaning of a ſentence, ſo this preſent Writer, labours to preſſe and dravv out the kernell, vvhich lyes hid and vvrapt in ſome obſcure & doubtful vvords. Finally, in humbleneſſe of heart, apply thy ſelfe to profit by this and other ſuch profitable Bookes as are framed to the edification of the godly Chriſtians, in their moſt holy Faith. Farevvell.

Thine in Chriſt. *I. S.*

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To the Christian Reader.

ALthough words be the significations of things, yet as Aug. de doct. Christ lib. 4. and cap. 11. *sayth very well: It is a note of the best & wisest men,* In verbis, verum amare, non verba, quid enim prodest clauis aurea si aperire quod volumus non potest? Aut quid obest lignea, si hoc potest, &c. *In words, to loue the truth more then words; For what auayleth a Key of Gold, if it cannot open the treasure that we would faine enioy? Or what hindereth a Key of Wood, if it can open it, &c.* Lewes Viues *hath fitly obserued out of* Aug. de ciuit. dei lib. 13. cap. 24. Quanti sit momenti ad omnes artes disciplinasque intelligendas vera & germana vocabulorum cognitio. *The true & proper signification and knowledge of words, is a matter of great moment and consequence to the vnderstanding of all Arts. It is very fit therefore (good Reader) thou should'st imitate the wise Traueller; he will bee carefull to attaine to as much skill as may be, in the languages of all those parts and Countries through which he is to passe, that hee may with the fewer inconueniences be interrupted in the way, and with greater expedition may run his intended race & iourney; so thou, in thine intended iourney to* Canaan, *if thou be ignorant of the Language, Customs, words, Phrases, Meanings, & Orders of the place and Country, wilt meete with a world of inconueniences to interrupt thine intention, and discourage thee in thy course, so as thou wilt eyther leaue off, or very faintly & vncomfortably go forward. For as the same* Augustine *saith againe very truly,* Nam aut ignotum verbum facit hærere lectorem, aut ignota locutio; *Eyther an vnknowne word causeth the Reader to sticke, or an vnknowne phrase and manner of speaking. Vse therefore this booke, which God hath affoorded for thy good, and for thy guide, reade it diligently, and be much conuersant therein, and it will be a faithfull guide & Interpreter vnto thee: it will bring thee acquainted with the language, phrase and Customes of* Canaan; *it will open vnto thee the hidden treasures of heauenly wisedome, and it will tell thee in plaine* English *& easie termes the minde and meaning of thy good God towards thee. Entertain it kindly, and take it vp vnto thee, as that Noble* Eunuch *did his guide* Philip, Acts 8, 31. 39. *and it will make thee (as he did) go thy iourney with ioy and chearfulnesse. As the Seamen and Marriners in their Voyages, be carefull to bring* ὀρθὸν τὸν νᾶυν, *so be thou in thine is carefull to bring* ὀρθὸν τὸν νᾶυν, *an vpright and sincere minde, & I doubt not but thou shalt finde it* κατὰ νᾶυν, *euen according to thy hearts Desire, & [illegible] to thine expectation.* Farewell.

B. S.



Vrteous Reader, thou art much bound to bleſſe God, for the great plentie and abundance of excellent Bookes, which by the hands of his painefull and godlie ſeruants he hath afforded thee, as helps and furtherances to bring thee to the ſound knowledge add right vnderſtanding of his ſacred word: But among them all in my iudgement, there is no one in our natiue tongue, that doeth more oblige thee to true thankefulneſſe, then the Booke thou now beholdeſt, in regard of the great neceſſity & manifold vſe of the ſame; as alſo the exceeding rich profite and benefite, which by Gods bleſsing (if thou make the right vſe of it) thou mayſt reape thereby. For beſide the multiplicity and great varietie of wholeſome matter, which thou ſhalt finde ſcattered through the whol work, heere thou haſt moſt of the darke words and phraſes contained in the Scripture, in Alphabeticall order, plainly, briefely (yet fully) and ſoundly vnfolded; and in moſt places, the corrupt gloſſes of the Papiſts vpon them, compendiouſly diſcouered and confuted. Heere thou mayſt at one view, ſee the diuers acceptations and ſignifications of words, with the Figures and Tropes denoted, in w the Scripture vſeth them. By this Booke, thou ſhalt be made able to diſtinguiſh of words, which in Scripture are ambiguous, to explaine words and phraſes obſcure, and eaſily to vnderſtand ſuch as be hard and vnknowne. By this Booke, if thou be a Miniſter, thou ſhalt become *Bonus Textuarius* (for what is that but to bee able to giue the true meaning and genuine ſence of the ſcripture?) and *Bonus Textuarius eſt bonus Theologus*. This Booke will make thee a more profitable Teacher: for *qui bene diſtinguit, bene docet*. By this Booke (whoſoeuer thou bee) thou ſhalt bee fortified to ſhield thy ſelfe, and haply others too, from error; as alſo to ſee when others do erre, and to draw them out of error, for errour ſprings from ignorance, that is, from miſvnderſtanding the ſcripture. Mat. 22, 29. By this thou ſhalt be made skilful, to diſcern the

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voyce of thy Shepherd Christ Iesus, from the voice of a stranger. Iohn 10,3,5. In a word, by this Booke in short space, and with no great labour, thou maiest plentifully abound in all heauenly wisedome and knowledge. So that, as one saith of *Cicero*, *Sciat se multum profeciſſe, cui Cicero vnice placet*: In like manner it may more truly be affirmed of this Booke, Whosoeuer he be that delighteth much in it, shall thereby gaine infinite benefit. The Author hath bene pleased to entitle this Booke, *A Christian Dictionary*: and so it is, for it interprets words. But it may also bee worthily called, *The Key of the Treasures hid in holy Scripture, The enemy of Ignorance, The high and ready path to Knowledge, The Discloser of Gods holye secrets, A Light for Ministers, whereat they may borrow Light, A Lanthorn for the people, to direct them in the Light*: And to be short, The way to make all the Lords people to prophesie, as *Moses* wished. Then Gentle Reader, bee not without it, let it be continually by thee, yet buy it not for nouelty, because it is the first of this kind ỳ euer saw the light, but for the vnvalewable worth of it. *Sit tibi charus, non quia rarus, ſed amatus quod amabilis; i. amari dignus. Seneca* saith, *Noua, quamuis non magna, miramur.* That wee make much of new things though they be not great. Loe, in this Booke they both meete together, heere is newnesse, and heere is goodnesse. This worke is new, and it is precious, how then should it not much inamor thee?

Omne tulit punctum qui miſcuit vtile dulci.

I. B.

1. Significations.
2. Definitions.
3. Distinctions.

4. Controuersal words.

5. Fundamentall.

6. Ecclesiasticall.

Required vnto right vse of al
1. Thankfulnesse.
2. Humility.
3. Prayer.

The Epitome and Anatomy of this Booke, abridged and vnbowelled.

AS Starres from Heauen much Light afford,
So do the words we finde in Word:
But Starres shine not till they appeare,
Nor words do teach, till sence we heare.
Then reade this Booke, that thou mayst spy
Gods minde; thy minde to rectifie.
The signes of things it maketh bare,
The things themselues it doth declare;
Yea thing from thing it seuereth plaine,
That better knowledge thou mayst gaine.
What oddes twixt truth and error is,
It sheweth eke: attend to this.
The words which Fundamentall *bee,*
Are all in Table placst for thee.
Eke words, whose matter Scriptures cleare,
Yet Words themselues do not appeare.
Praise God; apply thy minde to know
All Words of his, both high & low:
With humble heart this Booke admit,
And pray for grace to thriue by it.

The Dictionary to the Readers.

VNkend, vnkst, (saith Prouerbe olde)
Lone springs from knowledge, thus we hold:
To Christian world vnknowne am I,
Once knowne, you will not passe me by:
Though Booke of words my Title be,
Yet nought but matter found in me.

The Authors Reply.

FEare not; who loues the word of Grace,
Thee louingly he will imbrace.

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Ad Beneuolum, pium, & Literatum Lectorem.

SAcra cupis (Dilecte Deo) mysteria Christi
rectius & melius noscere? Sume Librum,
Hunc tibi sume librum, Cœli namq; abdita pandit,
& res, & voces ordine quasq; locat.
Hic facilè inuenias multo sine, multa, labore,
quæ te, quæq; pios posse leuare scio.
Sed caue, non segnem reddat, reddat magè promptum
ad disquirendum quæ liber iste tacet.
Sus si fortè gregis ductor, bene consule, nostris
vtere, si nescis tu meliora; precor.
Sin meliora feras, nostris atq; addere cœptis
si uvat; & multis, & mihi grata feres.

T. W.

Distichon.

SI bona, quæ noua, dulcia quæ succincta futura:
hîc nouitas, bonitas, est simul hîc breuitas.

Aliud.

AN te simplicitas moueat, vel lucidus ordo?
aut charus liber hic, vel tibi nullus erit.

A Preface before the Table.



Entle Reader, in this vaſt Ocean, and large Forreſt of words contained in this Dictionary, I doe finde that there bee three ſorts moſt materiall; whereof I deſire that thou ſhouldeſt take more eſpeciall notice and knowledge, as being of more worth and waight. The firſt I call an Eccleſiaſticall word, which being tranſlated from common vſe of ſpeech, is by the Church appropriated to ſignifie holy and diuine things. A word of this kinde, though it be not in the Scripture for Letters & Syllables: yet is to be found there for matter and ſubſtance; as Trinity, &c. Sacrament, Indifferent, Satisfaction, Merit, &c.

A word of the ſecond ranke, I do terme *Polemicall*; becauſe it pertaines to Controuerſie, and hath in it a ground of difference betweene the true Chriſtian, which thinketh, ſpeaketh, and writeth Orthodoxally and ſoundly; and others, which loue and embrace errors, in fauour whereof they wreſt and peruert the pure words of Scripture: as [Iuſtification, Aſſurance of Faith, Hope of Glory, Concupiſcence, Antichriſt, &c.]

A word of the third ſort, is called *Fundamentall*, of which kinde, I do take ſuch words to be, as do containe in them things, which being denied, Religion it ſelfe is ouerthrowne: euen as an houſe is ouerturned, by taking away the foundation or ground-worke whereupon it ſtands; as [Grace, Faith, God, Chriſt, &c.] for the deſcerning of theſe words from other, I iudge this to be a neceſſary rule.

A word containing in it any thing, which being denied, eyther God himſelfe, any perſon of the God-head, the decrees of God, his properties, his workes of creation and prouidence, his word of Law and Goſpell: or Chriſt Ieſus the Mediator, his Perſon, Natures,

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Natures, Offices, Benefits, Church, and people be denied, either directly, or by necessary and immediate consequence. Any such word is *Fundamentall*, for that must needs be the foundation of an house, which being removed, it cannot but fall. Of this Nature be the wordes, vpon deniall whereof, followes the ruine of the whole Fabricke of Religion.

Of these three kinds of words, I haue heere drawne a Table after the order of the Alphabet, setting a Starre * before an Ecclesiasticall worde, to know it by. I haue prefixed this Syllable [*Con*] aboue a Polemicall word, and haue placed an [*F*] ouer the head of a Fundamentall word. Where it happeneth, that anie one word is both an Ecclesiastical, and a word of Controuersie, I haue written vpon the top of it, both a Star, and this Syllable [*Con.*] Also, you shall find this syllable [*Con*] and an [*F*] ouer euery worde, which is both Polemicall, and a word of Foundation.

Moreouer, whereas I haue with the explication of words, sometimes ioyned the definition of the thing expressed by such a word, ye shall finde this syllable [*Def.*] put vnder the foot of such a word. And those words in this Table that do admit distinctions, they are noted out by this syllable [*Dist.*] directly put vnder the word.

Finally, if in the draught either of this Table, or of this whole Dictionary, I haue failed in any thing (as no doubt but I haue, being but a man, and therefore subiect to errour; from which no Booke is priuiledged saue the Booke of Bookes) I do earnestly intreate thee to couer my slips by loue, either amending them, or admonishing me of them: doing vnto mee, as in the like case thy selfe wouldest be done vnto: euer remembring, that it is much easier to dislike, then to do the like. The former will cost thee nothing, but the latter trust me, will cost thee paines, vnto sweate & wearinesse, if thou wilt but endeuour to do what I haue done before thee, or what I haue left vndone for thee or some other to do. Farewell.

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A Christian Dictionarie,

opening the signification of the *chiefe Words, dispersed generally thorough* Holy Scriptures.

(:***:)

ABba.] Father; Thus Christ expounds it, Mark. 14, 36. & *Paul*, Rom. 8, 15. *To cry Abba Father*: the doubling of the word, ioyning to the Syriacke [*Abba*] the Greeke word πατὴρ, seruing to teach, that God is not GOD of the Iewes onely, but of the Gentiles also, and will bee called vpon in all Languages, requiring of his people a strong cõfidence in his fatherly goodnesse through Christ.

Note. The repetition of the same word (in sense) serueth to stirre and expresse the vehemencie which is in feruent praier. *Gal.* 4, 6. Psal. 22. 1. *My God, my God.* Matth. 25, 11. *Lord, Lord open &c.* Dan. 9, 19.

Hebrew & Syriack words, as *Abba, Saboth, Hosanna, Haleluiah*, &c. and sundry more, are retained as familiarly knowen to the Christians, whose faith is deriued from the *Iewes*, so the words also. Also Note, that these strange words, were not vsed of Superstition, as though more holinesse were in the words; as Romanists may seem for that end to commend the vse of a strange tongue in

their seruice.

[To Abhorre.] To haue a thing in vtter detestation and loathing, Esay 1,13. *I Abhorre your Saboths and New Moones.* Iob 42, 6. *I Abhorre my selfe.* Sometimes abhorring signifies loathing in shew and profession onely, and not in truth: as Rom. 2,22. *Thou Abhorrest Idols*, that is, seemest to detest them.

Leu.26,11. Deut.23,7. and 32,19. 1 Sa. 1,17. Iob. 42,2. Amos 5,10 Rom.12,9.

[Abhomination.] Some accursed spirituall filthynesse, which deserus to be fled from and abhorred of all men, as ominous, fearfull, and vnhappy, Deut. 22, 5. *The man that weareth Womans apparell, & the woman that puts on mans rayment, both are Abhomination vnto the Lorde.* Prou.12,22. *The lying lips are Abhomination vnto the Lord*, Math. 24,15. And often in Moses and the Prophets. See Deut.25,26.

2. Some thing, which for the vncleanesse sake might not be eaten or touched, Leuit.11, 10, 11.

[Abhomination of Desolation.] That, which al good men detest and holde accursed, by reason of the shameful & foule filthynesse of it, deseruing and bringing desolation. And this is meant (as some doe thinke) of the Idolles which the *Romaynes* not long after Christ his Ascention, set vp in the Temple at *Ierusalem*, whereupon followed desolation, that is; the laying waste and downfall of the Temple, Citty, and Nation of the Iewes: this is the abhomination of desolation fore-spoken of by *Daniel*, 9,27. and after spoken of by *Mathew* 24, 15. But Maister *Iunius* (not without great apparance of reason) interpreteth [*Abhomination*] of the Army of the *Romans*, which consisted of abhominable men, to wit, Infidels, who brought desolation vpon Temple, Citty, and people.

a Desolation by Iherusalem abhominable men

[To Abide in Christ.] To continue and remain in Christ by a liuely faith, without falling from it by security, pride, or prophanenesse. This perseuerance is wrought by the spirit of Christ, through the holie ministery, not without the endeuours of the faithfull, Iohn 15,4,5,6.

See Luke 21,20. which expounds Mathew & Marke.

[Ability.] Aptnes & strength of wit and memory to comprehend and retaine Sciences, beside a great towardnesse, and withall industrious and vigorous bodies and mindes, Dan. 1, 4. *And such as had ability.*

[To Abrogate.] To make void, or frustrate, to lay away as of no vse and fruite, or to no end. Thus grace is saide to bee Abrogate, when righteousnes is sought by the workes of the Law; for then the grace of god in giuing Christ to death, to merite righteousnesse for beleeuers

leeuers in him, were made vain and of no effect, Gal. 2, 21. Also thus the Law is saide to bee abrogate, Eph. 2, 15. See how in the word [Law.]

[**Absence, referred to God.**] His with-holding some signe of his fauour, or the sending some Iudgement. For as touching his essence and power, hee is neuer absent from his Cretures *Psalm. 77, 7. Will the Lord absent himselfe for euer?* Hence come those phrases in the Psalmes & elsewhere, of hiding his face, turning his backe, departing, returning, and such like.

[**To Abstaine from.**] To separate, or estrange, and turn our mind from a thing, with an hatred of it. 1. *Pet. 2. 11. Abstaine from fleshly lusts*, that is, crucifie the wicked desires of corrupt Nature.

[**From Aboue, or aboue.**] That which is from heauen. *Acts 2, 19. Esay 6. 11.*

2. That which is excellent, and of great account, also heauenly and spirituall. *Gal. 4. 26. Ierusalem which is from aboue.*

3 Things which belong to the heauenly life. *Col. 3. 1. Seeke things which be aboue.*

[**Aboue all.**] One, who hath the chiefe authority and rule ouer the Church. *Eph. 4. 6. Which is aboue all. Iohn 3. 31.*

[**Abundance of the heart.**] An heart abounding and stored with things good or euill. *Mat. 12, 24. Of the abundance of the heart, the mouth speaketh.*

[**Abundance.**] The plentifull conuersion of the Iews toward the end of the world. Also the encrease of most excellent grace in them after this generall conuersion, Rom. 11, 12. *What shall their Abundance be?*

[**To abound.**] To know and feele the force of a thing aboundantly and plentifully. *Ro. 5. 20. Where sin aboundeth.*

[**To Accept vs.**] To receiue vnto fauour, and to bee well pleased with our persons, being before through sin estranged from God. *Eph. 1. 6. He hath accepted vs freely in his beloued:* this is the acceptation of our persons.

2 To approue graciously our vnperfect and spotted workes, by the free forgiuenes through Christ, of those wants and falts which stick vnto them. *Gen. 4, 7 1 Pet. 2. 5. Psa. 51. 19. Then thou shalt accept our Sacrifice, &c.* This is the acceptation of our workes.

The word which is translated [accepted] in that place of *Gen. 4, 7*, being of diuers significations in the Hebrue tongue, hath caused that diuers haue diuersly rendred it: some do English it [lifting vp,] either of *Caines* countenance and conscience which were cast downe, or of honouring his Sacrifice. Others, translate it [remitted] as

Hierom: and *Chalde Paraphrast* expounded it, of free forgiuenesse of sinnes vpon his repentance. Others English it by [receiue,] to wit; a reward and recompence of his amendement, as the old Translation readeth it. And lastly, by others it is interpreted by accepting, meaning to become gracious and gratefull to God, as *Abels* Sacrifice was, so he did beleeue as *Abel* did; as *Calvine* & *Paraus*, and most Interpreters do translate. Howsoeuer the summe is this, that good workes which proceede from true beleefe, and a pure conscience by forgiuenesse of faults please God, and with his fauor haue a blessing and free reward giuen to them.

[Abraham.] And figured Christ in the sacrificing of his son (in full purpose) for a whole burnt offering, Genes. 22,2,9, 10,11,12. which did liuely expresse the deliuering vppe his onely sonne by God, as a sacrifice for our sinnes, and raysed for our Iustification, that hee might bee Lord both of dead and liuing. Compare these places, Gen. 22. with Heb. 11,19. Iohn 3,16. 1 Iohn 4,19.

[Acception of person, or Respect of persons.] Respect or fauour, giuen to one before another for some outward quality, as of Nation, Riches, Kindred, Honour, Friendship, and such like, *Acts* 10,34. *God is no accepter of persons, for in euerie Nation, he that feareth GOD is accepted*, Rom. 2,11. There is then no cause why any should deny the eternall election of God, depending vpon his own good pleasure alone, as the mooving cause, least hee bee counted an Accepter of persons.

[Accesse] A drawing toward or comming neerer, not of our owne accorde, but being of God brought freely to this dignity, Rom. 5,2. *We haue accesse vnto this grace*, &c. that is, wee may approch into his gracious presence, being now reconciled to God, hauing our sinnes forgiuen vnto vs, thorough Christ, apprehended and laide hold on euen by Faith, Ephes. 2,18.

[To Acknowledge.] To take knowledge of Gods worde, to rule our selues by it; also of his prouidence, what it is that he doth to vs either in anger or in mercy, Prou. 3,6. *In all thy waies acknowledge God.*

2. To ioyne and ad knowledge vnto knowledge, or to encrease our knowledge, when we know a truth more certainly and clearely then wee were wont to do, Luke 1,4. *That thou mayst acknowledge*, &c. Tit. 1,1.

3. Openly and frankely to vtter & shew forth our known sinnes,

sinnes, or Gods owne perfections, 1 Iohn 1,6. *If wee acknowledge our sinnes.* Psal. 32,5. *Then I acknowledged my sins vnto thee &c.*

4. To take others for such as they are, louing them, and hauing them in due accompt. 1 Thes. 5,12. *Acknowledge them that admonish you, and haue them in singular loue for their Worke.* Note this generally, that wordes of knowledge doe manie times comprehend affections in them.

Note.

[According to the promise of life.] To declare to men that promise of eternall life, made of God in Christ, 2 Tim. 2,1. it noteth the finall cause.

[According to God.] With God, or hauing God going before vs, Iohn 3,21. *That they are wrought according to God,* according to his wil in his word, which must go before vs in doing duties, as a guide or a Lantherne.

[One Accord.] Agreement or consent of hearts, Phil. 2, 2. *Of one accord.* Acts 4,32. that is, of one iudgement and will.

[To Accuse.] To lay an euil or fault to ones charge: this is done either truly or falsely; secretly or openly. Iohn 8, 10. *Woman where are thine accusers?* Acts 24,13, 19. Men Accuse God, one man accuseth another, and Sathan accuseth the Brethrē; also our own thoghts do accuse vs, Reuel, 12. Rom. 2,15.

[Accursed.] Separate from all humane vse, and appointed to temporall destruction, Iosh. 6,20,21. *Keepe ye from the accursed thing.*

2. Separate from Christ, & appointed to eternall destruction, Gal. 1.9. *Let him be accursed.* Rom. 9,3. *I would be accursed or (separate from Christ) for my Kinsmen.* In these words only *Paul* maketh no such prayer or wish, that hee might perish, (for this had bene vnlawfull & vaine too, both against the constant purpose of GOD, and his owne assuraunce testified, Ro. 8,38,39. Neither was *Paul* bound to loue the Iewes saluation more then Christ and his grace) but by this manner of speech being conditionall, hee bewrayes his deepe affection for the Iewes his Kinsmen, in that (if it could haue bene) he was ready to haue redeemed their eternall destruction with his owne.

3. Execrable, 1 Cor, 12, 3.

A. D.

[Adam.] Either the first man so called, beeing great parent, root and head of all mankinde, deriuing into them as his branches and members, sinne and death, Rom. 5,12, 13, &c. a body with life, sense, motion, sub-

iect to naturall operations and affections, 1 Cor. 15,45. or elſe Chriſt Ieſus the roote, head, and beginning of all the elect, and beleeuers vnto whom he conueyeth in this life, his righteouſnes by imputation, and his Spirit or grace by infuſion, and in the life to come, perfect glory both to ſoule & body, which by his quickning Spirit he cauſeth to be ſpirituall, and moſt glorious, free from all naturall infirmities, affections and actions, and filled with immortality and bliſſe, Ro. 5, 14, 15, &c. 1 Cor. 15,45,46 47.

As in the firſt Adam, mankinde was made: ſo in the latter Adam it was reſtored: the Elect came from Chriſt by regeneration, as all men frō Adam by generation

The former *Adam* is called firſt *Adam*, and Chriſt the laſt *Adam*, becauſe the former was a type of the latter, in the forenamed reſpects, Rom. 5, 14. Alſo he was formed of clay, touching his body, before Chriſt as concerning the fleſh, was borne of the virgin. Hence it is that the natural man being before the ſpiritual man, therfore the Saints haue firſt natural bodies in this life, and afterwards at the reſurrection, they ſhall haue ſpirituall bodies full of glory, and wholy ruled & moued by the Spirite, not by the ſoule as now they be. For Nature in all thinges proceedeth from the leſſe perfect to the more perfect; but the naturall body is more vnperfect then is the ſpirituall, therefore the natural body wel fitteth this preſent life, and the ſpirituall will beſeem the future perfection in a life which is heauenly, 1 Cor. 15,46. *Adam* by notation of the worde, is red Earth; and it is a name either proper, as Gen 2,7,17, 19,20,22,23. or appellatiue, as Gen. 2,16. and Gen. 5,2. noting ſomtime the whole humane kinde, and ſometime that particular man ſo called. *Note.*

[Adde.] To put vnto, Reu. 22.18. *If any man ſhall adde to theſe thinges in this Booke, &c.* Prou. 30, 6. *Put nothing to his word*, Deut. 12,32. Men adde to the word of God, when they put ſomething to the ſeruice of God, which he hath not commanded for his Seruice: or doe make that to be ſcripture which is not Scripture, putting to it ſomewhat which is falſe, or taking from it ſome-what which is true. Thus do the Romaniſts, as a man halfe blinde, may ſee.

2. To caſt in ſomething as a ſurpluſage & ouerplus, Math. 6,33. *All other thinges ſhall be added or miniſtred vnto you.*

3. To inflict ſome heauie iudgement, or to plague one with the increaſe of wrath, Reuel. 22, 10. *I will adde vnto him all the plagues, &c.*

[To adde nothing to one.] Not to afford any the leſt thing vnto that which *Paul* had already learned from Chriſt by immediate and extraordinarie enlightning, Gal. 2,6. *They who ſee-*

seemed to be somewhat added nothing to me. His meaning is, that other Apostles which had beene familiar with Christ and his Disciples long afore *Paul*, (for which matters, they had more account and opinion amongst mē) yet instructed him no whit at all, either howe or what to preach. This is spoken against such corrupt and cunning teachers, who commended the other Apostles, to disgrace *Paul*, when as they cared for neyther *Paul* nor them.

[**To Adiure**] To command a thing by interposing the authority and name of GOD or Christ, Acts 19,13. *Wee adiure you by Iesus.*

2. To demaund an oath of one for more safety and certainty, Marke 5,7. Where the same word is in the Greeke, as in former place of the Acts, to lay the oath of God vpon one, Math. 26,63.

[**Aduersary.**] Either Satan, or the wicked which be the instruments by whom he worketh, 1 Pet. 5,8. 1 Tim. 5,14. and 1 Cor. 16, 9.

[**Administration.**] A publick function or charge, 1 Cor. 12, 5. *There are diuersities of administrations.*

[**Admonition.**] A warning by word or speech, when wee are wisely, earnestly, and louingly, put in minde of some dutie to be done, or some sin to bee left vndone, 1 Thess. 5,14. *Admonish one another*: This is priuate admonition, verse 12. speaketh of publicke admonition. Also Titus 3,10. Rom. 15.14. There are two things required in him that should admonish and instruct others. 1. Knowledge, that he bee not ignorant vvhat and how, and when and whom to admonish. 2. Goodnes, that he be not blameworthy in that wherein he will admonish another (as hee may edifie by example as well as by words) especially that hee haue a good charitable minde. *Note.*

2. A warning by example, 1. Cor. 10,11. *These things came for ensample, and were written to admonish vs.*

[**Admonition of the Lorde.**] Such instruction for warning our mindes as is drawne out of the word of the Lorde, and is acceptable to him, Ephes. 6,4. *Bring vp your children in the admonition of the Lord.*

[**Adoption.**] The purpose of GOD eternally decreeing to make some his children, Ephe. 1,5. *This is adoption of Gods purpose.*

2. A taking, or admitting one actually to be a son by fauor, who is none by nature; and to adopt is actually to take him for a son, who was the child of wrath by nature, Rom. 8,15. *Ye haue receiued the spirit of adoption.* Actuall adoption, which is al

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one with effectuall vocation. See Ephe.1,5. Rom.8,30.

3. The dignity of beeing Gods people. *Rom.* 9,4. *To whom pertaines the Adoption.* This is externall Adoption.

[Spirit of Adoption.] A speciall guift of the Spirit, certifying vs of our Adoption, and whereby the elect be actually Adopted to be Gods children. Rom.8,16. *We haue receiued the Spirit of Adoption, to cry Abba Father.*

[To waite for the Adoption.] Earnestly to looke for the fruition and enioying of our Adoption, in a full restoring at the last day. *Rom.* 8,23. *We waite for our Adoption.* This is Adoption compleat and perfected; to wit, glorification in heauen.

Note. Adoption is (*forense verbum*) taken from ciuil Lawyers, who thus define it: A legitimate acte imitating Nature, found out for the solace and comfort of such as want children. This being applyed to God, is a fauour vouchsafed to some of *Adams* posterity, to be accounted children of God through grace, which by nature were children of wrath. Foundation heereof, Gods loue to Mankinde, 1 Iohn 3,1. and his loue to his Sonne Christ, in whom others are beloued, Ep. 1.6. And so much is this loue the greater, because God needed not such a comfort, for he had a Sonne. Howbeit hauing none in our kinde which was wholy estranged from him in *Adam*, his mercy mooued him both to purpose eternally, and performe in time actually, the Adoption of some; to which end his Sonne was incarnate, and made our brother. Heb.2 and by his passion remooued sinne, the cause of hatred. Col. 2. Thirdly, sendeth his word that immortall seede, causeth the promise of Adoption to be preached. Fourthly, giueth his Spirit, Gal. 4,5,6. which fiftly engendereth faith wherby the Elect are engrafted into Christ the eldest Sonne, and so are iustified by imputation, & thereupon enter into the Adoption of sonnes, which whilest they were enemies and vniust, they could not bee. Sixtly, after this commeth Regeneration, or Renouation of the heart, giuing inherent iustice or holinesse: whereof followeth Seauenthly, the earnest of the Spirit, a certaine sense and perswasion of Adoption, which yet is not perfect, by reason of remaining sinne; nor knowne to others by meanes of crosses: therefore eightly, shall be both consummate and fully manifested at the Resurrection, Rom. 8,23. 1 Iohn 3,2.

[To receiue the Adoption of Sonnes.] To obtaine, enioy, and

and actually posſeſſe the right and liberty of ſonnes, which is freedome from the Tutorſhip of the law, as an heyre when he comes to ful age hath the fruition of the inheritance, from which being a childe hee was deteined vnder Gouernors, Gal.4,5. *That we may receiue the Adoption of Sonnes.*

[**To predeſtinate vnto the Adoption.**] To fore-ordaine, or appoint from euerlaſting, ſuch as ſhall by an effectuall calling beleeue in Chriſt, and by ſuch faith be made of fauor or Adopted to bee the Sonnes of God, for Adoption dooth here ſignifie effectuall vocation to Chriſt, Ephe.1,5. hauing predeſtinated vs to the Adoption of childrē by Ieſus Chriſt. This ſentence ſeemeth to bee all one with that in Rom.8,30. *Whom hee predeſtinate, them hee called,*

[**Aduantage.**] Gaine, benefit, or profit, eyther ſpirituall or earthly. *Phil.*1,12. *Chriſt is to me aduantage. Math.* 16,26. *What will it aduantage (or profit) a man to winne the world, and to loſe himſelfe.*

[**Adultery.**] Vncleanneſſe about the act of generation betweene two perſons, whereof the one at leaſt is married, Heb 13,4. *Adulterers God will iudge. Iohn* 8,3. *A Woman taken in adultery,*

2 All manner of vncleanneſſe, about deſire of ſex, together with the occaſions, cauſes, and meanes thereof, as in the 7. Commandement. *Exod.*20,14. *Thou ſhalt not commit Adultery.* **A Synechdoche.**

3 The immoderate loue of pleaſures and worldly profites more then God. Iam.4,4.

[**Aduocate.**] One, that pleadeth for another at any bar of Iuſtice. This is the propper ſignification.

2 One, that pleadeth the cauſe of beleeuing ſinners at the bar of Gods Iuſtice. Chriſt alone performes this office, by the euerlaſting merite of his death. 1 Iohn 2,2. *Wee haue an* Aduocate with the Father, Ieſus Chriſt the righteous.* Heere falles downe the multitude of Aduocates ſet vp in the *Romiſh* Synagogue, to Chriſt his great diſhonour, who onely is our Aduocate, becauſe he alone is our Propitiator, or Reconciler.

Note.

* Al words which concern chriſt his mediation, are to be vnderſtood excluſiuely, ſhutting out al creatures.

A. *F.*

[**Affections.**] Paſsions which affect the minde with ſome griefe or paine, eſpecially whē they are ſtrong and vehement. *Rom.* 7,5. *The affections of ſin wrought in vs.* In the original Text it is read, *The Paſsions of ſin.*

2 More entire feeling and hearty loue, 2 Cor.7,15. *His inward*

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inward affection is more aboundant towards you.

[**Affliction.**] Any trouble, greefe or euill whatsoeuer, that hapneth either to soule or body, name, goods, or estate, for correction of sinne, or for triall, as it doth to the godly; or for punishment and vengeance as to the wicked, *Rom.*2,8. *Anguish, Affliction.* Also 5,3.

[**Afflictions of the Gospell.**] Persecutions raised against Christians for the profession of the Gospell. 2 Tim.1,8.

[**To come after one.**] To bee manifested and to haue his ministery or prophetical office made knowne in time after the baptism and doctrine of Iohn, Math. 3,11. *Hee that commeth after mee.* Christ was before Iohn by his diuinity or Godhead, but hee was borne man; and shewed himselfe in his ministery after Iohn, who vvas both borne before Iesus, and began to preach and baptize some halfe yeare or thereabout before him.

A. *G.*

[**Againe.**] As before, to wit, when by the preaching of the law the spirite wrought seruile feare in your hearts, Rom.8,15 *To feare againe,* Hebr.6,6. that is, the second time, or anie more.

2. Backward, whereas yee ought to haue held on forward vnto the marke of perfection, ye haue stept backe from Christianisme to Iudaisme, Gal.4,9. *How turne ye againe to impotent rudments?* This cannot bee meant in the former signification (but by an harde *Catacresis*) because the Galathians had bin conuerted from Paganism, not from Iewish Pharisaisme.

[**Against Christ.**] Haters of Christ, and open blasphemers, Math.12,30. *He that is not with me, is against me.* They were not against Christ, which did think reuerendly of him, though they did not follow him, and make open profession of him; but such as reproached him, his doctrine and workes, are heere sayde to be against him. As appeareth by comparing together the 30, 31, and 32, verses of the twelfth chapt. of S. Mathew.

[**Against thee.**] Thee onelie being priuy and conscious; or offended and scandalized, Mat. 18,15. *If thy Brother trespasse against thee.*

[**Ages.**] Times which are, or haue bene, or be to come, succeeding times, Ephes.3,5, and 2,7.

2 Men which liue in these times, Luke 1,48. *All ages shall call me blessed.*

[**Agony.**] Any fight, conflict, wrestling, or strife.

2 The deepe soule-sorrow, and extream anguish of Christ, wrest-

wrestling and striuing not only with the terror of death, but with the infinite iustice and wrath of God highly displeased with our sinnes, Luk.22,44 *And hee was in an agony*, &c. If any thinke this agony did arise meerely from a feare of natural death in Christ, they think too vnworthily of Christ his excellent fortitude, of his Fathers infinit Iustice, of mans most horrible and execrable sins.

A. H.

[Ah.] Indignation or griefe of one exclaiming for iniuries and abuses done against him. Es. 1,24. *Ah, I will ease me.*

A. L.

[All.] Euery one, and then it is put vniuersally, Rom. 5,12 *Death went ouer all.* 2. Cor. 5, 10. *We must all appeare*, that is, all and euery one. It signifies whole. 1 Cor. 13, 2. 2 Tim. 3,16.

Exod. 22 3 compared 1 Corinth. 10,7.

2 Some of all: and then it is put indefinitely, 1. Tim. 2,2. *GOD will haue all to bee saued*: *Mat.* 3,5 & 4,24. *And he healed all diseases*: that is, some of all sorts and kindes. Iohn 6.45 These & such like places therefore, are euilly cited in fauour of vniuersall election, to proue that all and euery one were chosen, and that the cause of their damnation which do perish, is because they refused offered grace, which they might haue receiued if they would.

3 Plentifull and perfect, Ro. 15, 13. *All Ioy.* 1 Cor. 13, 2. *All knowledge. All faith.* 1 Cor. 13, 2. All men signifies all the brethren, or al christians which knew him, 3. Iohn 12.

Note.

This particle [*All*] is vsed by Scriptures in diuers sorts. First, most largely for euery one, as *Rom.* 5,12. *All haue sinned.* Also *Rom.* 3, 23. and else-where often. Secondly, sometime it is put restrictiuely with limitation and determination to certaine persons there meant, as *Rom.* 10, 12. *God is rich to all*, which hath his limitation added, *who call vpon him*: and *Ro.* 11,32. *That he might haue mercy on all.* This is restrained, *Gal.* 3,22. *That the promise should be giuen to all that beleeue.* Thus restraine [*All*] in *Peter* 3,9. *Would al men come to repentance?* that is, all vs, (*Peter* and other beleeuers) toward whom he is patient. Likewise, where Christ is often said to dye for *all*, take it restrictiuely, spoken with reference to the chosen, according to that, *Rom.* 8,33. *Who shall lay ought to the charge of Gods chosen? It is Christ which dyed, rose againe, makes intercession for them.* Thirdly, it is some-where vsed distributiuely, and serues *ad tollendum discrimen nationum, sexus, conditionis, &c.* as 1 *Tim.* 2,4,6. *Who will haue all to be saued*: that is, some

Mat. 11, 8.

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[Afflictions of the Gospell.] Persecutions raised against Christians for the profession of the Gospell. 2 Tim.1,8.

[To come after one.] To bee manifested and to haue his ministery or prophetical office made knowne in time after the baptism and doctrine of Iohn, Math. 3,11. *Hee that commeth after mee.* Christ was before Iohn by his diuinity or Godhead, but hee was borne man; and shewed himselfe in his ministery after Iohn, who vvas both borne before Iesus, and began to preach and baptize some halfe yeare or thereabout before him.

A. *G.*

[Againe.] As before, to wit, when by the preaching of the law the spirite wrought seruile feare in your hearts, Rom.8,15 *To feare againe*, Hebr.6,6. that is, the second time, or anie more.

2. Backward, whereas yee ought to haue held on forward vnto the marke of perfection, ye haue stept backe from Christianisme to Iudaisme, Gal.4,9. *How turne ye againe to impotent rudments?* This cannot bee meant in the former signification (but by an harde *Catacresis*) because the Galathians had bin conuerted from Paganism, not from Iewish Pharisaisme.

[Against Christ.] Haters of Christ, and open blasphemers, Math.12,30. *He that is not with me, is against me.* They were not against Christ, which did think reuerendly of him, though they did not follow him, and make open profession of him; but such as reproached him, his doctrine and workes, are heere sayde to be against him. As appeareth by comparing together the 30, 31, and 32, verses of the twelfth chapt. of S. Mathew.

[Against thee.] Thee onelie being priuy and conscious; or offended and scandalized, Mat. 18,15. *If thy Brother trespasse against thee.*

[Ages.] Times which are, or haue bene, or be to come, succeeding times, Ephes.3,5, and 2,7.

2 Men which liue in these times, Luke 1,48. *All ages shall call me blessed.*

[Agony.] Any fight, conflict, wrestling, or strife.

2 The deepe soule-sorrow, and extream anguish of Christ, wrest-

wrestling and striuing not only with the terror of death, but with the infinite iustice and wrath of God highly displeased with our sinnes, Luk.22.44 *And hee was in an agony*, &c. If any thinke this agony did arise meerely from a feare of natural death in Christ, they think too vnworthily of Christ his excellent fortitude, of his Fathers infinit Iustice, of mans most horrible and execrable sins.

A. H.

[Ah.] Indignation or griefe of one exclaiming for iniuries and abuses done against him. Es. 1,24. *Ah, I will ease me.*

A. L.

[All.] Euery one, and then it is put vniuersally, Rom. 5,12 *Death went ouer all.* 2. *Cor.* 5, 10. *We must all appeare*, that is, all and euery one. It signifies whole. 1 Cor. 13, 2. 2 Tim. 3, 16.

Exod. 32 3 compared 1 Corinth. 10,7.

2 Some of all: and then it is put indefinitely, 1. Tim. 2,2. *GOD will haue all to bee saued*: *Mat.* 3,5 & 4,24. *And he healed all diseases*: that is, some of all sorts and kindes. Iohn 6.45 These & such like places therefore, are euilly cited in fauour of vniuersall election, to proue that all and euery one were chosen, and that the cause of their damnation which do perish, is because they refused offered grace, which they might haue receiued if they would.

3 Plentifull and perfect, Ro. 15, 13. *All Ioy.* 1 Cor. 13, 2. *All knowledge. All faith.* 1 Cor. 13, 2. All men signifies all the brethren, or al christians which knew him, 3. Iohn 12.

Note.

This particle [*All*] is vsed by Scriptures in diuers sorts. First, most largely for euery one, as *Rom.* 5,12. *All haue sinned.* Also *Rom.* 3, 23. and else-where often. Secondly, sometime it is put restrictiuely with limitation and determination to certaine persons there meant, as *Rom.* 10, 12. *God is rich to all*, which hath his limitation added, *who call vpon him*: and *Ro.* 11,32. *That he might haue mercy on all.* This is restrained, *Gal.* 3, 22. *That the promise should be giuen to all that beleeue.* Thus restraine [*All*] in *Peter* 3, 9. *Would al men come to repentance?* that is, all vs, (*Peter* and other beleeuers) toward whom he is patient. Likewise, where Christ is often said to dye for *all*, take it restrictiuely, spoken with reference to the chosen, according to that, *Rom.* 8, 33. *Who shall lay ought to the charge of Gods chosen? It is Christ which dyed, rose againe, makes intercession for them.* Thirdly, it is some-where vsed distributiuely, and serues *ad tollendum discrimen nationum, sexus, conditionis, &c.* as 1 *Tim.* 2, 4, 6. *Who will haue all to be saued*: that is, some

Mat. 11, 8.

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some of all degrees, and of all languages, some both *Iewes* & *Gentiles*, as Rom. 10, 12. *For there is no difference betweene Iewes and Gentiles*; but as Acts 10, 35. *In euery Nation, &c.* Therefore 1 Iohn 2, 2. Christ is saide to haue made propitiation or attonement for the sins of the whole world, which is expounded of some, out of euery Nation, and kindred, people and tongue. Reuel. 7, 9. Gal 3, 26. *Ye are all*: whether *Iewes* or *Gentiles* beleeuing. *All*, may be vnderstood eyther simply or vniuersally for euery kinde, or person, but is to be often contracted and limitted vnto the present matter, as 1 Cor. 1, 5. [*All knowledge*] is meant not skil in Mathematicks, Physick, Metaphisicks, &c. And in artes, not in all Grammar, Logicke, Rhetoricke: but the Apostle speaketh of all knowledge and speech needfull for Christians; so 1 Cor. 13, 2. [*All faith*] containes not euery kind of faith, but perfection of miraculous faith. And againe, 1 Cor. 13, 7. *Charity suffereth all things, &c.* It is to be thus restrained, all things which may be suffered, beleeued, hoped, and endured with truth & reason, and with a good conscience. See 1 Cor. 8, 1. and 9, 25. and 10, 33. and 15, 22. In all which places, [*all*] is restraind to the present matter and thing which is there handled: also 1 Cor. 10, 23. 1. Cor. 6, 12.

[**All things.**] All creatures both reasonable and vnreasonable, in heauen and in earth, and sea. Col. 1, 16. *All thinges made by him*. Iohn 1, 3. where it signifieth such creatures as haue being onely.

2 All reasonable creatures onely, especially men. Prou. 16 4. *God made all thinges for himselfe.*

3 All persons, men and women, and whatsoeuer commeth from them. Gal. 3, 22. Ephes. 1, 10.

4 Those new works which God alone worketh in his Elect at their Regeneration or new birth. 2 Cor. 5, 18. *All things are of God.* These things here meant, bee a Calling to Christ, Faith, Remissiō of sins, Iustification, Hope, Loue, Repentance, Peace of conscience, Ioy in the holy Ghost, Perseuerance in grace.

5 Both the workes of grace in the new borne children of God, and the workes also of creation and diuine gouernement. *Rom.* 11, 36. *All thinges are of him, by him, &c.*

6 Publike ministeriall duties of all sorts, both for teaching, ministring the Sacraments, prayer, censures by word and deed: all which must be directed to the building vp and furtherance of the faithful in godlinesse.

lineſſe. 2 Cor. 12,19. *Wee doe all things for your edifying.*

7 Priuate duties (as well as publike) both of generall and ſpeciall vocations eccleſiaſticall, ciuill; in performance whereof, Loue muſt gouerne vs, as *Paul* ſaith: *Doe all your things in Loue*: alſo matters propounded of their teachers, 1. Theſſ. 5,21.

8 All people both *Iewes* and *Gentiles*, without difference of Nation. Epheſ. 3,9. *Who created all things by Ieſus Chriſt.*

Note. 1 Cor. 10, 23,33. Phil. 2,2.

Generally obſerue, that [*all things*] muſt be interpreted (*ſecundum determinatam materiã*) according to the matter handled in the place where it is read; or elſe to bee taken hyperbolically by an exceſſe of ſpeech.

[**Allegory.**] A ſentence conſiſting of ſundry ſtrange and borrowed ſpeeches, which ſound one thing, and couertly ſhewes forth another. *Gal.* 4, 24. *Mat.* 7,6. and *Mat.* 3,10, 11. affoord vs examples heereof. Allegories be eyther continue Metaphors, whereof many examples are in Scripture beſides thoſe heere named: or a drawing of ſome wordes plainely vttered at firſt, from their naturall and proper meaning, to a ſtrange ſenſe, for better inſtruction of our mindes, in ſome points of faith or mãners, as that in Gal. 4,24. Here a bare hiſtory or plaine narration of a thing done, is vſed to ſhaddow a great myſtery, euen the two Couenants legall and euangelicall, of workes and of grace. Touching the latter kinde of Allegories, it is a ſafe thing to tread in the ſteppes of the holy Ghoſt, not making Allegoricall ſences of Scripture, wher the Spirit hath made none.

[**Almes.**] A releefe giuen to the poore out of a pittiful hart, *Mat.* 6,1. *When thou giueſt thy almes, &c.* It hath affection of mercy, and effect of ſuccour; the heart touched with pittifulneſſe, and an hand reached out to giue if wee haue wherewith. See 2 Cor. 8.

Note, almes muſt bee giuen with diſcretion. 2. Iuſtice. Thirdly, compaſſion. 4 cherfulnes. 5. ſimplicity.

[**Almighty.**] One of infinite power, able to do whatſoeuer he will, and to hinder whatſoeuer he will not haue done by his reſpectiue power, and by his abſolute power able to doe more then he will; ſuch a one is God onely, 2 *Cor.* 6,18. *Saith the Lord God Almighty. Rom* 9, 19. *Who hath reſiſted his will?* The Papiſts reaſon fooliſhly from Gods Almightineſſe, to prooue the reall preſence of Chriſts body in the Supper: whereas they ſhoulde rather prooue it his reuealed will to haue it ſo, which they can neuer do. Wee may aſſure our ſelues that God is able to doe, and doth what-ſoeuer hee is willing

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willing to doe, but not on the contrary, that he will do whatsoeuer he can do. Note further, that if GOD could doe things against his Nature, or things cõtradictory, or against his word, it would bewray impotency and weakneſſe, not Omnipotency and Almightineſſe.

[Alone.] Either one which is ſafe without enemies, and ſo it is a bleſſing; ſee Deut. 33,28 Numb. 23,9, Pſalme 4,10. Or elſe one ſollitary left without friends, and then it is a note of affliction, *Pſal.* 102,7. *Lament.* 1,1.

[Allowed of God] Eſteemed & iudged meet of Gods meere fauour, 1 Theſſ. 2,4. 2 Corint. 3,5.

[Alpha] That which is firſte amongeſt the Greeke Letters, as *Omega* is that letter which is laſt: whereby is meant that Chriſt is both beginning and ending, *Re.* 1,11. *I am Alpha & Omega, the firſt and the laſt.*

[All-ſufficient] One God; moſt able to performe all promiſed good things, & to keepe away all threatned euils. *Gene.* 17,1. *I am God All-ſufficient.* God is named thus, not onely of his power to goe thorough with all things, but for walking his enemies at the drowning of the world, Eſ. 13,6. Ioel 1,15.

[Altar] The Doctrine of free ſaluation by Chriſt crucified: or the ſacrifice of Chriſts deth, *Heb.* 13,10. *Wee haue an Altar, &c.* The meaning of this place is, that ſuch as remaine (after due inſtructions) in the obſeruations of Legall Sacrifices, ſhall not partake in the Sacrifice of Chriſts death, once offered on the Croſſe. What is this to popiſh Altars, whereon to ſacrifice Chriſt againe in an vnbloody manner for ſinnes of the quicke in earth, and of the dead in Purgatory? Alſo the worſhip ſpirituall of the newe Teſtament, Eſ. 18,10.

2 The Sacrifices and Oblations, ſlaine and offered at the Altar, 1 *Cor.* 9,13. *They which ſerue at the Altar, are partakers with the Altar.*

3. Both the worſhip of the Altar, or there perfourmed to God; and alſo God, and Chriſt of whom the Altar was a token being conſecrate to God, and appointed to bee a figure of Chriſt, 1 Cor. 10,18. *Are not they which eate of the Sacrifice, partakers of the Altar?* that is, by that their acte of eating of the ſacred thinges they all doe profeſſe a ſociety in the worſhip of God, yea with God, to whom it was dedicate, and to Chriſt, of whom it was a ſigne.

[To offer, or bring our guift to the Altar.] To do and performe the duties of godlineſſe, which are vnto God as an Oblation or Sacrifice, *Math.* 5, 23,24.

23,24. *Therefore if thou ſhalt bring thy guift to the Altar, &c.* It is a ſpeech borrowed from thoſe times, when the Temple, and Altars, and Sacrifices were in vſe. Therefore the papiſts deale abſurdly, which vppon theſe words would build their Altars for Maſſes, & their Purgatory: wofull Interpreters of Scriptures.

[**To digge downe Gods Alters.**] To ouerthrow the true worſhip of God, and in ſteade thereof to bring in and ſet vp the ſeruice of Idols, an Idolatrous worſhip, Rom.11,4. *They haue digged downe thine Altars.* **A Synechdoche.**

[**Alwaies**] To the ende of the world, ſo long will Chriſt be preſent with faithful Paſtors to direct and protect them, Ma. 28, verſe laſt: alſo Math. 26, 10.

2 A very long time, euen ſome thouſand yeares, though not for euermore and without an end. Rom.11,10. *Bow their backes alwaies.* The ſtrength, and might, both ſpirituall and temporal, as touching power, will, and endeuor to do good; and concerning the temple, religion, order and forme of the Church and ciuill gouernement, was taken away as the ſtrength of ones back or loines for an exceeding long time, but not euerlaſtingly, for they muſt bee graſted into the true Oliue, becauſe God is able and hath promiſed it, Rom.11, 23. 24, 26, &c. Howbeit without reſtitution of Iſraell to a Common-wealth, (for ought that I can ſee) though not without being reſtored to the common-wealth of Iſraell, that is, the Chriſtian Church, from which the Iewes haue beene caſt out now ſixteene hundred yeares.

A. M.

[**Am**] Exiſtence or ſelfe-being, *Exod.*3,14. *I am that I am*; that is, I haue my beeing from my ſelfe, and from no other, & am the cauſe of beeing to all things that be.

[**I am**] I will be, ſo is the Hebrew Eheje, that is, I that giue being to all things, and to my promiſes, I will be to them in deed, what I am and was in promiſes. I will be their deliuerer out of *Egypt* and cruell bondage: I will be God manifeſted in the fleſh, their great deliuerer from eternall wrath In a ſmall difference this name is repeated, Reuel.1,4.& 11,17 & 16 5. *He wh ch was, wh ch is, and which is to come.*

2 Repreſenting, or reſembling, *John* 11,1. *I am that Vine*: that is, I repreſent, and am like vnto a Vine.

[**Amen**] In the end of prayer, a wiſhing that it may be ſo, as

Num. 5,22. Deu. 27,15 Matth. 6. 3. 1 Cor. 14, 15.

as we aske, and a trusting that it shall be so: *Gal.* 1,5. *To whō bee glory for euer and euer: Amen.*

2 Vehement asseueration (in the beginning of speeches) when a thing is earnestly and strongly affirmed, *Matth.* 18,3. *Amen I say vnto you.* Iohn 6, 26.

3 Certaine, constant, or most firme, 2 *Cor.* 1,20. *Yea and Amen.*

4 Truth it selfe, *Reuel.* 3, 14. *These things saith Amen.*

Note. Amen, is sometime the title of God himselfe, and of Christ because of his faithfulnes and truth in performing all promises. Reuelation 3, 14. Esay 65, 16.

[To Amend.] To redresse and reforme faults. It is put for repentance, *Matth.* 3,8, *Acts* 26 20. Bring forth fruites worthy of Repentance (or amendment.) Repentance is as the roote, amendment as the fruit. First, there must be a change of the heart from euill to good, by the guift of repentance put into it of God, and then will follow, an amendment and redresse of our wayes and manners.

[Which is among you.] Eyther as much as in you is, as in you lyeth: or which dooth depend on you, 1 Pet. 5, 2. *Feede the flocke which is among you.* The full meaning is, that the flocke committed to their trust should be greatly cared for, according to that, Acts 20, 28. For not a Dominion and Kingdome, but a Charge and care is committed to Pastors, 1 *Pet.* 5, 3. *Matth.* 20, 25. 1 *Tim.* 3, 1.

[And.] Or, and sometime but, Gen. 2, 6. or there went vp a mist: some reade it (but) former better, Exod. 21, 15. *Hee that smiteth father and mother, &c:* for father or mother: and is sometime distinctiue, & sometime exceptiue, but mostly a copulatiue particle.

Gen. 2, 6.

Ephe. 6, 11.

A. N.

[Anathema.] One which is accursed, or an execration, separate, and remoued from the fellowshippe of the faith-full. Sometime also from the grace of Christ, and hope of saluation. *Anathema Maranatha* is one accursed for euer and a day, or eternall execration, 1 Cor. 16, 21. *If any loue not the Lord Iesus, let him be Anathema Maranatha.* *Anathema* belongs to all obstinate, scandalous offenders. *Anathema Maranatha* belonges onely to Blasphemers of the holy Ghost *Gal.* 1,9. *Let him be Anathema, accursed. Rom.* 9,2. *I could wish to be* Anathema *for my Kinsmen, &c.*

2 A thing separate from common vse, and giuen vnto God

God to serue for holy vses, as being * consecrate thereunto, Lu. 21,5. and with consecrate things, the word is *Anathemata* in the originall, and signifies *Donaria* or guifts hanged vpon the pillars of the Temple for ornament of the place, and to the honour of God.

[Ancients of the people.] Maiestrates, Iudges and Gouernors of all sorts, which for the most part were chosen out of them which were auncient in yeares: thence Rulers called auncients, and to put them in minde of grauity fitting for elderly men, Esay 3,14. *The Lord will iudge the ancients of the people.*

[And] Because. 1 *Cor.*8,4. *Col.*1,24. Here it is a particle causall, as *Marke* 9,49. *And euery Sacrifice, &c.*

2 It is a note of similitude, it is vsed for (but) *Psal.*55,13. and instead of (for) *Psal.*1,3.

3 Therefore. *Marke* 10,26. *And they were much more astonied.* Heere it is an Illatiue particle. 1 Cor. 15,43. Rom. 15,6.

4 That is to say, or euen, Eph.1,3. *Blessed be God, and the Father, &c. Col.*1,3. *Reue.*21,22 as it is in 2 *Cor.*1,3. Here it is a particle exegeticall.

5 For the most part, it is a copulatiue particle, to couple words and sentences together: also it is put disiunctiuely, Eph. 4,11. Esay 7,6. ~~4 this word also~~ notably ~~p~~ passions of ~~y~~ minde ~~c~~ is ~~of~~ ~~to~~ ~~th~~ ~~desire~~, ioy, indignation &c Gen. 41 15 ps 120 Act 23.3 Mar 10.26 2 Cor 2.2 2 Sam 24.3

[Angell] A Messenger or one sent of God. In this generall sence Christ is called the Angel of the Couenant. *Mal.*3,1. *The Angell of the Couenant whom yee desire.*

2. A Minister of the Gospel authorized and sent by Christ to publish the highest and most gladsome message of reconciliation betweene God and man. *Reuel.*2,1. *The angell of the Church of Ephesus.* 2 Cor 8,20. Any Interpreter of the will of God is called an Angell, Iudg. 2,1. Mal.2.7.

3 A created good spirit, sent foorth of God to minister for the good of the elect, and for the punishment of the wicked. *Heb.*1,7. *Of the angels*, he saith, *he makes the spirites his Messengers.* Also ver.14. 2 Kings 19, 35.

4 A created wicked spirit; for such also God sends as messengers to do his will, for probation of the godly, and for plaguing of the vngodly, so oft as he pleaseth. *Matth.*25,41 *Prepared for the diuell & his angels. Iob.*1,8,9. The Sadduces denied the beeing of Angels, saying, *There were none.* Others helde, they were but motions. Angels bread, roungs of angels. See Manna and Tongue.

Angels are described, Esay 6,1. with faces, and feet, and wings to couer them and to fly

C withall

* It may seem strage that one word shold be put not onely in a diuers, but quite contrary signification. Som think it is because the verbe whence it commeth, hath diuers acceptions. Others thinke the word which sig. things consecrate, in Lu.21. to bee writ with (H) & the other word with (E) But I think they both are thus called of separating or setting apart, eyther to destruction as the former, or to honourable vse, as the latter.

Ephe.4,11.

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withall, to signifie their reuerence to God before whome they minister, in consideration of his great maiesty, and their owne weakenesse compared with him, Iob 4,18. and 15,15 And also their readines to execute Gods Commandements.

[**Angels desire to looke into them.**] The greedy desire of Angels to knowe the mysterie of Christ, as it is in the Gospell reuealed, 1 Pet. 1,12. *Which thinges the very angels desire to looke into.* This is an allusion to the propitiatory or mercy-lid vpon the Arke, wherupon two Angels, Cherubins, did abide with their faces one towarde another, and their eyes bent downe to the arke-warde, to signifie & figure, that in Christ (whereof the arke was a type) all the treasures of knowledge and wisedome should bee hid, to be manifested in the gospel, the very Angels coueting more and more to pry into such secrets. Such manifolde and admirable wisedome dooth the Gospell containe.

[**Angell of the Couenant.**] One sent with authority, to preach reconciliation with God, and to merit it, Mal.3,1. 2 Cor.5,19.

[**Because of the Angels**] That women ought to vse a decent habite vpon their head in the publique meetings of the Church, in respect and for reuerence sake toward the ministers of the word, and of God speaking by them; (as by his messengers) who be very often called Angels, both with addition of God or Iehouah, as Aggey 1,13. Mal.3,1. 27. Eccl.5,5. Leuit.27. (where it is giuen to the high Priest) and absolutely without such addition, as Reu.2,3. And here, where the plurall number is vsed [Angels] because through the abundāce of gifts in the primitiue church diuers Churches (as at *Corinth*, *Philippi*, and elsewhere) had diuers teachers belonging to one assembly, 1 Cor.11,10. Therefore a woman ought to haue power on her head, because of the Angels. Such as vnderstand this of bad Spirits, doe therein not well, without any good reason. With some more reason it may bee taken of good Angels, who are present with, and Prefident ouer (as Countries so) Churches beholding & liking the good order therein, disliking all vnseemlinesse and disorder: by the consideration whereof, it is likely *Paul* would perswade women to comely & reuerend behauiour, least they offended the Angels; but chiefly to shew feare to God, speaking in his Ambassadors.

[**Angell of Light:**] A good & holy Angell: or one, which doth counterfeite himselfe to be so, and is not. 2 Cor.11,14

For

For Satan himself is transformed into an angell of Light.

[If I or an Angel.] Suppose or put the case, that I *Paul* or a cœlestiall spirit should corrupt the doctrine of saluation neuer so little, a curse should hang ouer our head, Gal. 1,8. *If I or an angell from heauen, &c.* All Ministers and others learne how holily and vnviolably the Doctrine of the gospell is to bee kept, sithence God wil seuerely be reuenged vpon euen the least corruption thereof; therefore all are to beware of this sin and by teaching and professing the truth, sincerely, constantly, and throughout to glorifie God.

Note.

[Anger.] A desire of being reuenged vpon the person of our neighbour, either by our words or deeds, Mat. 5,22. *He that is angry with his brother, &c* Heere it is taken in ill part.

2 A displeasure not against the person, but against the sin of our neighbor, or against our owne sinnes. This kind of anger if it be moderate, and ioyned with compassion, it is an holy affection, 2 Cor. 7,11. *In that ye were godly sorry, what anger hath it wrought?* Ephe. 4,21 *Be angrie, and sinne not.* Here it is taken in good part. ℣

3 In God, it is his iust displeasure against sinne and sinners: or the punishment which proceeds from him displeased, Psal. 2, 12. *Least hee bee angry.* Psal. 90, 7, 8. God is angrie, when hee doth such workes as angry men do: who punish and take away signes of fauor from such as they be angry withall. Anger in the Hebrew, cometh of a word which signifieth the [Nose] by which one breatheth, and it importeth Anger, which appeareth in the snuffing or breathing of the nose; as *Saul* is saide to breath out threatnings, Acts 9,1. Psal 2,5.

Note.

4 The decree and threatning of God to punnish men, Psalme 2, 16. *Least hee be angrie?*

[Anguish.] A narrow strait or perplexity, when one knowes not what counsell to take, or which way to turne him: Rom. 8,35. *Shall anguish, &c.*

2 Not only extreme paines which accompany sinners in this life, but eternall torments in hell, Rom. 2.9. *Tribulation and anguish vpon the soule of euery one who doth euill.*

[Annointing.] Annointing. See in Dvle.

[To Answere.] To replie to some question propounded, Luke 2,3. *Iesus answered them.*

2 To witnesse a thing, Gen. 30, 33. *My righteousnesse shall Answere for me.*

3 The hearing and graunting our Prayers, Esay 58, 9. *Thou shalt call, and the Lord shall Answere.*

4. The beginning of any ſpeech, when no * Queſtion or ſpeech went before, *Math.*11, 25. *At that time Ieſus anſwered and ſaid. Mathew* 17,4. *Iohn* 2,18.

* This is an Hebraiſme: the reaſon whereof is, becauſe ſuch as begin to ſpeake, doe eyther anſwere the neceſsity of the matter, or the deſire of the hearers.

5. The obedience yeelded to Gods commandement, whē that is done indeed which was giuen in charge, *Eſay* 55,12. *I ſpake, ye would not anſwere*: [that is] *Ye would not obey.*

6 Any diuine oracle or direction, eyther by dream or other reuelation, as Math.2,11. Heb. 11,7. Romanes 11,4. but more eſpecially and properly, the Oracle of GOD giuen in the Tabernacle, from the Mercy-ſeat.

7. Laſtly, ſuch anſweres whereby Conuerts at their baptiſme witneſſed their faith in Chriſt, 1 *Pet*,3,21.

[Not Any.] None of the Elect and beleeuing perſons, whom *Peter* ſeuereth, and diſtinctly diuideth from theſe ſcoffers, meant ver. 3. 2. *Pet.* 3,9. *Not any periſh*, not any of vs, the godly which feare his word and looke for his comming, all ſuch hee will haue ſaued by repentance.

[Antichriſt.] Euery one, who is an aduerſary to Chriſt, fighting againſt his Doctrine by mouth, pen, or ſword. 1 *Iob.* 2, 18. *Ye haue heard that Antichriſt ſhall come*: *Euen now are there many Antichriſts.*

Antichriſt (if the notation of the word be followed) ſignifies eyther the vicar of Chriſt or one in ſtead of Chriſt.

Secondly, a falſe Chriſt which boaſteth himſelfe to be Chriſt, and is not an æmulus of Chriſt, as many haue done, according to that prediction, Mat.24.

Thirdly, one that is an aduerſary to Chriſt, whereof ſome bee profeſſed enemies to the name of Chriſt, as *Turks*, *Iewes*, *Pagans*: ſome ſecret aduerſaries couered with the name of Chriſtians, as papiſts and other heretickes; among which there is one chiefe one, not indiuidually or perſonally, but by ſucceſsion and order, hauing an Vniuerſality and Kingdome whereof he is head ſucceſsiuely; and is called *the Man of ſin*, *the ſonne of perdition*, *the ſecond beaſt*, *the apoſtata*, *the king of locuſts*, *that Antichriſt*, who vnder pretence of preaching Chriſt, ſhall bee contrary vnto Chriſt, ſo as Chriſt ſhall be denied euen then when hee is beleeued to be preached, as ſaith *Hilarie*.

[That Antichriſt.] One ſingular and ſpeciall enemy of Chriſt, whoe pretending himſelfe to be Chriſts Vice-gerent, doth in a notable, ſtrange and diſguiſed manner, impugne & ſtriue againſt his Goſpell and glory. This is now reuealed more fully then euer, to be the

Papacy

Papacy (that is) the head and body of that (commonly, but falsely so called) Romish Catholique Church. 2 Thess. 2,8, 9. 1 Iohn 2,22. *The same is that Antichrist.* All the marks of Antichrist, as they are sette downe, 2 Thess. 2. and in the Reuelation, do not agree vnto any other, saue to the Bishop of Rome and his Cleargy, who are the Ring-leaders of that general Apostacy & defection from the faith which should raigne, and now long hath raigned in the kingdome of Antichrist. How therefore bee Papists deceiued, which will haue Antichrist to be one man; a Iew, of the Tribe of *Dan*, and that he shall come but three yeare and a halfe before the ende of the world, and shall kill *Henok* and *Elias*, who shoulde returne again to liue here in the world? with innumerable other fabulous and false things, wherewith their eyes being blinded, they cannot perceiue thēselues to be Antichrist, thogh they do all the parts and offices of Antichrist.

A. P.

[Apostle.] One that is sent as a Messenger about any affaires. In this largest sence, *Epaphroditus* is called the Apostle of the *Philippians*, beeing sent by them vnto *Paul* to carry their beneuolence. *Phil.* 2,28 *Euen your Apostle*: also Chap. 4 18. 2 *Cor.* 8,23. *Rom.* 16,7.

2 A Minister immediately sent from Christ to preach the Gospell in the whole worlde. Hereof there were at first 12. Mat. 10,1. and 28,19. Gal. 1,1. This is the strictest sence. *Paul* and *Barnabas* were added vnto the 12 Apostles, whose charge was to plant Churches by preaching Christ.

3 Any Messenger or Interpreter of Gods will vnto his Church. In this large sense, Christ is called an Apostle, He. 3, 1. *Consider the Apostle Iesus Christ.*

Note. As the Tabernacle was a Figure of the publike assemblies: so *Bezaleel* and *Aholiab*, two chiefe workemen about it, filled with wisedome and vnderstanding, the one to finde out curious workes to worke in gold, and to carue in timber: the other to make the rest of the parts of the Tabernacle, Exod. 31,4,5,6,7,8,&c. did figure the Prophets & Apostles of Christ, as arch-builders and Maister-workemen, 1 Cor. 3,10. vppon whose foundation the Church is said to bee built, Eph. 2,20.

[Commandement of the Apostles.] The Doctrine of repentance and remission of sins committed to the Apostles of Christ to teach the Church, which in Chap. 2. verse 21. is

called a Commandement deliuered, viz. a written tradition. 2 *Pet.*3,2. *The commandement of vs the Apoſtles.*

[Apoſtleſhip.] Not onely the function of an Apoſtle, but the ability from God, worthily to execute it to the edification of the Church, Rom. 1,5. *By whom we haue receiued grace and Apoſtleſhip*: that is, the free guift of being an apoſtle, and of ability to diſcharge it.

[To appeare.] To come before one, to be preſent, to anſwere vnto matters obiected. Thus men appeare before men.

2 Not onely to be preſent, but to bee enquired into, and laide open, and made manifeſt to our ſelues and others, what we haue beene, and what wee haue done. 2. *Cor.* 5, 10. *Wee muſt all appeare.* Thus wee ſhall appeare before God.

3 To preſent ones ſelfe as an Aduocate or ſpokeſ-man, by his interceſsion to appeaſe God for vs, ſo often as we doe any ſinne of weakneſſe, *Heb.*9, 24. *He is entred into the heauens, to appeare in the ſight of God for vs.* Thus Chriſt daily appeares before his Father, for the elect beleeuers.

4 To ſhew a thing that it may be ſeene, *Acts* 2,3. *There appeared vnto thē clouen tongues.* Thus things viſible and ſenſible appeare to our eyes and ſenſes.

5 To come vnto Gods preſence in his Temple to worſhip him. *Ex.*23,15,16. *None ſhal appeare before me empty* .ch.34,23.

[As the appearance of a man] One in ſhape and forme of a man, Dan.8, 15. *ſtood before me as the appearance of a man*: this was *Gabriel* the Angel. See ver. 16. and chap 10. verſe 16.

[Appearance of euill.] That which in it ſelfe is not euill, yet beareth a ſhew of euill, & ſeemeth to be a ſinne, 1 Theſſ. 5, 22. How much more ought Chriſtians to auoide euill it ſelfe, when they muſt ſhun the very ſhaddow of ſinne?

[Appearance of Chriſt.] The manifeſtation of Chriſt, either at his firſt comming in the fleſh 2 Tim. 1, 10. or at his ſeconde comming in glory, Titus 2,13.

[To appoint.] To decree, wil, or purpoſe a thing certainly from euerlaſting, 1 Theſſ. 5, 9. *We are appointed not to wrath, but to obtaine ſaluation.*

2 To ſet apart to ſome Office, as Deacons. *Acts* 6, 3. *Which we may appoint, &c.*

[To approue.] To declare & ſhew himſelfe indeede to bee ſuch an one as hee is taken for and ſhould be, 2 *Cor.*6,4. *In all things wee approoue our ſelues as the Miniſters of Chriſt.*

[To approach to none neere of kinne.] To marry or take to wife none which are within the degrees expreſly forbiddē, or by compariſon and proportion

tion from them bee found vnlawful, Leuit. 18,6. *None of you shall approach to any neere of kinne to him*; whether Cosingermaines be of that kin which one may not approach vnto, it is a question which hath not onely exercised the pens of the learned, but the consciences of the vnlearned and weake: for my part, howsoeuer I cannot see it to bee prohibited eyther expresly or by analogy, and it seemeth to bee warranted by that example of *Zelophehads* Daughters marrying the vncles sonnes by Gods appointment, Numb.36,11. Also sundry learned men iudge it lawfull, and godly persons haue done it as a thing lawfull: yet it were expedient to keepe further off, & to lanch our ship into the chānell, where there is sea-roome enough: for it is *vicinum malo*.

August.

Aram, Syria Gen.22. R.

[Are] Representing, or betokening, or being like, *Gen.* 41,26,27. *The seauen good Kine are seauen yeares of plenty, &c.* the like phrase in *Reuel.*17,10. and *Reuel.*1,20.

[Archangell.] Prince of Angels (as *Archipoimen* the Prince of Pastors:) *Iude 9. Yet Michael that Arch-angel.* This is Christ Iesus, who is strong as God: as also, the doubling of the *Greek* Article doth declare.

[Arke.] A Chest or Coffer, wherein to keepe thinges sure or secret.

2 The great vessell or ship wherein *Noah* and his family liued safe, during the floode, *Heb.*11,7. *Gen.*6.14

[Arke of the couenant or Testimony.] A Chest, wherein were put the two Tables of the Law, containing the articles of the couenant betweene God and his people, *Exod.*26,33. also *Exod.*25,21. This Arke with the Mercy-seat vpon it, did represent Christ, beeing made man: both because the Godhead was after a sort enclosed in him (as in an arke,) and at the beholding of him, God is become propitious to vs: & lastly, by him, the Couenant with all the articles thereof are established.

[Arme.] That part & member of the body, which is strongest and readiest to doe things withall. It signifies also great warlike forces, as in Daniel 11, 22,31.

[Arme of the Lord.] The mighty power of God especially working in the Gospell, for the conuersion of the elect, *Esay* 53.1. *To whom is the arme of the Lord reuealed?*

2 The great power of God generally vttered, eyther for sauing the good, or destroying the wicked, *Psal.*83,13. *Mighty*

is thine arme, and strong is thy right hand, 1 *Kings* 8,42.

[Arme of Flesh.] Most feeble and weake helpe, such is all helpe from man without God: *Ier.*17,5. *Cursed be he that makes flesh his arme.*

[Armour.] Weapons or warlike furniture for our owne defence, and offence of our enemies: 1 *Sam.*17,38. *Dauid* put on *Sauls* armour.

2 Those strong and powerfull lusts of sinne, whereby Sathan conquereth naturall men, & holdeth them fast vnder his Banner and Dominion, *Luke* 11,21. *When a strong man armed keepes his Pallace*, &c.

[Armour of God.] Spirituall furniture or weapons, giuen vs of God alone for our defence, against our spirituall Enemies, Eph.6,11. *Put on the Armor of God.*

[Armour Compleate.] All manner or kindes of spirituall weapons, serving to fence the Christian souldiour on al sides, and to all purposes, *Eph.6*, 11, 12,&c.

[Armour of Light.] The graces of the New man, such as accompany the effectuall preaching of the Gospell (which is like vnto light) and these graces are called [*Armour*] because they are our defence against the assaults of sinne and Sathan, *Rom.*13,12. *Put on the armour of Light.* What these graces bee, and what defence they affoord vs in our spiritual battell, See Eph.6. verses 11,12 13,14,15,16,17.

Note, graces of the Spirit are offensiue & defensiue both, as weapons & armor be.

Armour of Righteousnesse.] Vprightnesse or integrity of conscience, which is like armor or weapons, where-with the godly Apostle *Paul* and other his companions in labour, did defend themselues, and their functions against satans malice 2 Cor. 6,7. *Armour of righteousnesse on the right hand and on the left.*

[Arrowes.] An instrument of warre, which shot out of a bow, wound and pierce deepe into the body: and generally the instruments of Gods wrath and iudgement, eyther to afflict his children, or to wound his enemies, *Psal.*38,3. *Iob* 6,4, *Psal.*45,6. and 64,8.

2 Deepe and most greeuous calamities, which like sharpe Arrowes, pierce euen the godly to the quicke, for the probation and triall of their faith & patience. Also for chastisement, *Iob* 6,4. *Thy arrowes are in me.* Expounded, verse 2. *Psa.* 38,2. *Thine arrowes light vpon me.*

3 The effectuall working of the Gospell, piercing mens consciences, either to their killing or quickning spiritually, *Psal.*45,5. *Thine arrowes are sharpe) pierce the heart*, &c. *Reuel.*6,2.

4. Mali-

4. Malicious ſlaunderous tongues, which woundeth and pierceth like Arrowes. Pſa. 120 3,4. and 64,3. *And ſhot for their Arrowes bitter words.*

5 The heauy iudgements of God vppon the wicked for their deſtruction, Pſalm. 64,7. *But God ſhall ſhoote an Arrow at them, &c.* There be arrowes of peſtilence, Pſal. 91,5. and of famine, Ezek. 5,16.

A. *S.*

[As.] Likeneſſe in qualitie, and not in quantity, Mat. 5,48 *Be perfect as your Father is perfect.*

2 Equality, Iohn 5,21. *All ſhould honor the ſonne, as they honor the father.* This particle [*As*] ſignifieth 1. the likenes of a thing, but not the trueth of that thing, Math. 26,35,5. 2. the truth of a thing, but not the likeneſſe, Iohn 1,14. Ephe. 5,8. 3. both the likeneſſe and truth of a thing, Hebr. 2,7. 4. the quality but not the equality, Luke 6,36. Mat. 22,39.

3. Becauſe, Iohn 15,12. and 17,2.

[Aſcention.] Chriſtes going vppe into heauen in his manhood: or an action of Chriſt as he is God, remouing his manhood vp into the third Heauens, there to raigne in moſt excellent glory and power; for the good of his Church, Ephes. 4,9,10,13. *Being aſcended, that he, &c.*

[Angels aſcending and deſcending.] The Angels miniſtering to Chriſt in his dooing of ſtrange workes; and vnto the Church for Chriſt his ſake, Iob. 1,51.

[To Aſcend into heauen] To go vp into heauen bodily and viſibly, Acts 1,9 10. Eph. 4,9, 10. *When he aſcended.*

2 To bee perfectly indued with light of ſpirituall vnderſtanding, Iohn 3,13. *No man aſcendeth vp &c.*

[Aſhes] A thing vile & brittle, beeing the remainder of ſome better matter, as wood or other ſtuffe conſumed by fire, 2 Per. 2,6.

2. The frailty and extreme vileneſſe of man, beeing conſidered in compariſon with his Creator, Gen. 18,27. *And behold I am but duſt and aſhes.* Iob. 13,12. Your memories may be compared to aſhes, that is, they ſhall be moſt vile, neuer to bee remembered but with loathing.

[To eate Aſhes.] To be caſt downe into a baſe and miſerable condition, ſo ful of ſorrow as for exceſſiue mourning bread did reliſh no better the aſhes, Pſal. 102,9. *I haue eaten aſhes &c.*

[To repent in aſhes.] To mourne and lament grieuouſly in the ſence of ſome ſinnes againſt

gainst God, and for some deserued Iudgement, Ionas. 3, 6. the King of *Niniuy* sat in ashes, Math. 11, 21. they had repented in sackcloath and ashes. It was the custome of Iewes and Gentiles in any deepe heauinesse to declare their griefe by putting on sackcloth & sprinkling of ashes on their heads, or sitting in them; and after this fashion Gods people did witnesse their great abiection and vilenesse, when by fasting and prayer they extraordinarilie humbled themselues before God to turne away some vengeance, which of some was done in truth and sincerities, as Dan. 9, 3. and of others in shew onely, and in Hipocrisie, as *Achab*.

[to Aske.] To put a question Luke 20, 8. *I also aske you, &c.*

2 To mooue a petition, or to desire something in prayer. Math. 7, 7.

[to Aske amis.] To pray they knowe not what, nor as they ought, without referring their prayers vnto Gods glory, and charity toward their neighbour, Iames 4, 3. *Ye aske amisse.*

[Ashamed.] Abashed, or one which is waxen pale and wan, as when the colour fadeth and withereth: it noteth both disappointment of hope, & confusion or destruction, Psalm. 6, 10. *Let mine enemies be ashamed &c.* See Iob 6, 20. and Ier. 48, 1, 20. Esay 1, 29. When wee looke for helpe from whence we obtaine none, then followeth shame: as Idolaters from their Idolles, and superstitious formes of worship: which in the euil day being not only vnable to help, but pulling down much hurt and punishment, it caused such persons as trusted therein, to be ashamed of their temerity, impiety, and obstinacy, especially if they haue bin fore-warned.

[To consume to Ashes] That the Sacrifice which Christ offered of himselfe, prefigured in those of the Law, was most gratefull and acceptable vnto God, Psal. 20, 4. *And turne thy burnt Sacrifices to ashes*, Leuit. 6, 10. The turning of the sacrifices to ashes, Leuit. 6, 10. was a signe of acceptation, that it had a sweet smel, as turning of the sacrifices to aour vse.

[Assembly.] A place for solemne meetings, either Ciuill, or Ecclesiasticall, Math. 23, 6. *The cheefe seate in assemblies.*

[Maisters of ỹ assemblies] Pastors or teachers which gouern assemblies, Eccl. 12, 11.

[To assist.] To minister aide or helpe, as it were, to stand to one in his danger, 2 Tim. 4, 16, 17. *No man assisted, yet the Lord assisted me.*

[Assurance.] That infallible certainty which an elect soule hath by faith of her owne sal-

ua-

uation, and of the promiſe of grace, that it is true, and belongeth to her ſelfe. Heb. 10, 22. *Draw neere in aſſurance of Faith.* Rom. 4,21. *Beeing aſſured,&c.* The Papiſts are enemies to this aſſurance: they grant a probable and coniectural, but deny infallible aſſurance; becauſe mans will (ſay they) is mutable, whereas our aſſurance depends vppon the vnchangeable will of God.

2 Charitable perſwaſions of other mens ſaluation, 2 Tim. 1, 5. *I am aſſured it is in thee.*

[Full aſſurance.] A certaine and ſtrong perſwaſion of our owne ſaluation by Chriſt, *Rom.* 4,21. *Being fully aſſured. Col.* 2 1. A ſpeech borrowed from ſhips which be carried with ful ſayles.

A. T.

[To attaine.] To lay hold on, or receiue, Rom. 9,30. *They attained righteouſneſſe*; a Metaphor or a ſpeech borrowed from a bodily hand apprehending a guift offered, ſo faith apprehends Chriſt as he is giuen of the Father.

2 To hold out till one come to the marke or goale, Rom. 9, 31, *They attained not the law of righteouſneſſe*: a Metaphor or ſpeech borrowed from ſuch as runne in a race, and faint or faile in the middle courſe ere they come to the end; ſo did theſe Iewes faile of righteouſneſſe, whereunto they ſtroue (as runners) to come, becauſe they coulde not exactly keepe the Law, and withall contemned the grace of Chriſt, being puffed vp with pride of their owne good workes.

[To Attend.] Earneſtly to bend the minde vnto a thing taking great care of it, & heed vnto it. *Acts* 20,28. *Attend therefore to all the Flocke, whereof the holy Ghoſt, &c.*

[To make Attonement.] To declare one to be purged from his ſins, & reconciled to God, *Leuit.* 5, 10. *The Prieſt ſhall make an attonement for him.*

A. V.

[Author.] The beginner, or firſt Inuenter and maker of a thing, *Heb.* 12,3. *Ieſus the author of our Faith.*

[Authority.] Good eſtimation & opinion, gotten by wiſedome and well-doing.

2 Lawfull power enabling to do ſome publike works, Lu. 20,2. *Tell vs by what authority thou doſt theſe things, Mat.* 20. 25. *Luke* 7,8.

3 Maieſty, power, and efficacy, *Marke* 1,22. *Hee taught them as one that had authority.*

4 Iuriſdiction, dominion, or power, both lawfull and vnlawfull. 1. *Cor.* 15.24. *All rule, and*

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and all authority, and all power. Note. Some interpreters doe largely construe these wordes of all good and lawfull degrees, distinction of orders, dignities and authorities in this world, whether œconomicall, politicall or ecclesiastcal: all which shall cease at the last resurrection; and be wholly abolished; there shall be no more any difference of husband and wife, maister and seruant, father and children; King and subiects; doctours, pastors, shal no more beare such office as now they do in the Church: like is to be said of all officers and gouernours, of all honors and powers, which serue onely for the preseruation of this life, and therefore be temporarie. Yea, it may reach vnto the principality of the good Angelles and their office, so farre foorth as they be our ministers to looke vnto priuate persons, or whole states; yea the powers of heauen, to wit, Sunne and Moone, and Stars, and other celestiall creatures, at the ende of the world shall loose their functions which now they haue, as to chase away darkneſſe, to cherish and comfort inferiour bodies, to expell colde, &c. Howbeit (though all this bee true, and the place by this generall exposition may comprehend all lawfull powers & authosities ordained of GOD) the fittest interpretation is to vnderstand it more strictly of all rule, authority and power which is contrary to Christ; namely, of tyrants, persecutors, wicked enemies, yea of sinne, sathan, death: all which now wrastle and rise vp in armes (as it were) against the kingdome and glory of Christ, at whose comming (their substances still remaining) yet their power & authority shall bee quite taken away, as they shall neuer be able any more to assaile & hurt the people of Christ: and thus to expound it, I am induced by comparing the verse 24, with verse 25,26. where *Paul* limiteth these authorities & powers to the enemies of Christ, naming death as the last, either for that at the fall of *Adam*, death came in the last of all, sathan tempting, man consenting, sinne acted going afore, and death following after, as a stipende of sinne: or, else it is said to be last, because of his continuance and durance in respect of the rest of the externall enemies of Christ, who by raising vppe the bodies of the Saints from bodily death, did so ouercome death in the last place.

A. W.

[To Awake.] To come, or get out of a sleepe, Mat. 8,25,

2 To come out of the ſleep of ſinne by repentance, as hee that comes out of bodily ſleep by awaking, Eph.5,14. *Awake thou that ſleepeſt, and ariſe from the dead.*

3 To bee prompt and ready with a godly watchfull minde to performe good duties, *Pſal.* 108,2. *I my ſelfe will wake right early. Pſal.* 139,18.

4 To miniſter and giue preſent ſuccour after it hath been long kept from vs, as though God had beene aſleepe, and forgotten vs. *Pſal.*7,6. *Awake for me O Lord.*

5 To riſe from death as from a ſleepe, *Pſal.*17,verſe 15. *Daniel* 12,2.

[**To ſtand in Awe.**] To bee mooued with the feare of the anger of God, who is wrathfully diſpleaſed with all vniuſt dealers, Pſal.4,4. *Stand in Awe.* Some Interpreters thinking this to be ſpoken to the godly Iſraelites, thinke this to be the meaning, that in their anger againſt his wicked perſecutors they ſhould not exceede meaſure leaſt they ſinned, and indeede the tranſlation of the Septuagint is, *Be angry and ſin not*; which *Paul* followed, Eph. 4,26, following not the genuine ſenſe, but the common Greeke verſion, as M. *Piſcator* iudgeth vpon this reaſon, becauſe the courſe and order of *Dauids* words ſhew this ſpeech to be directed to the counſellers and Courtiers of *Saul.*

A. *X.*

[**Are.**] An inſtrument to hew or cut downe trees withall.

2 The word of God, which (as a ſpirituall Axe) cutteth downe ſpiritually wicked men and hypocrites, like rotten & barren trees. This is it which is elſewher meant by plucking vp, deſtroying, hardning, binding, retaining ſinnes, making the eares heauy, and the heart fat, &c. Math.3,10. *Nowe is the Axe laide to the roote of the trees, &c.* Some expound this, not of ſpirituall iudgements threatened in his worde againſt vnrepentant ſinners; but of the power of the Romanes, which were the inſtruments of God, to deſtroy vtterly the vnfaithfull and wicked generation of the Iewes, with a worldly deſtruction. The former is the better expoſition.

3 King of *Aſſyria* who was an axe in the hand of God, to vſe as he would, yet was ſtout and ſpake proud things againſt God, Eſay 10,14. 2 King.19, 22.

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B. A.

[Baal.] A Lord, Maister, Husband, or Patron: it was a common name whereby the heathens called their Gods, 2. Kings 1,2. Iudg.8,33. and to Israel also called the true God Hos.2,16. But for the shameful abuse of Gods worshippe, the Scriptures turne (*Baal*) a Lord into (*Bosheth*) a shame, *Psalme* 106,28. *Hos.*9,10. and so *Ieremy* calleth Idols a shame, or confusion, Ier. 3,24, and 11, 13.

[Baldnes.] All tokens of mourning, Esay 15,2 and Esay 3,24.

[Babes.] Infants, whilest they be young and tender, vnweaned from the breast, *Mat.* 2,20.

2 Such as be weake in faith and knowledge, whether they be newly regenerated, or long since. 1 *Cor.* 3,1. *Euen as vnto Babes in Christ. Heb.*5,13. *Euery one that vseth Milke is a Babe*; that is, one who is not ripe in knowledge.

3 Insolent, reprochful, and scornefull men, *Esay* 3,4.

[Babylon.] A famous City in *Assyria*, whence *Peter* wrote his first Epistle, 1 *Pet.*5,13.

2 *Rome*, euen the Ecclesiastical *Rome*, where the Pope sits as head. *Reuel.*18,2. *It is fallen, Babylon that great City.* In *Rome* are found the vices which were in *Babylon*: Therefore by resemblance beares the name of *Babylon. Metaphor.* See fallen.

The Papists in their *Testament* printed at *Rheimes*, (to proue *Peter* to be at *Rome*) doe take *Babylon* in 1 *Pet.* 5,13. to be *Rome* (mystically) for resemblance to *Babylon* in Idolatry and cruelty; yea, and confesse also, that *Rome* is meant by *Babylon*, in the 16, and 17, of *Reuel.* Therefore must needs bee the Sea of Antichrist, euen by their owne confession.

[Backe] That part of mans body wherin consists the chief strength, especially in his thighes and loynes adioyning to the backe.

2 The spirituall might of the soule, the power of GOD, enabling both reason and will to conceiue and choose good things; also the temporall strength of good lawes, Magistrates, ciuill authority, and whatsoeuer else is famous, or flourishing, or of force in the Common-wealth, to make it glorious & strong or vnconquerable: al this the Iewes lost for their vnbeleef & contempt of Christ. Rom. 11.10. *Bow their backe alwaies, Psal.*69,23.

[Back parts.] So much of Gods glory, as in this life wee are able to see, Exod. 33,23.

Thou

Thou ſhalt ſee my back-parts, but my face thou ſhalt not ſee; that is (ſaith *Luther*:) Here we behold God in his words, and in his creatures, and in the face of Chriſt Ieſus our Mediator: *But when this body is diſſolued by death, then we ſhall ſee him face to face, and know him as wee are knowne.* 1 *Cor.* 13, 9, 10, 12.

[**Backbiters.**] Them which by falſe, or true reports, hurte the credite of their Neighbor in his abſence, and behind his backe, *Rom.* 1, 30. *Backbiters, &c.*

[**Bagges which ware not old**] Heauenly treaſures which periſh not as earthly goods doe, but endure alwaies, Luke 12, 33.

[**To put wages in broken Bags**] To be vnable to keep what one earnes or gets, no more then one can keepe what he puts into a bag which wants a bottome, or is full of rents & holes. *Hag.* 1, 6. *Ye put your wages in a broken bag.* It is a prouerbiall ſpeech to ſignifie that ones ſubſtance waſteth ſuddenly, in a moment.

[**To be baptized with the holy Ghoſt.**] To receiue the gifts of the holy Ghoſt, which ſomtime were in a viſible manner beſtowed in the primitiue Church, before or after baptiſme, *Acts* 1, 5. *Acts* 10, 44. and 19, 5.

[**To Baptize.**] To dippe into Water, or to plunge one into the water.

2 To plunge into afflictions or dangers (as it were into deepe waters.) *Math.* 20, 22. *Can ye be baptized with the Baptiſme wherewith I am baptized?* that is, Can yee ſuffer afflictions?

3 To ſprinkle or waſh ones body Sacramentally. Thus the Miniſter baptizeth. *Math.* 3, 11. *I baptize you with water*, that is, outwarde Sacramentall waſhing.

4 To waſh the Conſcience ſpiritually, purging it from the guilt and corruption of ſinne, by Iuſtification and Sanctification, that it neyther reigne nor be imputed. Thus Chriſt baptizeth. *Math.* 3, 11. *Chriſt ſhall baptize you with the holy Ghoſt, and with fire.* This is inwarde ſpirituall waſhing.

Chriſt is ſaid to baptize with the holy Ghoſt generally, becauſe Baptiſme is made effectuall by his holy Spirit: but more ſpecially theſe two waies both by the extraordinary guifts of his Spirit, which he miraculouſly in a viſible manner powred downe vppon his Diſciples on the day of Pentecoſt, *Acts* 2, 2, 3, 4. and vppon others, as *Acts* 10. on *Cornelius*, and *Acts* 19. Alſo by effectuall regeneration of the Spirite in the ordinary miniſtery of the Church, whereby the Father and *Note.*

and the Sonne by the Spirit, which proceedeth from them both, doth work effectually to the saluation of the elect.

Note. The Minister baptiseth by sprinkling with water, God baptiseth by bestowing the guists of his Spirit. The baptisme of *Iohn* and Christ were all one for Ceremony, Action, Substance, and effect: differēce was in the persons; Christ being man and God, who could from himselfe giue the thing betokened in baptisme; so could not *Iohn*, to whome did appertaine the administration of the outward signe.

Note. Where the worde is truely preached, and baptisme purely administred, wee may bee sure there is a Church, there is also Christ, remission of sinnes, the holy Ghost, and eternall life; and none of all these be where the purity of the word and Sacraments be not, for Christ and his things are no where to bee sought or found, but where he doeth manifest himselfe in his word and Sacraments. To say there is no Church where these bee receiued, is to say, it is not day where sun shineth, or no man where the body is quickned with a soule. For baptisme is a Simbole and pledge of Christ and his benefites, remission of sinnes, regeneration, & eternal life. *Marke* 1.4. Therefore Ioh. saith that he *came baptising, to manifest Christ to Israel*, viz. to the lost sheepe of Israel. *Iohn* 1,31.

[**To be Baptized for dead.**] Not for the dead, or ouer the graues of the dead, but as dead, euen to destroy & mortifie sin, which is the true end of baptisme, and necessarily proueth the hope of the resurrection; for it were lost labour to crucifie sin if no resurrectiō. 1. *Cor.* 15 29. *Which are baptized for dead.* *Theodor. Beza, Parens.*

There is another signification, as if washing or ablution of dead bodies were here meant: it is certaine that baptizing is put generally for washing. *Mar* 7.4. And that mortuall ablution was common to Iewes, out of charity and hope of resurrection, and Gentiles out of superstition; yea, and that it was already receiued of Christians. *Acts* 9.37. Now if no resurrection, this ceremony and labour had beene in vaine; the opinion of baptisme ouer the graues of Martirs: also that it is vnderstood of such as were baptised at the point of death, or instead of the dead; or vpon profession of the article of the resurrection of the dead, bee not to bee liked of; lesse for mortall sinnes, or prayer for the dead. *Luther. Epipha. Ambro. Aquin. Staple.*

[**To bee Baptized into the death of Christ.**] To receiue Baptisme as a Testimony of mortification, and as an instrument of the Holy-ghost, for the

the extinguishing, and the killing of sinne by the death of Christ. Rom. 6, 3. *Haue been baptized into his death.*

[Baptisme, what it is?] The Sacrament of our Initiation or first entrance into the Couenant of grace: not that then we first begin to be of the Couenant, but our being in it, is thereby sealed and assured, Ro. 4, 11. *Circumcision as a seale of the righteousnesse of faith.* It is an error in Popery, to holde, that in Baptisme wee are first made partakers of the Couenant, or that naturall concupiscence is taken away, not only touching guilt, but touching corruption too, to be no sinne.

More fully thus: It is the solemne dipping into, or washing in water at the commandement of Christ, in the name of the blessed Trinity; by this outwarde signe of washing with water, to assure vs of our entrance into fellowshippe with Christ, for our Iustification and Sanctification by his death & spirit, vnto eternall saluation in heauen, Ro. 6, 23. 1 Cor. 12, 13

Baptisme, without faith in ỹ party baptized, doth not work faith, Acts 8, 36, 37. Neither doth it become effectuall by any vertue inherent in ỹ signe, or action, or Minister, but by ỹ power of Christ, who is made all things to the true beleeuers euen without Baptisme as wel as by Baptisme; for Christ being a most free agent, is not tyed necessarily to his owne ordinance, which we haue neede of, & may not contemne vpon paine of damnation, but hee may giue grace by it or without it as he pleaseth.

[Baptisme.] Dipping into water, or washing with water, 1 Pet. 3, 21. *Wherof Baptism &c*

2 Pouring out, or shedding abroad the guifts of the spirit, Acts 11, 16. *Ye shall be baptized with the Holy Ghost.*

3 Ministery and Doctrine of *Iohn, Act. 19, 3. Vnto Iohns Bapt.*

[To be baptized in the Cloud and in the Sea.] Their communion with Christ sealed to the Israelites, by that extraordinary Sacrament of beeing vnder the Cloud, & passing through the sea, as the same grace is sealed to Christians by baptisme. 1 Cor. 10, 1, 2. &c. See Exod. 13 21, 22. Numb. 9, 19, 20, 21, 22.

[Barbarian.] One rude and vnlearned, Rom. 1, 14. *To the Grecians and Barbarians.*

2 One which so speaketh, as he is not vnderstood, 1 Cor. 14, 11. *Shall be a barbariã to me.*

[barren] Either a woman ẅ hath no husband nor childe, or a forsakẽ city without a Prince and inhabitant: or the church of the Iewes, being lesse fruitefull in begetting children to God, then the Church of the Gentiles, Gal. 4, 27, Esay 54. 1.

B. E.

[To be] To be made. *Math.* 19,5. *Shall be one flesh. Ier.* 32. *They shall be my people.*

2 To be knowne and apparantly seene, 1 Corinth. 15,28. *That God may be all in all Lu.* 6. 35. *Ye shall be the children of the most high*: that is, made known to be so: Rom. 14,9. *Might be*: viz. manifested and knowne to be; then a thing is said to bee, when it is made manifest.

3 To be esteemed and accounted some thing; as not to bee, signifies to be vile, & to be had in no account, 1 cor. 1,28. *And things which bee not, to bring to naught things that are, or be.*

[To be the Lords] To consecrate or set apart as holy to the Lord, *Iud.* 11,31. So was *Iephthe* his daughter dealt withall, as appeareth by ver. 39. & not slaine which the Law forbad.

[To be with one] To be present, not onely in generall, but with special presence of fauor, for assisting & prospering one in the work of his calling, *Iosh.* 1,9. *For I the Lord will bee with thee whither soeuer thou goest.* Gen. 39,2. *The Lord was with Ioseph, and he prospered.* ☞

[Not to be in the wind, earthquake, fire.] Iehoua not to haue appeared and shewed his presence vnto *Eliah*, vntill the Earthquake, winde, & fire were ceased; to teach that weake mē cannot abide the presence of God in his full strength & maiesty, 1 *Kin.* 19, 11 12. *And Iehouah was not in the fire.*

[Beame.] Either some crime and great sin; or some lesser sins, neglected, oftē gone ouer, and long dwelt in, Math. 7,4. *And hast a beame in thine owne eye. first cast out the beame &c.*

[A Beare] The kingdom of *Persia*, called (a Beare) for the barbarous and sauage cruelty exercised in it, whence it is said to be like siluer, as beeing of lesse esteeme then the Babilonish Monarchy, ẅ is likened to gold, *Dan.* 2,32. This kingdome is said to raise it selfe, *Da.* 7,5. because out of ambition & restles desire to rule ouer others it vnited to it selfe, first ỹ kingdome of the *Meads*, and then of the *Babilonians*, forraging and ranging into the three coasts of the habitable world, as *Da.* 8,4. which are tearmed 3 ribs, in *Dan.* 7,5. *Like to a Beare.*

[To beare] To take away sins, by suffering the punishment of them, 2 *Pet.* 3,24. *Hee did beare our sins in his body vpon the Tree. Esay* 53,4. *He did beare our infirmities, Math.* 8,17.

2 To stay and keepe a sinner from falling, louingly supporting his weakenesse by Praiers, Counsels, and Exhortations, *Gal.* 6, 2. *Beare ye one anothers burden,*

burden, Rom. 15,1. It is a Metaphor or ſpeech borrowed from a burden or waight ſuſtained by pillars or ſupporters.

[**To beare his Iudgement.**] To haue puniſhment certainly and iuſtly laid on him by God, *Gal.*5,10. Iudgment or puniſhment for ſin, is often in Scripture compared to a loador burden, heauy and weighty, preſſing downe him that beareth it as many ſheaues preſſe a Carte, or as a weight preſſeth downe the ballance. See Eſay 13,1. & 15,1. and oftentimes alſo *Dauid* in the Pſalmes complaineth heereof, eſpecially Pſal.38,4. The reaſon is, becauſe afflictions beeing greeuous in themſelues, *Heb.* 12, 11. they alſo draw with them the conſcience and remembrance of ſin committed, (as in *Ioſephs* brethren) which is an heauier burden thē the paine which commeth of it, as *Heb.*12,1.

[**To beare their names before God**] That Chriſt alwaies hath in remembrance his Church and all the members of it, euer appearing for their ſakes before God, Exod.28,12. Heb.7, 25,26, & 9,24. the ſame thing ſignified by ſetting vs as a ſeale on his heart, Can. 7,11. and by ſetting *Zerubabell* as a ſignet, Hag.2,23.

[**Beaſt, or beaſts**] All wilde creatures which are vppon the land, Pſal.8,7. *And the beaſts of the field.*

2 Some one rauenous or cruell beaſt, Gen.37,33. *Some euill Beaſt hath deuoured him.*

3 One of brutiſh vnderſtanding, hauing no more reaſon then a beaſt, Pſal.73,21. *I was a Beaſt before thee, &c.*

4 Men of brutiſh & beaſtly qualities, like vnto beaſts for fiercenes, vncleannes, and obſtinacy. 1 Cor.15,32. *I haue fought with beaſts at Epheſus.* Some expound this place litterally, that *Paul* for defence of his life did encounter with wilde beaſts, as Beares, Lyons, &c. by the ſentence of the Magiſtrate to ſatisfy the cruelty of the people: for vnder ỹ Romans as ſome were caſt to beaſts naked, *Daniel* by the Perſians, *Ignatius* by tyrants; ſo others were condemned to fight armed with Wolues, &c. Howſoeuer the text be taken (figuratiuely or litterally) it ſignifieth the extreame difficulties which *Paul* did vndergo for the hope of a bleſſed reſurrection, otherwiſe hee had loſt his labour in ſtriuing. See *Acts* 19, 9. *Titus* 1,12. A Metaphor.

5 Fierce, ſauage, and vnpure Heathens and Nations, Pſal.80 13. *The wilde beaſte of the fielde hath eaten it vp.*

6 Ciuill *Rome*, cruelly perſecuting the Saints: alſo Eccleſiaſticall *Rome*, treading in the ſteppes of that barbarous cru-

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elty, Reuel. 17, 18. *The Beaſte which thou haſt ſeene, was, and is not.* Reuel. 13, 1, 4, 17. In which place, it ſignifies *Rome* as it is reſtored by the Pope, vnto the Idolatry and Tyranny of the ſuperſtitious perſecuting Emperors, and made the ſeate of Antichriſt.

7 Empires and kingdoms, raiſed vp and maintained after a beaſtly manner, with oppreſſion, cruelty, warre and bloodſhed. Dan. 7, 3, 17. *And foure great Beaſts came vp, &c.*

[before God, or in his ſight.] In his preſence, 2 Cor. 5, 10. *We muſt all appeare before Chriſt.* Re. 20, 13. *I ſaw the dead ſtand before God.* It ſignifies before the Cloud, a token of Gods preſence, Exod. 18, 12. 2 Kings 22, 19. Eph. 1, 4.

2 Sincerity, ſo as God doth allow of vs in mercy, Luke 1, 6. *They were both iuſt before God:* that is, vpright, thogh not perfit, Ge. 7, 1. *Noah an vpright mã.*

3 Perfectly, ſo as God may allow of vs in his ſtrict Iuſtice. *Pſal.* 143, 2. *None liuing ſhall be iuſtified before thee, or in thy ſight* Rom. 3, 20.

4 As God can witneſſe. Here it is the forme of an oath. Gal. 1, 20. *Before God, I lye not*; that is, I call God to witneſſe that this is truth. See God.

[before one.] Without him, *Ioh.* 10, 8. *All that come before mee are Theeues*; that is to ſay, without me, or not by me, who am the onely doore: alſo in preſence, Dan 5, 1.

2 Firſt, in order of time, *Ioh.* 8, 58. *Before Abraham was, I am* Rom. 16, 7. *And were in Chriſt before me.*

3 Of greater dignity & more honourable place, then in time he be after me, *Ioh.* 1, 27, 38.

[To beget] To performe to his childe all things belonging to his education, Gen. 25, 19. *Abraham begate Iſaack:* ſee the like in Gen. 50, 2, 3. alſo in *Gen.* 3, 16. Conception (by a Synecdoche, the parte put for the whole) the whol care of a mother in bearing, birth, bringing vp is contained.

[beginning] The time whence any thing hath his firſt beeing. Gen. 1, 1. *In the beginning God created the heauens and the earth Ioh* 1, 1. that is, from the firſt point or inſtance of the creation (to wit) from before the creation, and therefore eternally.

2 That is chiefe or moſt excellent, as *Prou.* 1, 7. *The feare of God is the beginning of wiſedome. Prou.* 4 7. *Wiſedome is the beginning*, that is; the cheefe thing. *Pſal.* 105, 35. *Euen the beginning of all their ſtrength*, that is, their cheefeſt ſtrength.

3 A principle of Religion, or Catechiſing Doctrine, *He.* 6, 1. *Leauing the beginning of the doctrin of Chriſt*, that is, ſ plain familiar maner of teaching chriſt

4 An

4 An entrance into a thing. *Gal.*3,3. *Are yee so foolish that after you haue begun in the spirit? &c.*

[In, or from the beginning.] Euerlastingly, before all time, Ioh. 1,1. See Prou. 8,22,23, 24,&c.

2 From the first creation of man, Iohn 8,7. for before the time that mā was, Satan could not be a man-killer.

3 From the time that marriage was first ordained, Math. 19,8. *From the beginning it was not so.*

Note. This phrase or kinde of speech when it is referred eyther to Gods ordinances or creatures, doth include time and doth point out the verye point of time when such things did begin, as Math.19,8. Ioh. 8,7. but when it is applied to God, or any person in the Deity, then it doth exclude al moments of time, and leade our thoughts backe vnto eternity, beyond the world and al space of time, as *Iohn* 1,1. 1. *Ioh.*1, 1. which places are by *Paul* and *Peter* expounded, to note euerlastingnes. *Ephe.* 1,4. 1. *Pet.*1,20. Therefore *Seruetus*, *Arius* and other heretickes, which appoint vnto Christ a beginning in time, and will not haue him to bee eternall, or more ancient then the world, or thē *Mary* (as *Ebion* & *Cerinthus* thought) they doe great wrong to the Sonne of God, who was, and had a being, ere he did appeare in his worke of creation, or was manifested in the wombe of his Mother; he was alwaies (*Intus*) in the Diuinity (as in a bosome, *Iohn* 1, 18.) before hee shewed himselfe (*Extra*) in his operations or Incarnation.

[To behold.] To looke vpon a thing with our fleshly or bodily eye, this is the proper signification.

2 To thinke vppon a thing, with consideration and due regard, *Rom.*11,22. *Behold therfore the bountifulnesse and seuerity of God.* Looke (&c.)

[Behold.] A wonder worthy the beholding (as some thinke) or (as others thinke) a thing commonly knowne, well may be, or should be knowne. *Psal.*51,5. *Behold, I was borne, &c.*

[To Behold.] To consider diligently: and is referred eyther to God or men, *Rom.* 11, 22. *Psal.*10,14.

[To Beleeue.] To know the Scriptures to be true, barely and speculatiuely, *Iam.*2,19. *The Diuels beleeue and tremble*, *Exod.*4 31. *Thus Diuels beleeue.* Also it sig. to know a thing experimentally, Iohn 17,21,23.

2 To assent willingly, & with some kinde of Ioy to the truth of the Scripture, when we read or heare it, because it comes

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from God, and brings glad tydings. *Acts* 8,13. *He beleeued & did cleaue vnto Philip.* *Acts* 28, 27. *Math.* 13.20. *They receiued the word with Ioy.* Thus Hypocrites beleeue.

3 To put confidence in the Doctrine which we know and assent vnto, making application of it vnto our selues. *Marke* 16.16. *He that beleeueth shall be saued.* Iohn 3.18. *He that beleeueth in the Sonne, shall neuer bee condemned.* Thus the regenerate beleeue. *Gala.*2,20. *Christ loued mee, and gaue himselfe for me.* Papists deny application of the Doctrine, to be any part of beleefe in God.

In holy Scripture, true beliefe or faith is put two wayes; first, absolutely as it is occupied about the word of God in generall; or in particular (accepting the word of promise touching forgiuenes of sinnes for the merit of Christ:) and being considered as it is absolute, so there are three thinges belonging vnto it. 1. Knowledge. 2. Assent. 3. Perswasion, and certainty, as appeareth by *Rom.* 14. where that which is called beleeuing, in verse 2. *One beleeueth &c.* is in the verse 14. of the same Chapter, expounded by these two words, of (Knowledge and Perswasion) *I knowe and am perswaded.* Therefore in the language of the Apostle, such doe truely beleeue as vnto knowledge of the thing beleeued, doe ioyne assent with perswasion.

Secondly, true beliefe or faith is put and vsed with relation to the promise of Saluation by Christ, as in the Epistle to the Romanes, chap. 3.4.& 5. and often elsewhere; and then it is by Diuines called Iustifying faith, which beside the 3. former, hath a fourth thing belonging vnto it, & that is Confidence (παῤῥησία) *Ephes.* 3.12. Hereof it is plaine, that corrupt and false is that definition of *Bellarmine, lib. 1. cap. 5. de Iustif.* defining Faith to bee an assent onely to the word written, (and to the word vnwritten, traditions of the Church) vnto Apocryphal word, as well as to Canonicall, denying knowledge and full assurance to appertaine to faith; so as with Papists hee is a beleeuer which only assenteth to the doctrine of the Church though he be ignorant of it, whence ariseth their implicit faith.

To beleeue, signifieth either to begin to beleeue, *Rom.* 13. 11. or to grow in beliefe, *Iob.* 2. 11. Here the increase, not the beginning of faith is meant: & in the former place beginnings of faith be compared with the increasings. *Iohn 11.5*

[Belial.] Wicked *Deut.* 13. 13. *Iud.* 19.22. *Men of Belial, or wicked men.* The word in the He-

Hebrew noteth extreame wickednes, and most mischieuous wicked men: 1. *Sam.*1.16. and 25.25. *Nahu.*1.15. It is also applied to speciall sinnes and sinners. *Pro.*19.28.

2 The Diuell, that wicked one. 2. *Cor.*6,15. *Christ with Beliall.* **With Satan,** saith the Syriacke.

4 [**Beloued.**] One most deare to God, by a most special loue, for whose sake others be loued of God also: thus is Christ only beloued. *Math,*3.17. 1. *Pet.* 2,17. *Col.*1,13. *Epheſ.*1.6. Also very deare to his seruants. *Esay* 5.1.

[**Belly.**] Carnall pleasures, and all lawfull honest pleasures of life, being inordinately loued. *Phil.*3.19. *Whose belly is their God.* So are all pleasures, when men too much loue them and with immoderate affectiõs follow after them, as if all their felicity were placed in enioying of them.

[**Beneuolence.**] Good will, or readines of wil, to help such as we may helpe. 2, *Corint.*9,5. *And come as of beneuolence, not of niggardneſſe.*

2 The guift or Almes which comes of beneuolence, and is freely bestowed. 2. *Cor.*9,5. *To finish your beneuolence appointed before.*

3 All Coniugall or Marriage duties, but especially bedcompany betweene man and wife for iust ends, in chaste and sober manner. 1, *Cor.*7,3. *Let the husband giue vnto the wife due beneuolence, &c.*

[**Beside thee.**] Not after that forme & manner of gouernement which God had prescribed in mercy and trueth; but with cruelty and iniustice. *Esay* 26, 13. *Other Lords beside thee haue ruled ouer vs.* 4

[**Better.**] Lesse vnconuenient. 1, *Cor.*7,28. *Better to marry, then to burne.*

2 More conuenient. 1, *Cor.* 7,38. *He that giueth not his Virgin in marriage, doth better.*

3 More good and profitable. *Phil.*1,23. *Hauing a desire to depart, and to bee with Christ, which is much better.*

[**To Bewitch**] To kill and destroy with the cast of the eie. That some witches haue such force in their eyes to kill, both *Virgil Georgicks.*3. and *Pliny lib 7. cap.*2. witnesseth, and by examples proues.

Nescio quis teneros oculus mihi fascinat agnos.

2 To deceiue and beguile the soules of men by cunning, that they should beleeue dyes in stead of trueth, to their spirituall destruction. *Gal.*3,1. *Who hath bewitched you?*

B. I.

[**Binding on earth**] A solemne denunciation of Iudgement by the Minister, against impenitent sinners, according to

the worde of God; which is as a binding him in the fetters of his sinnes. *Math.*16,19. *Whatsoeuer thou shalt binde on earth, shall bee bound in heauen.* And *Math.*18,18. Papistes by binding, vnderstand not only censures of the Church, but corporall paines and corrections, the inflicting whereof, belongs not to Ministers, but to Magistrates *Rom.*13,3.

[Binding the broken.] The whole cure or healing of sorrowfull sinners, both by forgiuenesse of the guiltines, and mortifying their corruption. *Esay* 61,1. *He hath sent me to binde vp the broken hearted.* In *Luke* 4. it is called, *The healing of the broken hearted.*

[Bishop, or Bishops] Any that hath the charge to ouersee and prouide things necessary. [A Surueiour.] It was a name at first, giuen to Clearkes of the Market, to such as were ouer-seers of thinges to bee bought and solde, as M. *Done* writeth. ¶

2 A spirituall ouer-seer, or one that hath charge and ouersight of soules, by the word to instruct and rule them. 1. *Tim.* 3,1. *If any man desire the office of a Bishop, he desires a worthy work:* See *Acts*, 20,28. The inspection into, and charge ouer the flock for Doctrine and maners, doth (by Gods commaundement) belong to a Bishoppe, whereof the Greek name [*Episcopos*] doth admonish vs. It is the name of a function and office, ioyned with care of inspection and visiting.

3 Pastors, Teachers, Elders, euen whosoeuer had in the primitiue Church any Ecclesiasticall power, either for Doctrine or regiment of the Church. *Phi* 1,1. *To the Bishops and Deacons of Philippi.*

4 Christ Iesus, who because he hath chiefe care, charge, and ouer-sight of the Church, for feeding and ruling it, and hee only hath vpon him the charge of sauing soules by his Mediation, is therefore (by an excellency) called the Bishoppe of our Soules. 1, *Pet.* 2. ver. last. *Ye are returned to the Bishop of your soules.*

B. L.

[Blacknesse] Afflictions, or Persecutions, which diminish the outward beauty and glory of the Church. *Cant.*1,4. *I am blacke ô Daughters of Ierusalem.* See blacknesse in Canticles.

[Blaspheme] An hurtfull word, or any euill speech.

Albeit the word [Blaspheme] in the vsuall acception of the word with approoued Greeke Authours, doe signifie any euill speech or calumniation (as M. *Beza* Note.

Beza noteth,) yet by a phraſe peculiar vnto ſacred writers, the penmen of the holy Ghoſt, it importeth alwaies an vngodly ſpeech, which though it bee vttered againſt men, yet reacheth and is carried to the contumely of God himſelfe, as in Rom. 14,16. Math. 9,3. Tit. 3, 2. and it is twice vſed by *Plato* in this eccleſiaſticall ſenſe, firſt in *Alcibiade poſteriore*. 2. in *libro de republ. ſecundo*.

2 Euery reprochfull worde, tending to the hurt and diſgrace of any other mans name and credite. Titus 3,2. *Speake euill of no man.* In the Original, it is [*Blaſpheme no man.*] Likewiſe in 1 Pet. 4,4. *Therefore ſpeake they euill of you.* This is blaſpheming of men, Marke 3, 2. *And blaſphemies where-with they blaſpheme.*

3 A word vttered vnto the reproach of God, of his Religion, of his Word, Ordinances, Creatures, or Workes. Rom. 2,24. *For the name of God is blaſphemed amongſt the Gentiles through you.* *Tim.* 6,1. Examples of this kinde of blaſphemy, we haue in Acts 14,11. and 25,19. where *Feſtus* called Gods religion, Superſtition, 2. Kings 18,35. This is the blaſpheming of God.

4 A malicious reproachfull word, vttered againſt ỹ known truth of the Goſpell. This knowledge of the Goſpell, becauſe it is had by the effectuall enlightening of the Spirite: therefore the ſinne of one who maliciouſly reproacheth this truth once knowne, is named blaſphemy againſt the Spirite, that is, not againſt the perſon, but againſt the worke of the Spirit in man, illuminating his ſoule to ſee the truth of Saluation. *This is blaſpheming againſt the Spirit.*

A more ample deſcription of the ſinne againſt the Holy-ghoſt, for help of weake tempted Chriſtians.

Blaſphemy againſt the Spirit, it is a Sinne not in deedes & actions, but in a reproachfull word (*Mark* 3,30) vttered not out of feare, nor other infirmity, as *Peter* did, and ſicke and franticke perſons may doe; but out of a malicious hatefull heart. 1, *Corinth.* 16,22. and *Hebr.* 10,26. Not by one that is ignorãt of Chriſt, as *Paul* was being a blinde Phariſee; but by one enlightned thorough the Holy-Ghoſt with the knowledge of the Goſpell (*Heb* 6,4) Not of raſhneſſe, but of ſet purpoſe, to deſpite Chriſt his knowne Doctrine & workes, *Heb.* 10,29. Being accompanied with an vniuerſall defection or

or falling away from the whol truth of God, *Heb* 6,6. Also with a generall pollution and filthinesse of life, *Mat.* 12,45. 2 Pet. 2,20. Finally, beeing vnremissible, because such as commit this sinne, cannot repent, Mat. 12,32. Heb. 6,6. How are the papists out of the way touching this point, in that they will haue this Blasphemy to haue sixe partes or signes? whereof the cheefe is finall impenitency, which doe accompany euery sinne in the wicked. See their note on Mat. 12 45.

[To Blesse.] To giue thanks or to praise God in a solemne manner, *Math.* 26,26. *And when he had blessed*, that is, whē he had giuen thankes, as it is in *Luke* 22,19. 1 *Cor.* 11,24. And in all places where the Saintes are said [c] to blesse God, there it is meant, of their thanksgiuing and of speaking well of God. The Papists, by blessing, vnderstand not a solemne blessing, by giuing thanks to God, to the consecrating or preparing the creatures to an holy action; but an operatiue blessing of the bread, making it to be the body of Christ substantially and corporally: See the Annot. on Math. 26,26.

This word (Blesse, or Blessing) when it is spoken of God toward men, it signifies a plentiful bestowing of good things

[c] We blesse God when we praise him: God blesseth vs, eyther whē he sendeth good thinges vnto vs or remooueth euill things frō vs, or turneth all to our good: we blesse one another by our mutuall praiers, Ep. 1,3. Rom. 12,14.

earthly or heauenly, *Gen.* 24, 35. *Deut.* 28,2.3.4. *Psal.* 13,9. *Ephe.* 1,3. *Gal.* 3,8. But when it is spoken of men towards god, it betokeneth praise or thanksgiuing by word or deed, *Deut.* 8,10. *Psal.* 103,1,2. *Luke* 1,64. and 2,28. And when it is spoken of men toward men, it sig: sometime salutation, as *Gen.* 47 7. 1 *Sam.* 13,10. Sometime a guift or beneuolence, as 1 *Sā.* 25,27. 2 *Cor.* 9,5. 2 *Kings* 5, 15. Sometime a pronouncing (by way of Prayer or Prophesie) of good things in the name of God, as *Gen.* 14,19,20. *Num.* 6,23,24. In this signification, the lesse is blessed of the greater, *Heb.* 7,7. *Heb.* 11,21. And note further, that the solemne blessing in *Num.* 6,23,24, &c. did figure that blessing of Christ, and laying on of hands whereof we reade, *Luke* 24,50.

2 To wish and pray for good things to others, *Gen.* 48,20. *Iacob blessed the sonnes of Ioseph.* Such was the Priests blessing the people in the Law, and parents blessing their children, euen their good prayers to God for their welfare: in Ministers with shewing forth Gods promises, *Numb.* 6,23.

3 To encrease that which is little, and to make it much, as when God is said to haue blessed the widdow of *Sarepta* her Oyle and Meale in her Cruse. 2 *Kin.* 17,16. And when Christ blessed

blessed the fiue Loaues & two Fishes in the Gospel, this blessing was operatiue indeed, and wrought a sensible multiplication of the Loaues, & Fishes; so was therenot a sensible mutation of the Bread and Wine into the bodye and bloode of Christ by that blessing, *Math.* 26.

4 To giue good things vnto vs, & to do vs good in prospering our affaires and labors, *Psal.*67,1. *God be mercifull vnto vs, and blesse vs*: and verse 6. *Prou.*10,22. *The blessing of the Lord maketh rich.* Thus the word *Blesse* is taken in good part.

5 To flatter and please ones selfe, and to boast of his doo-ings to others, *Psal.*10,2. *The couetous blesseth himselfe.* Heere it is taken in euill part.

6 The contrary, namely, [h] cursing, an *Euphemismos*, when vnseemely things are spoken in seemely words. *Iob.* 1,5. *Least my sonnes haue blessed God,* (so it is in the originall) that is; Blasphemed. 1 *Kin.*20,10. *Hee hath blest God and the King* (so it is in the originall) for hee hath Blasphemed. Heere also it is taken in ill part.

7 To salute, or wish health vnto, Gen. 47,7. 1 Sam. 13, 10, and 25,19. In al which places, the originall hath blesse.

8 To endow and furnish one with an heroicall and valiant spirit, also with extraordinary bodily strength, Iudg.13, 24. *The child* (Sampson) *grew, and the Lord blessed him.*

[**To blesse abundantly**] To heape benefits plentifully vpon one one, *Heb.*6, 14. *Surely I will abundantly blesse thee.*

[**Blessed**] All them which be in the estate of an happy life which consists in Gods loue & fauour. Some be such by nature, as *Adam* in Paradise had naturall happinesse: Some are blessed by grace, as al the godly, euen heere in this life, *Mat.* 5, 2, 3 4. Some are blessed by glory, as the glorified Saints in heauen, *Reuel.*14 13.

2 It signifies God, *Ma.*1 4 61, *Math.*26,63.

[**Blesse, and curse not**] Wel wishing and speaking, *Rom.*12, 14. *Blesse and curse not.* The repetition of this precept by the contrary shewes that this duty cānot be done without difficulty, namely to an enemy which shall curse vs; and also that it ought to be done with constancy, not once or twice, or by fits but alwayes as occasion is offered.

[**Blessednes, or felicity.**] The happy condition of such as are in the fauour of God, hauing their sinnes forgiuen them by faith in Christ, *Rom.*4,6. *Blessed is the man whose sinnes bee forgiuen.*

2 The happy estate in which the

[h] This is vsuall in other tongs, as in Greek *Euonymia*, & *Eumnidas*, good Names, for worse things, as *Furies*, &c. old Latines for *Nothing* would say *Will*: Italians call loathsome diseases, Gods disease.

A Blessing) a gift or a bounteous liberality Gen 33 11 Iosu. 15,19 Iud 1,15 Ios 30 26

To Bless the Cup or bread (1 Cor 10 16) is to giue thanks to God for it, & to praise him for it, & acknowledge he freely of his owne good ordaining them.

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the *Galathians* once tooke and said themselues to bee, by the comming & preaching of *Paul* the Apostle. *Gal.*4 15.

[**Blessing.**] Gods prospering of vs, and of our affaires & labours, when all haue good successe, and turn to our good. Psa.3,8. *His blessing is vpon his people.*

2 All good thinges, be they spirituall or bodily, earthly or heauenly: They are in Scripture phrase called Gods blessings, euen euery good guift from God to men. *Ephes.*1,4. *Blessed be God who hath blessed vs with all spirituall blessings.* Deut. 28,2. *All these blessings shal come vpon thee; blessed shalt thou be in thy Cattle, &c.*

3 A gift from man to man. *Gen.*33.11. *I pray thee take my blessing.*

[**Spirituall Blessings.**] Such guifts as come from the Spirite of God, and doe belong not to this earthly, but to our spirituall celestiall life. *Ephe.*1,3.

[**To Bless the seauenth day**] To Sanctifie and ordaine it to an holy vse, euen for Diuine worship by meditation of his works and wordes, & by other godly exercises; also by ceasing from seruile and sinnefull workes. *Gen.* 2,3. *God blessed the seauenth day & sanctified it.* The sacred rest of a seauenth day, both in olde & new Testament is of Diuine institution. *Acts* 1. 3. *&* 20,7. 1 *Cor.*16,2. *Reu.*1,10 Else there were not tenne but nine Commaundements, if it were but a bare policy, or humane constitution, or Ecclesiasticall tradition, as Rhemistes say. *Rhemists on Mat.*15,ſect 3.

[**Cup of Blessing.**] Cup of Thankesgiuing, which we take with giuing of thankes to God for the guift of his Son. 1. *Cor.* 10,16.

[**Blinde**] Such as by birth or casualty lacke their naturall sight.

2 Such as be ignorant and lacke knowledge, which is the eye of the minde. *Rom.*2,20. *A guide to the blinde.* Math.15,14. *The blinde leade the blind.* 2 *Pet.* 1,9. One w perceiueth earthly things which bee neere him, but not heauenly which are out of this world and far off.

[**To make Blinde**] To keep men from seeing the trueth, when the light of it is set before them. *Psal.*69,23. *Let their eyes be blinded.*

2 To increase Ignorance for the abuse of former knowledge, as happended to them spoken of. 2 *Thes.*2,11. and *Esay* 6,10.

[**Blindnesse**] Want of knowledge; or ignorance in matters of Saluation, either in whole, as in all naturall men. *Ephes.*4,18. *Thorough the ignorance that is in them*: or in part, as in men regenerate, who doe see & know but

but in part. 1 *Corinth.* 13,12. *We know in part, wee see as in a glasse.*

[**Bloud**] Death or slaughter, *Psalme* 51,14. *Deliuer mee from bloud.* Math: 27,24. *I am innocent of the blond of this man.* Gen 4,10. *Will I requ re his bloud.*

2 Reuenge or punishment due for the shedding of bloud. *Math.* 27,25. *His blond be vpon vs and our ch ldren.*

3 Cruelty. *Habak.* 2,12. *Woe vnto him that buildeth a Citty with bloud.* Esay 1,5. *Your handes are full of bloud.* It sig. oppression of poore. *Es.* 4,4, *Ch.* 1,15.

4 The slaine man *Iosh.* 20 5. *If the auenger of bloud pursue after h m.*

5 The price of bloud. *Acts* 1,13. *The fielde of blond, that is purchased with the price of bloud.*

6 Cause of their owne destruction, *Acts* 18,6. *Your bloud be vpon your owne heads, Acts* 20 26.

7 The vnpure beginnings of our birth and conception. *Iohn* 1,13. *Not of bloud.* Ezek, 16,6.

In the place of *Iohn*, chapter 1, verse 13, it is (Bloods) in the plurall number; and besides ỹ beginning of our Conception, which is vncleane; it reacheth further, and importeth the order of nature, or naturall generation, together with the force of stocke and kinred, wherein the Iewes gloried much: especially in their long continued succession, ỹ they could fetch their pedigree from the Patriarkes, *Mat.* 3, Vnto which *Iohn* had respect, when he saith, wee are not borne Gods Children of blouds: as by the will of flesh and of man he vnderstandeth whatsoeuer in nature is most strong or excellent, most desired, or desirable, it no whit conferres or helpes to newe birth; be it strength, beauty, riches, prudence, morall vertues, good inclinations or good nature (as wee speake) or power of will, our regeneration is not from them in whole or in part; but from God alone: causing it (by his Spirite according to his good pleasure.

Bloods in the plural number sig. slaughter with cruelty, as Gen. 4,10. Psal. 5,7, & 51.6. Esd. 26, ve. last. Bloudy and fierce slaughter.

Rhemists on Mat. 15, sect 3.

Note further, that when (Bloods) is vsed in the plurall number, it vsually noteth murther or slaughter with the guilt following. As *Gen.* 4,11.1 *Chr.* 22,8. *Psal.* 9,13. and 106,38. & 51,16. Sometime it signifieth naturall vncleannes, as wee are borne in sin deseruing death. Ezek. 16,6.9. as *Iohn* 1.13.

[**A man of Bloud**] One defiled with much bloud and many slaughters, or giuen thereto, as 2 *Sam.* 16,7. *Psal.* 26. 9. and 55, 24. and 59.3. and 139,19.

[**To sprinkle bloud**] To giue force and power to ỹ bloud of Christ from his Godhead for purging of sinnes. *Leui.* 1,5,11, 15.1. *Peter* 1,2 *Acts* 20,28. 2, *Cor.* 5.19.

8 The

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8 The first man, of whom al mẽ came as of the first stock. Acts 17,26. *God hath made of one blood, all mankinde.*

9 The iuice of the Grape, Gen.49,11. *And his Cloake in the blood of Grapes.*

[**To betray innocent blood.**] To deliuer by Treason, an innocent person vnto death, Ma. 27.4. *Betraying the Innocent blood.*

Because the bloody sacrifices of the Iewes figured Christ his death, hẽce so much mention of blood in the new Testament.

[**Bloud of Christ.**] The death and whole sufferings of Christ. One part of his sufferings being put for all. Eph.1, 7. *By whom we haue redemption through his blood.* And often in the *Romanes* and *Hebrewes*, and throughout *Pauls* Epistles, is the bloud of Christ (one part of his sufferings) put Synecdochically for the whol sufferings visible and inuisible. Therefore it is absurd to sticke to the Letter, concluding frõ thence, that Christs outward visible suffering were sufficient. For from the Letter of Scripture, it wil follow, that if this blood shedding was enough, therefore his flesh might be spared, and all the paines felt therein; also his soule, with the heauinesse & sorrow thereof, whereof there was as great need as of the rest. For Christ suffered nothing in vaine, & our soule hauing sinned, yea, and that principally, it was therefore to bee redeemed no lesse then our bodies, euen by the proper soule-sufferings of Christ, else the accessary had bin more hardly handled then the principall.

[**Blood of the Couenant**] The blood of Beasts sacrificed vnder the Lawe, as a signe and pledge of the olde Couenant, which was administred in figures, prefiguring or beeing a type of the bloode of Christ, wherewith the New Couenant is ratified, Exod.24 8. *Then Moses said, Behold the blood of the Couenant.*

[**To blow vpon**] To scatter and driue away, as a thing that is driuen away by a violent winde, Hag.1,9. *I did blowe vpon it.*

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[**Body.**] That part of man which is made of flesh & bones 1 Cor.15,43. *The body is sowne in weakneſſe.*

2 The whole man, Rom.6, 12. *Let not sinne reigne in your mortall bodies*, that is, in your selues which be mortall. **A Synecdoche.** Rom.12,1.

3 Pith and substance, Col. 2,17. *But the body is in Christ.*

4 The vnregenerate part of man, 1 Cor.9,27. *I beat downe my body*, that is, the Old-man.

[**Against the body.**] The body not onely to be the Instrument in committing fornication

on (as it is in theft, robbery, murther, &c.) but the obiect of this sinne; whereas other sins haue an obiect without, which is abused, as the theefe abuseth other mens goods, a drunkard, wine; a glutton, meate; a murtherer, the person of another; but a fornicator abuseth his owne body, which also cõtracteth a blemish and speciall spot by the acte of this sinne, 1. Cor. 6, 10. *A fornicatour sinneth against his body.* Learned *Paræus* well addeth another cause why fornication is said to bee against the body, Because it coupleth the body to an Harlot, as in ver. 16. whereas theft doth not couple the stealer to the thing stollen: nor murther ioyneth the killer to the person slaine, &c.

[Without the body] The obiect of other sinnes (beside fornication) to be put without or externall; as the good name of another is the obiect of slider, prosperity, of enny, goods, of theft, &c. 1 Cor. 6, 18.

[Bodily] Substantially, or personally, Col. 2, 8. *In him dwelleth the God-heade bodily.* Note, God dwelleth in ỹ Saints by the operation of the Spirit, working in them sundry gifts: but in the man Christ, by hipostaticall vnion of the humane nature vnto the diuine, to become one Christ.

[Body of Christ.] The one part of Christs man-hood, distinct from his soule, *Heb.* 10, 5 *A body, &c.*

2 Whole Christ with al his good things, Mat. 26, 26. 1. Cor. 10, 8. *This is my body*; that is, a Sacramentall signe of me, and of all that is mine. Christs body is not made of bread, as Romanists dreame.

3 His Church, which is his mysticall body, consisting of the faithfull onely, Eph. 1, 22. *Head to the Church*, which is his body, Col. 1, 18. *He is the Head of the body of the Church.* The wicked are not of this bodye. Also it signifies a visible Congregation which outwardly professe Christ, as 1 Cor. 10 17 Rom. 12, 5. Ephe. 2, 15. 1 cor. 12, 27 Ephe. 5, 23.

4 The man-hood of Christ onely, 1 Pet. 2, 24. *Who bare our sinnes in his body.*

Paul according to the common speech of men, calling assemblies of many a body, as a company of Citizens in a City, or Students in a Colledge, or Souldiors in a Campe, or Subiects in a kingdome: in like sort doth he very often call the Church, or company of Christians a body, as 1 Cor. 12. Eph 4. Rom. 12, 5. By which comparison the Apostle admonisheth vs of three things: First, that in the Church, the same guifts are not granted to all men, as in the natural body the selfe-same strengths are not granted *Note.*

granted to euery member.

2 That no man ought to thrust himselfe into another mans calling; for no member of the body taketh vppon him the office of another member.

3 Whatsoeuer bodily mẽbers doe, they doe it all to the common profit: so Christians must referre their actions to the vtility of all. The obseruation of these thinges in the Church, would haue held out all ataxie and confusion, euen that Babilonish confusion and Romish tyrannie, which grew vp to this height by neglect or contempt of these things.

[Body of death, & body of sin] Sinne being (as it were) a body hauing many lustes as members annexed to it, and a deadly thing, deseruing and leading to death such as serue it. *Rom.7, 24. Who shall deliuer me from the body of this death.* Ro.6,23. *The wages of sin is death.* Rom.5,6.

[Body of flesh] The humane nature of Christ. *Col.1,22. That body of his flesh.*

2 The Old-man, and masse of corruption. *Col,2,11. Putting off that sinnefull body of the flesh.*

[Same Body.] The most streit or neere communion and fellowship of beleeuing Iewes and Gentiles, which thorough Christ beleeued in, are become not onely sonnes of one father, ioynt heires of one celestial inheritance, but members of one and selfe same body mysticall, (to witte the Church of Christ vnder him their head) *Ephes.3, 6. That the Gentiles should be fellow heires of the same body.* This was not reuealed to ỹ old Prophets (who did very obscurely fore-tell the vocation of the Gentiles) as touching the time when, the maner how (to wit) without being Circumcised; yet to bee one body with the Circumcised beleeuing Iewe. In this knowledge, the Apostles and Prophets vnder the Gospell, had the prerogatiue aboue the ancient Prophets.

[Booke] The whole Scripture, or some part of it, written together in one Volume. *Reue. 22,18. The booke of this Prophesie.* Luke 4,17. *He tooke the book.* The Booke of Scriptures.

2 The rehearsall of ones Pedigree, or off-spring. *Mat.1,1. The booke of the generation, &c.*

3 Euery mans conscience or knowledge that hee hath of his owne doings, good or euil. *Reuel.20,12. Then the Bookes shall be opened.* Booke of conscience.

4 Gods prouidence, or his fore-appointment of all things. *Psa.139,6. For in thy Booke were all things written.* Book of prouidence.

[Booke of life] The decree of Gods electiõ, chusing some men freely to life eternall in Christ. This is called a Booke, be-

because the elect are as certainly knowne to God, as if he had their names written in a Book. *Reuel.*21,27. *In the Lambs book of life.* Phil.4,3. Book of Predestination. *Exod.*32,32. *Esay* 4, 3.

[Booke of Remembrance] A Chronicle or Booke of story, wherein the names and acts of men are remembred. *Ester* 6,1. *The King commaunded to bring the Booke of Remembrance, and the Chronicles.*

2 The speciall loue and care of God, minding such as feare him in such sort, as if hee had their names before him in a Booke. *Mal.*3,16. *A Booke of Remembrance was written before him.*

[Books opened] Acts and deedes wrought and done by the fourth beast, brought forth to bee knowne, examined and iudged of God. *Dan.*7,10. *The Bookes were opened. Reu.*20,12.

[By the Books] By the prophesie of *Ieremy*, where the yeares of captiuity were mentioned by other Chronicles & records. *Dan.*9,2.

[Boldnesse] Courage or liberty of speech or of action. *Acts* 4,13. *When they saw the boldnesse of Peter.* Acts 28,31. *With all boldnesse.*

2 Authority which made *Paul* bold & free to commaund *Philemon*, verse 8, of his Epistle to *Philemon.*

[Bondage] Slauery & thraldome vnder some Tyrant outwardly oppressing. *Exod.*20,2. *The house of bondage*: thus is the land of Egypt called, because there the Isralites were intreated cruelly like seruants and bondmen.

2 Subiection vnto the Ceremoniall law, to be obliged and bound to the obseruance therof, is called bondage, as *Paul* termeth the freedome from the same, liberty. *Ga*,2,4. And surely it was no small bondage to be tyed (as the Iewes were till the time of ỹ Gospell) vnto Ceremonies and rites so many in number, so diuers for variety, so chargeable for cost, so full of painful labour in performance: but thus it seemed good vnto God, for wise and iust endes to traine vp his people by such meanes, till the time of reformation came, as the Scripture calleth the daies vnder Christ.

[Bonds or bands] The Crafty deuices and mischieuous plots of wicked men, where-with (as with bonds) they hold ỹ righteous. *Psalm.*116,16. *Thou hast broken my bonds asunder.* Here it is taken in ill part.

2 Sin, which is a spirituall bond to tye men to Satan. *Acts* 8,23, *Thou art in the bonds of Iniquity*, that is, held fast of Iniquitiy, which is like a bonde. Here it is vsed in euill part also.

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3 GODS Ordinances and Lawes, which are (as bonds) to tye vs to our duties, and to faſten vs to God. *Pſalme* 2,3. *Let vs breake their bands.* It is the ſpeech of Gods enemies, ſcoffingly ſpeaking of Gods Statutes.

Bandes were ſignes of ſubiection. *Ieremie* 27,2 3,6,7. and thus in *Pſal.*2,3. Kings and nations ſpeake of Gods doctrine & lawes, refuſing to be ſubiect vnto & to ſerue Chriſt, though his yoke be eaſie. *Math.*11,29. 30.

4 Gods benefits (which are alſo as bondes and cordes of loue) to linke vs to himſelfe. *Hoſee* 11,4. *Enen with bonds of loue.* Heere it is put in good part.

5 Impriſonment, or other afflictiõs, ſuffered for the name of Chriſt. *Acts* 26,29. *Except theſe bondes.* Hebrewes 13,3 *Remember them that are in Bonds.*

[**Vnto bonds**] So greatly afflicted as he was caſt euen into bondes for Chriſt. 2,*Tim.*2, 9. Yet hee preached freely to ſuch as were with him and did viſit him.

[**Bondman**] One taken priſoner in war, or bought with money. to ſerue and bee at the wil of him who took or boght him: this is the proper ſignification.

2 One caſt out of Gods family & inherirãce, being ſlaues to Satan and ſin. *Gala*,4,24,25.

[**Bones**] A mans chiefe bodily ſtrength, or that wherein his chiefe outward ſtrength lyeth.

2 His inward ſpirituall courage and comfort of mind. *Pſa.* 51,8. *That the Bones which thou haſt broken may reioyce*: that is to ſay, that ſo much comfort may bee reſtored to me, as I haue loſt by my fall. *Lament*,3, 4. *Pro.*14,13.

[**Bone of bones**] The neareſt coniunction that may be, as of Kinsfolkes. 2 *Sam.*5,1. Alſo of the husband and the wife. *Gen.* 2,23. Of Chriſt & his Church, *Ephe*,5,30. The two former be naturall coniunctions; ỹ third is myſticall.

[**Boſome**] Lawfull company with a woman, *Ge.*16,5,2. *Sam* 12,8.

In the boſome of the Father] That Chriſt is priuy to al Gods ſecrets (not as a peece cut off frõ the ſubſtance of the father) but as one that is in the inward part of his Father, or as one in him. *Ioh* 1,18. *Which is in the boſome of his father, &c*, Iohn 17, 21. *As thou (ô Father) art in me, and I in thee.* A threefold moſt neere coniunction of the Father and the Sonne, is ſignified by this being in his boſome.

Firſt, of perſons in one Nature.

Secondly, the infinite loue of the

the Father towards Christ his Sonne.

Thirdly, the communication of his secrets to him: for seeing hee doeth exist together with his Father in one and the same essence, hee must be priuy to all his counsels. *Mathew* 11, 27.

[**Abrahams bosome**] The most blessed comfortable life, which they (that die in that faith that *Abraham* did) shall enioy after this life in heauen. *Luke* 16,21, *And was carried by the Angels into Abrahams bosome*; Or it is the society and communion which the faithfull (who beleeue as *Abraham* did) shall haue in the kingdome of heauen. A Metaphor or speach, borrowed of the Easterne people, which at their repast leaned each on anothers breast, or bosome. *Iohn* 13,23.

2 *Abrahams* Bosome, is interpreted by Papistes in *Rheimes* Testament, to be a part of hell, called *Limbus Patrum*, wherin such as dyed before Christ his time, did rest, feeling no paine, nor yet any ioy and pleasure, (contrary to the 25. verse of the sixteenth Chap. of *Lukes* Gospel *Now Lazarus is comforted*) from whence Christ deliuered them after his death, when hee went downe into Hell to harrow it, and to pull soules out of it into Heauen; which (they faigne) to be shut against men, during the time of the Old Testament, contrary vnto that Scripture: *Eccle*, 12,9, *The spirite returnes to God who gaue it*: and to plaine reason; for such as were beleeuers in Christ to come, they had saluation of their soules as the end of their faith.

[**Bountifulnes**] The infinite clemency of God, and his exceeding great readinesse to pleasure and doe good vnto men. *Rom*, 11, 21.

2 The faith of the elect springing from Gods bounty and goodnes, & relying thereon: *Rom*, 11, 21, *If thou continue in his bounty*: A Metonimie of the cause.

[**To bow**] To bend the body in token of ciuill reuerence *Gen*, 23, 12, *Then Abraham bowed himselfe before the people of the Land*. Gen, 18, 1, 19, that is, *He bowed himselfe to the ground*.

2 To giue eare vnto our praiers by granting what we aske: *Psa*, 116, 2, *He bowed or inclined his eare*.

3 To shew submission and religious reuerence, in the offering vp of our prayers. *Ephes*, 3, 14, *I bow my knees, &c.*

4 To testifie by this outward gesture, our inward piety and worshipping of God: *Exod*, 4, 31: Or of Idols, *Rom*, 11 5.

[**To bow the back**] To breake or diminish the strength of the body, minde, and estate. *Rom*,

11,10. Thou ſhalt bow their backes, or thighes and loynes; the chiefe ſtrength lieth in the loynes or backe; the breaking of the backe is the ſpoile of all might, that they ſhould not be able to attaine what good things they chooſe and deſire.

[To Bow vnder the priſoners] To become more miſerable & ſubmiſſe, then priſoners vſe to be to their Lords and conquerours, and more vile then dead rotten corps. *Eſay* 10,4. *They ſhall bowe vnder the Priſoners, and fall vnder the ſlaine*. Some thinke this fulfilled in 2 *Kings* 18,4.

[To Bow himſelfe vpon the beds head] That old feeble *Iacob* leaned and ſtayed himſelfe vpon the top of his ſtaffe till he might erect & ſettle his body vpon his bed more commodiouſly. *Ge.*47,31. Thus expounded in *Heb.*11,21. How then dote the Papiſtes, imagining ſome Image at his beds head, to which hee might bow, in fauour of their Idolatry?

[To Bowe himſelfe in the houſe of Rimmon] In officious ſort and ciuil duty, to bend his body that his Lord might lean vpon him when hee went into the Temple of the Idoll Rimmon to adore; hereof *Naaman* craueth to be pardoned, of zeal without knowledge, as M. *Iunius* ſayeth, it being no ſuch thing as ſhold trouble his conſcience. 2 *Ki.*5,18. Some reade it in the preterperfect tenſe, *When he had bowed and gone, &c.* it no way fauoureth time-ſeruers & neutrals.

[Bowels] The moſt ſecret thoughts and cogitations of the mind. *Pro.*20,27. *The light of the Lord ſearcheth all the bowels of the belly.* A Metaphor, or ſpeach from the body to the minde.

2 The moſt feeling compaſſions of the heart. *Coloſ.*3 12. *Bowels of mercy*, that is, moſt tender mercies, *Luke* 1.78.

3 Inward deepe griefe and heauineſſe. *Lame.* 1.20. *My bowels are turned within me.*

[A Bow] An Inſtrument of warre; and ſometime is vſed to ſignifie the whole furniture and force of warre. *Pſal.* 44,6. *I do not truſt in my bow.* Gen.48.

2 The ſtrength of the wicked, which they vſe to the hurting of the godly. *Pſal.*7,12. *He hath bent his bow and made his arrowes ready.* Pſal.11,2.

3 The tongues of the Miniſters, whence proceed wordes (like Arrowes) to ſtrike the very harts of men, either for their conuerſion if they be [*Elect*] or hardening if they bee [*Reprobate.*] *Reue.*6,2. *Hee that ſate on him, had a bow.*

[To break the Bow] To deſtroy and bring to nothing the greateſt ſtrength & power of the enemies of the Church. *Pſa*

76,2. *There he brake the Bow, the Sword, &c.*

[Bow of steele or brasse] Singular and very great strength. *Psal.*18,34. *A bow of brasse is broken with my armes.*

[Deceitfull Bow] False help, which faileth in time of need; or vnfaithfull men, in whome there is no trust. *Hos.*7,16. *They are as a deceitfull bow.*

B R.

[Brasen serpent] Christ strong, mighty, able perfectly to deliuer his. *Iohn* 3,14,15,16. The lifting vp of this Serpent by *Moses*, sig. Gods giuing of his Sonne to death of the crosse, as it is expounded. *Iohn* 12,32,33. The biting of the Serpent, sig. the deadly sting of the Diuell. And they looking vp to the Serpēt lift vp vpon the pearch, sig. their beliefuing in Christ crucified, ý so by faith in him, confessing their sinnes, they might be healed to euerlasting life.

[Branch of the Lord] Christ, whom the Lord brought forth of the royal stock almost dead, (as a branch springeth out of a dead root) *Esay* 11,1. *A branch shall grow out of his rootes.* Ier.23, 5. and 33,15. Zacha,3,8, and 6, 12. The trueth of Christes humane Nature, budding (as a braunch) out of the family of *Dauid*, who was the Sonne of *Iesse*.

2 The remainder of the Iewes which should escape out of the Babilonish captiuity and banishment, of whome God promiseth to gather a greene and flourishing Church. *Esay* 4,2. *The braunch of the Lord shall bee beautifull, &c.* Some expound this of Christ; but the 4. verse will not suffer that sense.

[Braunch of righteousnesse] Christ that iust one, and iustifier of the faithfull, which keepeth promise with his people, & executeth righteousnes and iudgment. *Iere.*33,15.

[Bread] Food made of corn, as of wheat or any other corne to nourish this Naturall life. This is materiall bread. In this sense *Manna* is called bread. *Ex* 16,4. *Psal.*78,10.

2 All things necessary for this life (by a Senecdoche) as in the Lordes prayer, and elsewhere very often in Scripture, as *Exodus* 23,25. *I will blesse thy Bread.* Which commeth hence, because (of all necessaries for life) bread is most common & most needfull. *Math.*4,4. *Mat.* 6,11. *Giue vs this day our daily bread. Prouerbs* 20,13. *Gene.*3, 19.

3 Christ himselfe, who to thē that eat him by faith, he is to their soules, the same ý bread is to their bodies; bread being

no more needfull to our bodies, thē Christ is to our soules for spirituall strength, comfort, and refreshing, Iohn 6,50. *I am that bread that came downe from heauen.* This may be called celestiall and spirituall bread. A Metaphor.

[Their owne bread] Bread and other victualles gotten by their own labour. 2, *Thes.* 3,12.

[bread broken] Our Communion or fellowshippe which we haue with Christ crucified, and with all his merits. 1, *Corin.* 10, 16. *The Bread which wee breake, is it not the Communion of his Body?* That is, Doth it not signifie and seale this vnto vs?

[One bread] The vnion and society of the faithfull, which partake in one bread. 1 *Cor.* 10, 17. *Wee that are many, are one Bread.*

[Staffe or stay of bread] The strength which the bread hath to feede vs, by the blessing of God. *Esay* 3,2. *Stay or staffe of bread & of water, &c.* This thretned *Leuit.* 26,26. example of it in *Hag.* 1,6.

[Vnleauened bread] Bread which is without mixture of Leauen, or sweet bread. *Ex.* 23, 15.

2 Sincerity and trueth, without mixture of iniquity and hypocrisie. 1 *Cor*, 5,8. *Let vs keepe the Feast with vnleauened bread of sincerity, &c.*

[To eat Bread] To celebrate or keep a Feast, as was wont to bee at offering of Gratulatorie Sacrifices. *Exod* 18,12. *Came to eate bread with Moses Father in Law.* 1 *Sam* 1.19 1 *Cor* 10 23

2 To take meat or eat ordinarily. *Acts* 2,46.

[Common bread] Bread appointed to vse of common life, and not to holy vse. 1 *Sa*, 21,5.

[Shew-bread] Sacred and Holy bread, set foorth and shewed vpon the Table before the Lord. 1 *Sam.* 21,7. *Marke* 2,26. *How he eat the Shew-bread.*

[bread of Deceit. Substance or goods gathered by craft or wile. *Prou.* 20,17. *The bread of deceit is sweet to a man.*

[bread of teares] Teares were instead of bread to feed on, *Ps.* 80 6. *Thou hast fed vs with the Bread of Teares. Ps.* 42,3. *Teares haue bin our bread to eate.*

[bread of sorrowes] Sustenance & foode either got with sorrowfull labour, as it is enioyned, Gen. 3,19. or eaten with griefe, as is the fashion of frugall men and great sparers, which by parsimony & paines looke to grow rich, yet all in vaine without Gods benediction, *Psal.* 127,2.

[to breake in pieces] Vtterly to destroy one without hope of recouery (as a vessell of earth, or glasse) which beeing once broken, cannot be made whol, *Psal.* 2,9. *Thou shalt break them in peeces like a Potters vessell.*

[to

[to breake off sinnes] To repent and change his life by becomming iust and pittifull, whereas he had beene vnrighteous and cruell, Dan.4,27. see chap.5,19. Heere is no footing and strength for their popish merits, by almes and works of mercy, which be the meet fruits of repentance, but not meritorious causes of pardon & gods fauour.

[breaking bread] Participation and fellowship in ỹ Lords Supper, Acts 2,42. *And breaking of bread.* The Iewes made their bread thin, and therefore they did but breake it.

[To make a breach] To part or cut the kingdome in 2 parts the one (king of *Syria*) to haue the one halfe, and the king of *Israel* to haue the other halfe, Esay 7,6. *Let vs make a breach, &c.*

[To breake vp the fallow ground] To repent and amend, Ier.4,3. Mans heart is like to ground vntilled and thorny: & repentance is like an harrow and hooke to grub vp.

2 Participation and fellowship, in common repast, and eating their meate at home. Acts 2,48. *And breaking bread at home, they did eate their meat together, &c.*

[Breath.] A liuing soule by the vertue of the eternall spirit, inspired into an elementary body, to vse it as an instrument Gen.2,7. Psal.150,6. *Whatsoeuer hath breath*, viz. Let euery person which liueth, praise God with the whole soule.

2 The effect of the soule, to wit, power to breathe or to draw in winde, and to puffe it out againe. Acts 17,25. *Which giueth life, and breath, and all things.*

3 Infirmity and great weakenesse of mans life, & is quenched by stopping the breath, Esay 2,22. *Whose breath is in his Nostrils.*

4 The great easines wherewith Diuine power worketh vpon his cretures, in water and land, Psal.18,15. *At the breath of thy nostrils*; as if he should haue said, O God, there was no need thou shouldst command, when thou diddest but breathe vpon them, it was enough to make the dry land appeare.

[Broad way] The way of sinne, or a sinfull course of life, such as most men walk in, Mat. 7,13. *Broad is the way that leadeth to destruction.*

[Bruite] Rumor, fame, or report of a matter, Mat.9,26. *This bruite, &c.* verse 31.

[Bride] The Church or company of true beleeuers, spiritually ioyned in marriage with Christ, as a Bride-groome and Husband, Reuel. 21,9. *I will shew the Bride the Lambes wife.* Reuel.22,27. *Iohn* 3,29. *He that hath the Bride, is the Bridegroom.*

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[Bridegroome.] Christ betroathed spiritually, & ioyned to the Church, as to his Bride or Spouse, Mat. 25,5. Marke 2, 20. *While the Bridegroome is with them.*

[Bridegroomes Friend] One who is ioyned with the Bridegroome, to see that all be well done at the keeping of the wedding. Iudg. 14,11. Such were *Sampsons* Companions.

2 *Iohn Baptist*, who by his Ministery and life did greatly further the spirituall wedding or coniunction between Christ and his Church. Iohn 3,29. *The friend of the Bridegroome reioyceth greatly, &c.* See Luke 1, 16, 17. Euery faithfull Minister w helpeth forward this mysticall marriage, is the Bridegroomes friend.

[Brother] One who is born of the same parents, as *Iames* the brother of *Iohn*, Mat. 10,2 This is a naturall brother.

2 One which marrieth our Sister, or our wiues Sister: thus was *Isaac Labans* brother, Gen. 24,29. This is a legall brother.

3 A neere Kinsman, Gen. 13, 8. *Let vs not striue, for wee are brethren.* Rom. 9,3. *For my brethren that are my Kinsmen according to the flesh.* Thus Nephewes and Cozen-Germaines are called brethren. Thus christs kinsmen are called his brethren, Esay 3,6.

5 Euery one that knoweth and professeth together with vs the same Christian Religion, holding the same god for their Father, and the same Church for their Mother, Rom. 12,1. *I beseech you Brethren.* And in most places where Christians are called brethren. This is a Christian Brother.

[Brethren] Sonnes of the same Father or Mother, as *Ruben* and *Iudah*, *Isaac* and *Ismael*, *Iacob* and *Esau*.

2 True beleeuers, they that be such indeed, & before God, not in name and profession only, euen Christs whole spiritual kindred, which are knit to him by the bond of Faith, and amongst themselues with vnfained loue, *Heb.* 2,11. *Therefore he is not ashamed to call them brethren.* Col. 4,9. Mat. 12,50. Ro. 8,29. This is an inward spirituall Brother-hood.

3 Ministers of the word, who for their common function and worke sake, are called brethren 2 Cor. 8,23. & else-where oft.

4 Such as with one minde agree together in any act, good or euill, Gen. 49,5 *Simeon* and *Leui* Brethren. They were so called heere, not for their common parents sake, but for that they did consent in an euill act, the killing and spoiling of the *Sichemites*. They were companions in a wicked work.

5 Such as partake with vs in common Nature, beeing men as

as we are, Gen. 29,4. *My brethren, whence be ye?*

[Brotherly kindnesse] That inward affection of loue, wherby wee embrace the Christian Brethren, more neerely then we do al others, 2 Pet. 1,7. *And vnto loue ioyne brotherly kindnes.* Note. Lone reacheth to all men to whō it may doe good, but brotherly kindnesse onely to christian brethren. Loue is as the Hall, whereinto all commers are receiued; but brotherly kindnes is as the Parlor, wherinto more neere friends & speciall acquaintance are receiued and admitted.

[Brotherly Fellowship] The society which the Brethren haue amongst themselues, communicating their gifts for mutual strength & comfort, 1. Pet. 2,17. *Loue brotherly fellowship.*

Brotherly fellowship what it is?

Brotherly fellowship, is the Communion of brethren, whē al Gods blessings, both inward and outward, as occasion and need requireth, are communicated by charity, to the mutuall helpe one of another. It cōsists not onely in reioycing and being merry together (though in a religious manner) much lesse in such worldly mirth as they delight in, which are commonly called good fellowes: but in the right vse of all good guifts, being applied to ỹ good of the brethren absent from vs, as well as present with vs, according to our opportunities and meanes.

[Briers and thornes.] Malicious and wicked deeds, such as offend and displease God, as briars doe sting and pricke those which touch them, Esay 27,4. *Who would set briers and thornes against me, &c.* Esay 5,6 and chap. 9,18. also it signifies ỹ *Assyrians* pricking the *Israelites* like thornes, Esay 10,17.

[Bricks, hewen stones.] Houses made of bricke, or hewen stone, of Sycomore tree, and houses of Cedar: thus the wicked Iewes boast against God; Wee will restore our ruines, and what God hath wasted, we will euen in despight of him repaire it, and that more magnificently then before, Esay 9, 10 *Bricks are fallen downe, &c.* Compare it with Mal. 1,4.

B. V.

[Buckler] A weapon for defence, in time of fight.

2 The mighty defence of God, which is a Buckler to thē that trust in him, Psal. 18,1. *Thou art my Buckler (or shield.)*

[Bud] Christ, in respect of his meane estate amongst men, Esay 11,1. *A graft or a Bud shall grow out of his root.*

2 The Church of Christ, springing vp out of the remnant of *Israel*, as a bud out of the earth, Esay 4,2. *In that day the bud of the Lord shall bee beautifull and glorious.*

Some

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[Buffeting] Some shameful temptation inward or outward as a buffetting to abase vs, 2. Cor. 12,7. *The Messenger of Satan to buffet me.*

[Buggery] Vncleannesse against nature about generation, 1 Cor. 6,10. Leuit. 18,23.

[building.] Making, framing, Gen. 2,23. *He built woman of a Rib*, 2 Cor. 5,1.

2 Teaching and instructing: hence, Ministers, called builders, 1 Cor. 3,10. *How hee buildeth.*

[To build the house] To maintaine the family, with encrease of the good estate of it, Prou. 14,1. *A wise woman buildeth her house.*

2 To increase the family in number of children and largenesse of issue, Ruth. 4,11. *Thus men build the house.*

3 To preserue and prosper all affayres priuate and publike of family and kingdome, Psal. 127,1. *Except God builde the house*: this is the building of the house by God.

[built together] Christians knit together by the Spirit, & laid as liuing stones vpon christ the head-corner stone to be an habitation of God, Ephe. 2,22 *In whom ye are built together.*

[burden] Some heauy thing, which doth load or greeue vs with the weight of it, Ier. 17, 27.

2 The Doctrine or Commandements of Christ, Mat. 11 30. *My burden is light.* So it is to the regenerate, to whom § commandements of Christ are not greeuous, because they are led by the Spirit, & haue their sinnes forgiuen them; but to the vnregenerate, they are as a greeuous burden.

3 Propheſies, and fore-telling of greeuous calamities (as it were) heauy burdens to cõe vpon a people for sinne, Es. 13, 1, *The burden of Babell.* The burden of *Egypt.*

4 All heauy and hard things, Psal. 55,24. *Cast thy burden vpon the Lord.* Esay 9,4. Mat. 23,4. Acts 15,28.

5 Imperfections and wants which appeare in our duties, Gal. 6,2. *Beare ye one anothers burden*; that is, seeing ye are al subiect to infirmities, support & vphold one another thrugh loue. All sinnes are burdens, Ps. 38,4. *For with their weight they presse vs downe*, Heb. 12,1. and are greeuous and burdensome to others which know and dislike them.

[To bee burnt without the Campe] That Christ shoulde suffer without the Citty, bearing his reproach as vnworthy to liue in the company of men, Heb. 13,10,11,12. The bodies of beasts were burnt without the campe: wherefore euen Iesus suffered without the gate.

2 That Christians must bee ready

ready to beare their reproach, willing for his cause to be cast out of their earthly dwellings, seeking an heauenly and better. Heb. 13,13.14. *Let vs therfore go out of the Campe, bearing his reproach, for we haue heere no continuing City.*

6 Euery trouble or greefe, euen to the least. Eccles. 12,5. *Grashoppers shall be a burden.*

[**To beare his owne burden**] To giue account to God of his owne deeds, Gal. 6,5. It behoueth euery one to bee much more carefull to get his owne workes approued of God, then condemne others: because euery man must reckon for his owne deeds.

[**Buls of basan**] Strong, powerfull, and cruell enemies, *Isa.* 22,12. *Many young Buls haue encompassed me.*

[**buriall**] The putting of a Corpes into the graue, to bee couered with earth, which is the proceeding of naturall death Acts 8,2. 1 Cor 15.2.3. *Dead, buried*: also preparation of the corpes for buriall. Iohn 12, verse 7.

2 The wasting of sinne by mortification, as a dead corpes wasteth in the graue. *Rom.* 6,3. *We are buried with him*. This is the proceeding to the death of sin, which is one part of our sanctification, and is effected by the vertue of Christ buried.

[**To be buried with Christ**] To be partaker of Christ his death and buriall, for a further mortification of sinne. *Col.* 2,12. *In that ye are buried with him.*

[**Burning**] Earnest desire & lust after Sexe, which is, when one hath an vnconquerable army of vnruely and vnchast desires and thoughts in him, dishonouring him and his body, 1 *Cor.* 7,9. *It were better marry then burne.* Rom. 1,27.

[**burnt offering**] A Sacrifice wholly giuen vp to God by fire; therefore by the Greekes called (*Holocautoma*) that is, an hole burnt offering. *Leu.* 1,3,9, 13. It commeth of an Hebrew worde which signifieth an Ascension.

[**Spirit of burning**] An hostile and angry minde, desirous to take out of the way & consume the enemies which hurt the saluation of Gods elect, & fought to hinder the glory of his mercy. *Esay* 4,4. *By the spirit of burning.* This is it which elsewhere is called the zeale of the Lord, and the indignation of God, his Iealousie.

[**To builde**] To set vp or make an house where none was before, Mat. 7,26.

2 To increase, or to enlarge a family and stocke by multitude of children, Ruth 4, 11. *Rahell & Leah did build the house of Israel.*

3 To strengthen and encrease others in the knowledge

ledge and faith of Christ, 1 Co. 3,10. *I haue laid the foundation, and another buildeth thereon.* Iu. 20.

4 To prosper and blesse the Gouernour and gouernment of a family. *Psal.* 127,1. *Unlesse the Lord build the house, &c.*

[Building] A material house set vp with hands.

2 The Church and people of God heere on earth, 1 Cor. 3,9. *Ye are Gods building.*

3 A place of eternall blisse and glory, 2 Cor. 5,1. *We haue a building giuen of God.*

[Builder] One which of nothing maketh something to be. He. 11,10. *Whose builder is God.*

2 A faithfull Minister of the Gospell, who doth lay the elect vpon Christ (as builders do lay one stone vpon another) 1 Cor. 3,10. *As a skilfull maister builder.*

3 Any Gouernour of Citty or family, Psal. 127.1. *The builder buildeth in vaine.*

[Wise builder.] One who layeth a sure foundation; that is, one who beleeuing the promises concerning Christ, endeuoreth to doe his commandements, Mat. 7,24.

[Foolish builder] One who neglecteth a good foundation, hauing the knowledge & profession of Christ, without faith and repentance. *Mat.* 7,26.

[To buy] To get some commodity, by giuing the due price of it. *Gen.* 49,30. *Ruth.* 4,5.

2 To obtaine, or get a thing by our endeuour, prayer, or other good meanes. *Prou.* 23,23. *Buy the truth.* Esay 55,1. *Come and buy without money.*

[By which] After or according to. *Ia.* 2,7. *That worthy name by which ye are called.* As wiues are called after ỹ names of their husbands, and children beare the names of their fathers. *Gen.* 48,16. *Esay* 4,1. So Christians beare the name of Christ.

C. A.

[To Call.] TO Inuite Sinners vnto Repentance, by the outward preaching of the word, or otherwise by afflictions and benefits. Mat. 2, 16. *Many called, few chosen.* Prou. 1, 24. *I haue called, but you haue refused.* A common and outward calling, Gal. 5, 13.

2 To draw effectually the elect vnto Christ to beleeue in him, by the inward worke of the Spirit, through the word, Rom. 8, 28. *To them which are called of his purpose.* An inward and special calling, 2 *Thes.* 2. 14

3 To appoint and chuse vnto some worke, and to giue fitnesse thereunto, Exod. 31, 2.

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A speciall and free worke of Gods Spirit, singling & drawing the elect from amongst the Reprobates, making them to become that which before they were not, euen true beleeuers, members of Christ, Saintes, Sonnes, and Heyres of GOD, Rom. 8, 30. *Whom hee predestinated, them he called.* 1 Cor. 1, 2. *Saints by calling.* Rom. 4, 17. *God calleth those things which bee not, as though they were.*

[Called a Nazarene] Christ so to be named, not of the rite and order of *Nazarites*, and by vow after the Law, but of the City *Nazareth* where he dwelled for a time, Mat. 2, 23. *Hee shall be called a Nazarene.* If Christ had beene thus called of the rite, then should it haue bin written by (*Zain*, whereas it is in the *Syriack* written by *Tsadi* There is a double *Nazarit*, one by vow, as *Sampson* the type: another by perfite holinesse, as Christ the truth of that type, & not the type it selfe; as it must be, had he by the order beene a *Nazarite*.

[To call his Son out of Egypt] That God in the person of the Messias had now the second time begotten a Church: for out of Egypt the Church came in her Head Christ; as the whol body was tofore thēce brought forth and deliuered. Mat. 2, 15. Osea. 11, 1.

[Calling] A lawful and warrātable estate of life, 1 Cor. 7, 10. *Let euery man abide in his calling.*

2 The estate and condition of Christianity, Eph. 4 1. *Walke worthy of your calling*: also the glory of heauen to which we are called, 2 Thess. 1, 11.

3 The action of God translating men into this estate, 2. Pet. 1, 10. *Make your calling sure.* Gal. 5, 8.

[Calling vpon the name of Iesus] Eyther the whole worship of God by a Synecdoche of ỹ part for the whole; or else it signifieth prayer vnto Christ, for necessary graces, Acts 9 14 *To binde all that call on thy name.* Acts 7, 50. *Stephen* called on, & said; *Lord Iesus receiue my spirit.*

To

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[To call vpon the name of Iehouah] Publikely and solemnly (not priuately as before in the family of *Adam*) but in opē assemblies, after the birth of *Sheth*: Gen.4,26. *Then began men to call vpon the name of the Lord.* Some (as *Luther*) reade, by the name of the Lord they began to be called: but it is all one in sence and scope, which is, that *Adam* obseruing the manners of the world, corrupted much by *Caines* posterity, and the worship of God also, from that time began to gather the godly into a Church (as into a fold) and collected men thither by preaching the word, holy praiers and exercises of religion, to preserue them vnspotted of common and grosse corruptions of the world; thereby getting to themselues the name and appellation of the Sonnes of God, Gen.6,1. Such as translate the name of GOD began to be prophaned, do erre from the nature of the phrase: see Gen.12,8. and 13,4. and consider not, that not a Nowne but a Verbe followes ỹ Hebrew Particle.

[Called] As much as named, or one knowne by such a name, as Christ called *Peter*, *Cephas*: and Luke 1,60. *He shall be called Iohn.*

2 One partaker of an effectuall vocation, when the mighty God (as it were) by the speaking of a word, doth make one to be that, which hee is named and called, (to wit) a Saint, and holy, as God the caller is holy. Rom.1,7. *Called to be Saints.*

3 To be ỹ in deed and truth, which one is said and named to be, Esay 1,26. *Thou shalt be called a faithfull City.* Luke 1,32. *He shall be called the Sonne of the most high*; that is, be so indeed, and declared to the world to be so, Rom.9,25,26.

[Candle] A materiall light, shining in the darkenesse of the night. Luke 15,8.

2 The light of knowledge, or the word of GOD rightly knowne, seruing as a Candle to shew vs our duties and our sins, and to direct both our selues & others. Math.5,15. *No man lighteth a Candle to put it vnder a Bushell, but on a Candlestick.*

3 Gladnesse and Ioy, by benefits or deliuerances out of trouble. *Psal.* 18,28. *God will light my Candle. Prou.*13,9.

Note. The word and Scripture of God is the onely and all-sufficient Candle and Candle-light of the Church. 2 Tim. 3,16,17. It teacheth all truth of saluation, it conuicts all error, it enstructs in all righteous workes, it reproues all sins. The Church and Doctors are but the Candlesticke, nor that neyther, except they beare out this light.

[Candlestick] A frame of wood Iron, or Brasse, or other mettall,

tall, wherein to sticke a Candle being lighted, to giue light to them who are in the house.

2 Some particular Churches or company of men, professing Christ, and bearing out the truth of the Gospell in theyr Doctrine and liues, as the Candle is set foorth and shewed by the Candlestick. Reuel. 1,20. *The seauen Candlesticks which thou sawest, are the seauen Churches*: the Church holds foorth the Lanterne of the worde, as Psal. 119, verse 105.

[**Captiue**] One taken Prisoner and held in bonds. Captiuity is the estate of such persons, 1 King. 8,26,47,48. *In the Land of their enemies, which led them away captiue.*

2 One who is bound or become prisoner to Sathan and sinne. So are the regenerate in part, & the vnregenerate wholy. Rom. 7,23. 2 Tim. 2,26. *In which they are held captiues at his pleasure.*

[**Captiuity Captiue**] A multitude of prisoners, which in *Dauid* the type, were the Philistims and other enemies of the people of Israel: but in ỹ time of Christ (the truth of that tipe) they were sinne, death, graue, diuell, hel and damnation (spirituall enemies) which held others captiues, and by Christ, themselues are subdued. *Psal.* 68,18. how captiuity is put for captiues, see *Psal.* 14,7. It setteth foorth *Dauid* his victories by foure effects: 1. Demonstration of diuine Maiesty. 2. Captiuation of his conquered enemies. 3. Spoiling of them. 4 The collection of Rebels to the people of God: see the application of this to Christ. *Ephe.* 4.11. Where the Apostle changing the wordes, reciteth the sẽce, putting *Guing of gifts* for *receiuing*; because Christ receiued gifts to this end, to giue them to his members. See *Iohn* 1,16.

[**Captiuity of Sion**] The Church and people of God, (meant by Sion the most eminent place in Ierusalem, where the Temple was built, & God worshipped) being Captiues and prisoners in Babilon. *Psal.* 126,1. *When the Lord turned againe the captiuity of Sion.*

[**Care**] A taking thought to please God in our owne persons, by doing his will. 2 *Corin.* 7,11. *Yea, what care?*

2 A thought-taking, & study for the welfare of others. 2, *Corin.* 8,6. *The same care for you.* Phil. 2,20. *Who will care for your matters.*

3 A taking thought for the things of this life. Which when it is moderate without distrust of God, it is good & commendable; if it bee otherwise, it is euill, and forbid. *Math.* 6,34. *Care not for to morrow.*

[**Carnall**] A fraile and transitory

Note.

sitory thing, which vanished at the comming of Christ. *Heb.*7, 16. *After the Law of the carnall commandement.* Thus he calleth the Leuiticall Law.

2 One wholly infected with sin. *Iohn* 3,6. *That which is borne of the flesh, is flesh, or carnall*; that is, fleshly, and sinfull.

3 One, who hath more sin then grace; more flesh then spirit. 1 *Corint.*3,1, *But as vnto carnall, euen as vnto Babes, &c.*

4 One, who is in part corrupted by sin, yet hauing more grace then sinne. *Ro.*7,14. *The Law is spirituall, but I am carnal.*

[Cart-rope] See Cords.

[Catholicke] Signifieth Vniuersall or generall, that which concernes not one person, or place, or people, but reacheth vnto all people, of all places, times, ages, sex and conditions. Thus the Church of Christ in our Creed, is entituled [*Catholick.*] And the Epistles of *Iames*, *Peter* & *Iohn* be so called, [*The Epistle Catholicke of Iames, &c*] Because they were sent not to one Church, as that to *Corinth*, to *Philippi*, *&c.* or to one person, as to *Philemon*, to *Titus*, *&c* but to all Iewes beleeuers, euery where dispersed, or to al (beleeuing) both *Iewes* & *Gentiles*, in the world. How this Title can agree vnto the *Romayne* Church, being but a particular Church (if shee were as sound, as she is rotten) let reasonable men iudge. To say, the *Romish* Catholicke Church, is, as much as to say, the whole English-Brittish-Nation, which were an absurd speech.

[Cauillation forged, or false accusation] False and vniust accusation, a malicious inuention to trouble a man. *Luke* 19,8. *If I haue taken from any man by forged Cauillation Zacheus* being a Publican, or Collector of Tribute, and hauing wronged many, vnder pretence and colour of the Weale-publicke; did therefore charge all such for enemies vnto the Common-wealth, whosoeuer found fault with his robberies & harmes. This was his forged cauillation. A speech borrowed from such, as told out who transported Figs from *Athens* (contrary to a Lawe made in that behalfe) to scrape some money from such as (being accused by them) were found guilty.

[Cause] Suite, action, controuersie. *Esay* 1,23. *The widdowes cause comes not before them.* *Ps.* 43,1.

2 The matter or crime wherwith one is charged. *Acts* 25, 27. *And not to shew the causes which are laid against him.*

C. E.

[Centurion] A capraine, set ouer an hundred souldiors. *Act* 10,1 *Mat.*8,5.

[Cephas]

[Cephas.] A Stone or Rock, Iohn 1,42. Note that the hebrew (*Cephas*) and the greeke (*Petros*) and (*Rupes* or *Saxum*) in Latine be al one in signification: alſo that this name was put vpo *Peter* the Apoſtle, not for this cauſe to teach that *Peter* ſhould be the rock & foundation on which the Chriſtian Church muſt be builded; as papiſts groſſely ſuppoſe, who to that end expound thoſe words in Math. 16, 18. of the perſon of *Peter*, which are neceſſarily to be vnderſtood of his worthy confeſsion of faith which he had made, vpon which the Church indeed was to be founded, euen vppon Chriſt whom he confeſſed, there being laid of God, none other fundamentall Stone then he. 1 Cor. 3, 11 But hee was called (*Cephas*) therefore, that by this new name (as a token) Chriſt might ſeale and aſſure vnto him the better that promiſe which is hidde and couched vnder the impoſition of this name, to wit that hee ſhould bee ſtable and firme in faith, like a Rocke w cannot be remoued out of his place; which promiſe was in part fulfilled before, but more fully after Chriſt his death and aſcenſion into heauen. See Acts 4, 8. 9.

C. *H.*

[Chaffe] A Reprobate, like vnto Chaffe for his vileneſſe, vnconſtancy, and barrenneſſe. Mat. 3, 12.

2 Falſe Prophets, with their falſe Doctrine, Ier. 23, 28. *What is the Chaffe, &c?*

[Chaine] A Collar of Siluer or Iron, to weare about ones necke, eyther for ornament or puniſhment.

2 The grace of heauenly wiſedom, which is as a chaine, to decke and adorne one withall, Prou. 1, 9.

3 The croſſe, or afflictions for the Goſpell. 2 Tim. 1. 16. *He was not aſhamed of my chaine.* Whereof one end was tied to the right hand of the priſoner, and the other to the left of a Souldior.

[To binde in Chaines.] Victory & dominion which the Church ſhould get ouer her greateſt enemies, euen kings & Princes, not by a temporall ſword (as ſome think) but by force of that ſpirituall ſworde ruling both high & low, according to the word, without adding or taking away, as in Pſ. 149. 8. *To binde their Kings in chaines, &c.* The lawes of chriſts kingdome are like bands, ſetters and chaines, to ſubdue, and hold to his obedience.

[Euerlaſting Chaines] 1. The power of God holding downe the wicked Angels and men.

2 Their owne guilty conſciences vexing and tormenting as heauy chaines: which are called (Euerlaſting) becauſe

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of their torment there shal neuer be any end, nor their tormentors (diuels and consciences) shall neuer be weary, Iude. 6. *Reserued in euerlasting chains vnder darkenesse.*

[Chambers] Some secret place in an house, Mat. 6, 6. *Enter into thy Chamber.*

2 The protection of God, Esay 26,20. *Enter into thy chamber*, viz. rest quietly on Gods promises by faith, and in his gracious protection.

[Chambering] Vncleane & wanton behauiour, Ro. 13,13. *Not in chamb. ring and wantonnesse.*

[Chaire of Moses] The doctrine which God deliuered to *Moyses*, and was taught by thē that succeeded him in the office of teaching, Mat. 23.1, *The Scribes and Pharisees sit in Moyses Chayre, heare them*: that is to say, so long as they teach *Moyses* Doctrine, obey them. Papists are heerein deceiued, interpreting this, of place and succession of persons, and not of truth and doctrine.

[To be changed] To be translated from mortality and corruption, to immortality and incorruption of a sudden, 1 Cor. 15,51.

[Charge] Commandement, Mat 9,30. *Iesus gaue thē charge* 2 Tim. 4,1. Gen. 26,11.

2 Cost. 2 Thess. 3,8. *Because we would not be chargeable to o-thers.*

3 Gouernement or function, 1 Kings 2,3. *And take heede to the charge of the Lord thy God.*

[Charity] That affection of loue which moues vs to holde our Neighbors deare, and to desire and seeke their good in euery thing which is deere vnto them, and that for Christ his sake, according to the will of God. 1 Cor. 13,4,5,6,7. where you haue the properties of Charity, at large described. The habite of Charity infused, is not the iustification of a sinner before God: first because one vertue cannot be our whol righteousnesse: secondly, because it is a fruite of Iustification.

Note this against the Papists.

Whereas Charity is said, Ro. 13,10. to be the fulfilling of the law, it is to bee vnderstood of perfect and compleat Charity, which is contained in all parts and precepts of the law, as appeareth by *Rom.* 13,9. but it will not follow in any good consequence, that because perfect Charity is commanded in the whole Law, therefore it is perfourmed perfectly by the Saints: for as our knowledge is in part, so is our Charity: we can loue no further then wee know.

Nott.

Note also that Charity is put not alwaies for the affection of loue, but for the actions and duties of loue, as 1 Tim. 1, 5. accor-

5. according to that in 1. Iohn 3. *Let vs loue not in word, but in deed and truth*: see also Iames 2,15,16.

[Chariot] A carriage wherin were fighting men of war, Iudg. 1,19. *Because they had chariots of Iron.*

2 Captaines and strength, 2 Kings 2,12. *Chariots of Israel.*

3 Angels, 2 *Kings* 6,17. *Mountaine was full of Chariots.* Hereof Angels be called Cherubins, betweene which and the Hebrew word which signifies Chariot there is great affinity, Psalme 104,3. 1 Chron. 28,18.

[Chaste] One borne with some natural impediment. This is naturall Chastity.

One gelded or made chast by the art of man. This is artificial Chastity.

One fitted by God, for the guift of continency. This is Christian Chastity. Math. 19, 12. See Geld.

[To Chasten] To correct in loue for our profite, as a father doth his childe. Heb. 12,6. *Who the Lord loues, he chasteneth.*

[Chastity] An abstinence and forbearing, not from marriage, but from al strange and rouing lusts, about the desire of Sexe. Titus 2.5. *To be wise, chaste, &c.*

[Cheerefulnesse] A readines and willingnesse of minde, in the doing of any good thing. Rom. 12, 8. *Hee that sheweth mercy with cheerefulnesse*, 2 Cor. 9,7. *God loues a cheerefull giuer.*

Cheerefulnesse in giuing eyther generally by all Christians, as 2 Cor. 9,7. or particularly by Deacons (the Steward of the common almes of the Church, as Rom. 12, 8.) doth containe hilarity or gladnesse of heart, gentlenesse in words, pleasantnesse in countenance; also it ariseth from respect of God who loueth a cheerefull giuer, 2 Of the poore, who being afflicted haue need of being heartened by cheerefull giuing, the contrary adding griefe to griefe. 3 Of the common condition of man-kinde, all beeing subiect to the same miseries, and as we would bee done to, so wee must do to others. Lastly, of our selues, whose workes of mercy cannot please God nor profite vs, if they be seuered from willing cheerefulnesse. *Note.*

[Cherubims] Properly Images of men with wings & comely faces, such as young men haue, or any figure of man, oxe, or birde: see Ezek. 1,9,10 But improperly it noteth Angels represented by such winged shapes at the Ark of the Couenant, whereunto *Moses* had relation, Ge. 3,24. And he placed Cherubims: for these were knowne to the people, but inuisible Angels were not.

[Chiefest of these three.] Charity to excell faith and hope in three respects: 1 For continuance, because it remaineth in heauen, where the other twoe graces depart; seeing there the things beleeued & hopedfor, are fully enioyd. Thus *Chrys. 1 Cor. Hom.* 34. Faith and Hope passe away at the ende of this life, Charity continueth, therefore is greatest. So *August. de doct. Christ. Lib.* 1. *Chap.* 39. Charity shall continue in heauen more encreased, and more certaine. Secondly, the fruite of Charity reacheth to the Saints with whom we liue; but the benefit of faith and hope resteth in the beleeuing and hoping person; thus Mr. *Beza*. Thirdly, the obiect of Charity is larger, euen God, Christ, Angels, Saints, whereas our faith and hope lookes onely to God in Christ. In these respects it is chiefest; and not as papists affirme, because it iustifieth vs before god as well, or rather then faith, whereas faith it selfe iustifieth not, but in regard of Christ our Iustice, whom it apprehendeth: and so cannot loue, which being a consequence and fruite of Iustification, cannot be any cause thereof, it surely serueth as a signe onely to know a iustified person, as 1 Iohn 3.14. *Heereby we know we liue, because we loue the Brethren.* Thus is *Iames* to be vnderstood, chap. 2.24. *By works a man is Iustified*, viz. declared to be iust before men.

[Children] Young ones, as Infants or others which bee of tender yeares. Marke 10.13. *Forbid not children to come vnto me.* Also men who bee vnskilfull and ignorant, like children. Esay 3.4. and Eccle. 10. 16. 1 Cor. 14.20.

2 All inferiors, which loue and obey their Superiors, as Fathers. Prou. 4.1. *My children hearken.* Thus in Hebrew, their seruants were called children. Gen. 18,7. And often elsewhere.

3 All truely humbled christians. Math. 18,3,4. *And become Children.*

4 Such as take themselues to bee very weake and vnable to do great things, Ieremy 1. 6.

5 Rude as yet. Galathians 4.3.

6 Such as descend and come of the Kings Linage and stock, and belong to his family, Mat. 17.27.

[Children of God.] The Elect before their new birth, because God hath purposed to make them his children, which by Nature are not so; they are therefore called his Children, as if they were already; as in Iohn. chap. 10. verse 16. they are called Sheepe, whom God before appointed to call

to

to the fold. Iohn 11,52. *To gather togither into one fold, the children of God.* Children by grace of election.

2 Such Elect, as beeing begotten anew by the immortall seede of the worde, doe beare Gods Image in holinesse, endeuouring in all things to doe their Fathers will. Luke 6,35. *And you shall bee the Children of the most highest.* Ephe. 4, 24. 1. *Pet.* 1, 14. 15. Childeren by grace of regeneration.

3 The Holy and Elect Angels, which are the children of God by creation. Iob 1,6. *The children of God came and stoode before the Lord.*

Note. There be children of God by vocation onely. Esay 1. 1. also by diuine election and regeneration. Iohn 12. Rom. 8. 16,17.

Againe, the word children or sonnes is put sometime for the elect onely, as in Iohn 8. *The Sonne abideth in the house for euer.* Somtime for the whol body of the Church, consisting of good and euill, as Exod. 4. *Israel is my first borne childe:* and somtime for the wicked alone, and hypocrites, which bee the greater number, as in Esay 1,1, and in Math. *The children of the kingdome shall be cast out.*

[**Generation of Gods Children**] The succession and race of the godly, continuing successiuely from age to age, by the mercifull prouidence of God preseruing them. *Psal.* 73. 15.

[**Children of wisedome**] Wise children; that is, all the godly which are taught, hauing wisedome from aboue, and are studious of that true wisedome reuealed in the word, louing & practising it. Luke 7,35. *Wisedome is Iustified of her Children.*

[**Children of the day, and of the light.**] All such as are enlightned by the Spirit, to the sounde & distinct knowledge of God in Christ, through the Gospel. 1 Thes. 5. 5. *Ye are the Children of the light, and of the day*; that is, such as know God soundly.

[**Children of Abraham**] Them that came of *Abrahams* loyns, though they did not beleeue. Iohn 8. 37. Math. 3. 9. *To raise vp Children vnto Abraham.*

2 Them that beleeue & liue as *Abraham* did, treading in the steps of his faith and loue; such be the children of *Abraham*, though they be no Iewes, but Gentiles. Galath. 3. 7. *They which are of faith, the same are the Children of Abraham. Iohn* 8. 37. *If you were Abrahams Children, ye would do the works of Abraham. Romanes* 4. ver. 11. 12.

[**Children in Maliciousnes**] Such as be like little Children voyd of malice, and vnharmful, 1 Corinth. 14. 20. *But as concerning*

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cerning maliciousnesse be ye children.

[Little children] Lowly persons, which be little in their owne eyes, like vnto children. Math. 18,4. *Whosoeuer shall receiue one such little childe.*

Children of Israel] The *Israelites*, which sprung and came out of *Iacob*, who was called *Israel*, Exod. 14,1. *Speake to the children of Israel.*

[Child of promise] One that is born by vertue of Gods promise, & not by ordinary course of generation, as *Isaac* was, Rom. 9, 8. *The children of the promise are counted for the seede.* [*Note*] that all ỹ elect which be born anew by faith, in the promise of grace, they are the children of the promise, to whom alone belongeth the promise of Christ, Gal. 4,28.

[Children of the flesh] Such as are borne by naturall generation, as *Ismael* was of *Abraham*, Rom. 9,8. *Which are the children of the flesh.*

[Children of the Diuell.] Such as beare the Image of the Diuel, and resemble him in malice and subtilty, as children do their father, in al things doing his will, Iohn 8,44. *Ye are of your father the Diuell, and his will ye will do. Acts* 13, 10. *O thou childe of the Dinell, full of all subtilty.*

[Children of Disobedience] Disobedient children, which are giuen to disobedience, Ep. 5,6. *The wrath of God commeth vpon the children of disobedience.*

[Children of the night, and of darknes] Such as remaine in ignorance and sinne, 1 Thes. 5,5. *Yee are not children of the night, neyther of darknesse.*

[Children of Fornication.] Eyther Bastards, to wit; children begotten in fornication; or Idolaters, which imitate others in false worship, *Hose.* 2, 4. *They are the children of fornication.*

[Childe of perdition] A lost person, appointed to destruction, and running head-long thereunto. So is *Iudas* called, in Iohn 17.12. *None of them is lost, but the childe of perdition:* see Acts 1,16. and 4,27,28. *Iudas* not onely destroyed, but ordained to destruction in Gods eternall counsell.

[Chide of wrath, of death, of hell] One guilty of, & throgh desert of sin subiect to wrath, death, and hell, Eph. 2,3. 2. *Sam.* 2,5. Mat. 23,15.

[Christ] One annointed with materiall Oyle, by the commandement of GOD: as the High-priestes, Prophets, and some Kinges were vnder the Law. 1 *Sam*, 16,13.

2 One annointed of GOD with the Holy-Ghost, and power; that is, with speciall gifts aboue measure, and authority, to execute for vs men the Office

fice of a perfect Mediator with God: that is, of a Priest, Prophet, & King. *Acts* 10,38. *Him hath God annointed with the Holy-Ghost, and with power.* And ve. 36. Papists robbe him of all his Offices, especially of his Priesthoode, by the abhominable order of Sacrificing Priestes, and Priest-hoode, as of his Kingly Office, by giuing Lawes which should binde the Conscience; and of his Prophet-ship, by vnwritten Traditions. Christ, also signif. the Doctrine concerning Christ. *Ephes.* 4,9. *Acts* 8, 35.

3 The whole mystical body of the Church, comprehēding both head and members. 1 *Cor.* 12,12. *As all the body is one and hath many members, euen so is Christ.* Here (Christ) by a Sinecdoche of the chiefe part for the whole, is put to signifie the holy Catholick Church, that mysticall body, consisting of head and members, whether Iewes or believing Gentiles. as *Gala.* 3.

[To put on Christ] To bee through faith spiritually cloathed and couered with Christ, his perfect Innocency and Holinesse of nature and actions, (as with a Garmēt) to become holy and vnblameable before God, without spot or wrinkle. as *Ephe.* 5,27. Of this our most neere mysticall coniunction with Christ, Baptisme is a Sacramēt or pledge, not to work it by force of the sacramentall action, but to confirme, encrease, and continue it according to the ordinance and promise of Christ, faith being the inward instrument to knit vnto Christ. *Gal.* 3,27. *All ye that are baptised into Christ, haue put on Christ.* *Note.*

2 Not only our incorporation into, and possession of Christ, to be couered with the long white robe of his righteousnesse, but to be decked and adorned also with the guists & fruits of Sanctification, as with rich Iewels & ornaments, such as be reckned vp, *Gal.* 5,22,23. *Colos.* 3,10.11. Especially with charity, sobriety, chastity, and peace. *Rom.* 13,14. *Put on the Lord Iesus Christ.* This place would rather be expounded of the workes of Sanctification, (because of the opposition betweene the vices named in ver. 13. and ỹ putting on of Christ) then of putting on Christ to Iustification, whereof *Paul* doth not purposely intreate heere, but of sanctity and holines of life. *Note.*

[As Christ Iesus] Instead and place of Christ, whose Minister and Ambassador *Paul* was, Gal. 4,14.

[Christs thinges, not their owne.] The glory of Christ, not their owne glory & gaine, Phil. 2,21.

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[Worke of Christ] The duty which was done to Christ being bound and poore in the person of *Paul*, Phil. 2,30. and 4 18, which expounds the former Text.

[Christians.] Persons spiritually annointed to be members and worshippers of Christ, Acts 11,26. *The Disciples of Antioch, were first called Christians.* 1 Iohn 2,20. *Yee haue an oyntment.* This is the best and ancient name, Iames 2,7. The Iesuites renounce the name of Christ, as they do the doctrine of Christ.

What a christian is.

A Christian is one, who being sometime both most base and prophane, a vassall to Satan, and seruant to sin, through *Adams* sinne, and his owne; is annointed now, and endowed through Grace, with faith and the Holy-Ghost, that hee may become a Priest, and a King vnto God, to serue him in righteousnesse and true holinesse all his dayes, as a person dedicate to Christ, Rom. 5,6, 7,8. 1 *Pet.* 2,9. *Ye are a royall Priest-hood, Ephes.* 2,3. *Children of wrath.* Or thus: A Christian is one whom Christ hath loued and washed in his bloode, making him a King and Priest vnto God, Reuel. 1,5.

[Christ to be made to vs, wisedome, righteousnesse, sanctification, and redemption] Christ to be giuen to the faithfull, not empty, but with most large treasures of wisedome, by being teacher and maister to vs of celestiall wisedome, wiping out and curing our foolishnes: which floweth out of his Prophetical function, of righteousnesse and sanctification, by iustifying vs through his obedience actiue and passiue, and by sanctifying vs to a new life through his Spirit: which benefits spring from his Sacerdotall office: lastly of redemption by a perfect freedome from all sinne and misery, and restoring to life eternal; which commeth from his regal office, and is named last because it is in the last place conferred after all the rest.

[Chronicles] A briefe note of things done, with the time expressed, 2 Kings 24,5. *Are they not written in the Booke of Chronicles?*

[Church] A company of mē, selected, gathered, and called out of the world, by the Doctrine of the Gospel, to know & worship the true God in Christ according to his word, 1 Cor. 1,2. *To the Church of GOD at Corinth, Reuel.* 2,3. *Heare what the Spirit saith to the Churches.* This is the visible Church, which is not alwaies eminent and glorious to the eye of flesh, as our Papists do auouch too confidently: the Church being like the Moone subiect to

Of this Church, vnderſtand theſe following places. Cant. 4 12. Reuel. 3 11. Heb. 11. 10. Reuel. 12, 17. Can 5, 2. & 6, 8. 1 Cor. 6, 16 Mat. 7, 25. & 16, 18. 1 Tim. 3, 15

to mutations, Reuel. 12, 1.

2 The whole company of the elect, which in all ages and places, haue, or do, or ſhall beleeue in Chriſt, through the calling of God the Father, by the operation of the holy Spirite. This is the inuiſible Catholicke Church, Col. 1, 18. *He is the head of the body of the Church*: which comprehends the faithfull of all times, countries, conditions, yeares, and ſexe. How then can the Romiſh Church, which began but ſince Chriſts time, be the Catholick?

3 The faithfull of ſome one family, Philem. 2. *And to the Church that is in thy houſe.*

4 The lawfull gouernours of the Church, to whom the cenſures of the Church doe of right belong. Mat. 18 17. *If he will not heare them, tell it to the Church.* This is the Church repreſentatiue.

5 A material Temple, 1 cor. 14, 34. *Let women keepe ſilence in the Churches*, 1 *Cor.* 11, 18.

[Before the Church.] In the ſight, preſence, and knowledge of that Church and company of Chriſtian profeſſors, where *Iohn* the Apoſtle then liued, when he wrote this Epiſtle, 3. Iohn 6. *Which haue witneſſed thy loue before the Church.*

C. I.

[To Circumcize.] To cut off, or to pare away the foreskinne of the fleſh, to witneſſe thereby an entrance into the Couenant of mercy with God, for forgiueneſſe of ſin, and newneſſe of life, Gen. 17, 10, 11. This is to circumcize Sacramentally.

2 To mortifie and ſubdue the fleſh, with the luſts therof. Ier. 4. 4. *Be circumciſed to the Lord, and take away the foreskin of your hearts.* This is to circumcize ſpiritually; and thus much is meant in all places where circumciſion of the hart is called for: euen a correcting of ſinfull nature, and the corrupt deſires thereof.

3 To haue the foreskin of the fleſh cut or pared away, with this opinion of obtaining righteouſneſſe and eternall life by Circumciſion, being yet in force as ſome Iewes thought. Gal. 5. 2. *If ye bee Circumciſed, Chriſt ſhall profite you nothing.* There be two reaſons giuen in Scripture, why Circumciſion could not iuſtifie ſinners: one becauſe Chriſt is the end of the Law for righteouſneſſe to the beleeuer. Rom. 10. 5. The ſecond becauſe *Abraham* was in order of time iuſtified, long before he was circumciſed, Rom 4. 10. 11. And theſe reaſons are ſtrong againſt Iuſtification by al works of the law vniuerſally; for a man muſt firſt be iuſtified, ere he can doe a good worke: alſo

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alſo the perfect righteouſneſſe commanded in the law, is no where inherent or ſubiectiue, but in the manhood of Chriſt, who imputeth it to all ſuch as beleeue in him, without any workes required therunto, but only that faith which worketh by loue, Gal. 5, 6.

[Men of circumciſed eares, lips, and hearts.] Such as haue the inward ſpirituall effect and grace of circumciſion, together with the ſigne: as on the other ſide, vncircumciſed lips, eares, and heart, be affirmed of ſuch as haue the outward ſigne onely, without the ſignified grace, Acts 7, 51.

[Circumciſion] A perſon circumciſed, or a Iew; as vncircumciſion ſignifieth a perſon vncircumciſed, a Gentile. Ro. 2, 28. and Acts 15, 1. Where Chriſt is called the Miniſter of circumciſion: that is, of a people circumciſed, and in Couenant with God; to wit, of the Iewes, Gal. 2, 7, 9. Tit. 1, 10.

2 The whole legall ceremonious worſhip of God, by a Synecdoche of the part for the whole, Acts 15, 1. *Except ye be circumciſed, ye cannot be ſaued* Gal. 5, 2.

3 Thoſe which bee truely godly perſons, ſpiritually circumciſed in their heart, forſaking their owne corrupt reaſon and will, Phil. 3, 3. *Wee are the circumciſion, which worſhip God in the Spirit.* This is *Circumciſion made without hands, of the heart, and in the Spirit, not in the Letter, Rom. 2, 29.*

Circumciſion aſſured to the Iewes (as Baptiſme doth to vs) their engrafting into Chriſt, & therefore the forgiueneſſe of the guilt, fault, and puniſhment of their ſinnes, yea the putting off the ſinfull body of the fleſh: at a word, it ſignified and ſealed their regeneration, iuſtification, and ſanctification thorough Chriſt. See Gen. 17, 10. Rom. 4, 11. Col. 2, 11. Deut. 30, 6. This Sacrament being ſet vpon the ſhamefulleſt part of the body, where luſt rageth moſt, did liuely repreſent the whole naughtineſſe of our nature, that it is pardoned throgh Chriſt: and that by him the Elect are ſanctified from theyr fowleſt and moſt vncleane offence. *Note.*

[Circumciſion made without hands] Sanctification or renewing of the minde, which becauſe Chriſt alone worketh inwardly by his Spirit, thence called Circumciſion of Chriſt, and without hands, as Iewiſh Circumciſion was not, Col. 2, 11.

It is a Sacrament of the olde Teſtament, ſignifying and ſealing vp to the people of ỹ Iews their entrance into Couenant with God, for the remiſsion of their ſinnes, and mortification of *Circumciſiõ what it is.*

of their lusts by faith in Christ to come, Rom. 4, 11. *They receiued the signe of Circumcision, Ge.* 17, 10, 11, 12.

[City] A place compassed with wals for people to dwell in, Math. 9, 35. *And Iesus went to all Cities and Townes.* Gen. 19 25. *And ouerthrew those Cities and Inhabitants.*

2 The people which dwell in such a place, Act. 19, 29. *And the whole City was full of Confusion.* A Metonymie. Esay 14, 31.

3 The Church of God vpon earth, Cant. 3, 2, 3. *The Watchmen which went about the City.*

4 Heauen, Heb. 11, 16. *Hee hath prepared for them a City.* Eph. 2, 19. A Metaphor.

5 Publike administration & gouernement, *Psal.* 127, 1.

[A city of righteousnesse] A people which loueth and practiseth righteous and faithfull dealing in administration of Iustice, doing that which is iust and in commerce or bargaines imbracing fidelity and equity with incorruption, Es. 1, 26. *A City of righteousnesse, a faithfull City.*

[City of God] Ierusalem, whither the people of God, citizens of Gods Church came to worship him, according to his law, *Ps.* 46. 4. *Whose streames make glad the City of God, Psal.* 48, 1, 8. Hence called the City of the great King, viz. of God, who was solemnly worshipped there: and, holy City, because it was the seate (as it were) of diuine worship, Mat. 5, 35. and 27, 5, 3.

[They cannot goe into the city] Such extreme folly to be in some inconsiderate persons (whose danger he shewed in v. 8, 9, 10, 11. by foure excellent similitudes) as they cānot rightly moue one foote, or direct themselues the high way into their owne City, Eccle. 10, 15.

C. L.

[To clap hands] To reioyce and be glad, whereof clapping of hands is a signe, *Psal.* 98, 8. *Let the floods clap their hands, & let the hils reioyce.* Prosopopoia.

[Miry clay] Great distresse and dangers, which must presse a man as clay and myre which be waighty, and sticke fast to one, *Psal.* 40, 2. *He brought mee out of the miry clay.*

[To cleanse] To pronounce one cleane, from legall pollution, Leuit. 13, 7. *And cleanse him.* Thus Priests cleansed.

2 To take away guilt and corruption of sinne, 1 Iohn 1, 7. Thus Christ cleanseth.

[Cleansing] Outward ceremonious washing of things or persons, as a Type of the Inward, Marke 1, 40, 41. *Bee thou cleane.*

2 Spiri-

2 Spirituall and inward holineſſe, when the heart is kept cleane from the ſpot of ſinne. Mat.22.26.Iames 4.8. Of this cleanſing the Spirit is Author, the Worde is the Inſtrument, Iohn 15,3. *Ye are cleane, therow the word.*

3 Forgiueneſſe of ſinnes, by the imputatiō of Chriſts blood to the beleeuer. *Pſal.* 51.2. *And cleanſe me from my ſinne.*

Veſſels and other things vnder the Law, being legally vncleane, muſt be broken, if earthen veſſels; or bee cleanſed by putting in water till the euening. Leuit. 11.32.33. which figured that we muſt caſt from vs all inſtruments and prouocations of ſinne, and to haue ſpeciall care that they doe not defile vs: whereunto belongs that in Iude. verſe 23. and in Math.5.29.30.

[Cleane] One who is holy and pure, free from the power of ſinne, by the grace of ſanctification. *Ioh.*13,10. *Ye are cleane.*

2 One free from the guilt and curſe of ſinne, by the grace of Iuſtification. *Pſal.* 51.7. *Purge me with Hyſſope, and I ſhal be cleane.*

3 That which is lawfull to vſe, Tit.1.5. That meat which is in it owne nature cleane, becommeth vncleane two waies: firſt by error, whereby meate is thought to be vnlawfull. Secondly, by offence to the weak conſcience of our Brethren.

[To Cleaue] To ſticke faſt, and be neerely and ſtraightly knit vnto God by the affections of the heart. Deut.11.22.

2 To be glued vnto one, or ioyned together moſt ſtraightly, as man and wife. Mat.19.5. *And cleaue to his wife.* 1, Cor. 6. 16. Ro.12.9.

3 To continue with one. Act. 11, 23. Acts 8.13. *And did cleaue to Philip.*

[Cloake of Couetouſneſſe.] The doing of ſomething out of Couetouſneſſe, with deſire of lucre, yet ſetting a fair ſhew and face vpon that couetouſneſſe to cloake and diſſemble it. 1 Theſſ.2.5. *Neyther yet wee euer vſe a Cloake of Couetouſnes, or coloured Couetouſneſſe.*

[Cloake of Maliciouſneſſe.] A pretence or colour (by the liberty which the Goſpell taught) to hide and couer ſin and wickedneſſe. 1 Pet. 2.16. *Not hauing your liberty as a Cloake of Maliciouſneſſe.*

[Clouds of witneſſes] An heape or great number of witneſſes, or holy examples. Heb. 12.1.

Heere is an alluſion to the Cloud that did in the day time guide Iſrael through the Wilderneſſe. As that bright Cloud did leade them to the Land of *Canaan*, ſo ſhould the examples of the faithfull, leade vs to the heauen-

heauenly *Canaan*: and this honour we confesse to belong to the Saints departed, as *Augustine* saith. *Honorandi propter imitationem, non adorandi propter religionem.* Not to be religiously adored, but godlily imitated. They also are reuerently to be esteemed and remembred and God is to bee praised for them, but no prayers to bee made vnto them to be our Intercessors to God; for they doe not know our desires and affaires particularly. Esay 63,16. Iob. 14.20. 2 Kings 22.20. *Si tanti Patriarchæ, et rex tam pius fuerunt ignari nostrarũ rerum, quanto magis cæteri mortui?* saith *August. in lib. de cura pro mortuis.* That they generally pray for our deliuerance, we haue warrant for it in Reuel. 6.10. also that they thank God for theyr owne and our Redemption. *Ruel.* 4,9,10. and 5.ver.9. 12,13,14.

[**Clouds without water**] Hypocrites, which make a faire shew, and yet are empty & barren of all goodnesse, Iude 12.

C. O.

[**Command**] To enioyne, require, appoint, and send with power and authority, Psal. 42. 8. and 148.5. Acts 1,2. Forbidden by commandement. Gen. 2,16.

[**Commandement**] Something giuen in charge: or the knowledge of the Law. or the doctrine of Christ, *Rom.* 7. 8, 9. Iohn 12,50.

[**To Commend.**] To praise another for vertue, and commit them of trust to be pleasured, *Rom.* 16,1.

[**Cold**] Such as be scarce indifferent, but meere careless in matters of God, and of their owne saluation. *Reuelat.* 3,15. *I would ye were either hot or colde.*

[**Coming of Christ to vs**] The presence of his Spirit to conuert vs, that our hearts may be made his dwelling-place. *Reuel.* 3,20. *I will come in to him.* Eph. 3,17. also the time of his comming. 1 Thess. 2,13.

2 Giuing new tokens of his spirituall presence, by comforting and strengthning vs, and encreasing his graces in vs. Ioh. 14,18. *I will not leaue you Fatherlesse, but will come vnto you.* Also verses 23,28. *This is a comming in mercy and fauour.*

3 Executing his Iudgments against Sin and Sinners, *Reuel.* 2,16. *Repent or I will come vnto thee, and fight against them.* This is a comming in wrath.

[**Comming of Christ from the Father.**] Christ his beeing borne man, that he might liue, here, and doe the worke of a Mediatour, by his obeying of the Lawe, and suffering the shamefull death of the Crosse.

Iohn

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Ioh. 15,27,28. *I am come out frō the Father*, 1 Tim. 1,15. This is a comming in infirmity and weakenesse.

[He commeth] Hee shall come, after the manner of the Prophets, which for certainty vse the present time whē they speak of things to come, Iud. 14.

[Comming of Christ to the Father] His leaving the world and going vp to his Father, Io. 17,13. *And now Father I come to thee.* This is a comming in glory; as also his comming at the last day will be glorious.

[Comming of his kingdome] The erecting, enlarging, establishing, and continuing of Gods kingdome here on earth Math. 6,10.

[Our comming to Christ] Our beleeuing in him, Iohn 6. 36. *He that commeth to me, shall neuer hunger, &c.* Faith, as it is the mouth, hand, and eye; so it is also the foote of the soule, wherby we come vnto Christ.

[Comming of Satan] His setting vpon Christ with great power and subtilty, Ioh. 14,30 *The Prince of this world comes, & hath nought in me.*

[Comming of Antichrist] His effectuall and mighty presence and working, for some great hurt vnto others, 1 Ioh. 2,18. *Yee haue heard that Antichrist shall come.*

[Comming vp to Heauen.] The following of sinnes one after another, and arising one of another in such sorte, that they at length grow to such a heape, that they came vp euen to Heauen, Reue. 18,5. *Her sins are come vp to Heauen.* Ionas 1, 2.

[To come.] To vse, or to be wont to come, Eph. 5,6.

2 To returne, as Iesus did to *Iohn*, after Satan had tempted him, *Iohn* 1,19.

[To come out] To forsake al fellowship with the vngodly, in their wicked manners, but especially with Idolaters, and Idolatry, 2 Cor. 6,17. *Come out from amongst them, and separate your selues. Reue* 18,4. *Come out of her my people.*] his is a spirituall separation onely, when the bodily and locall separation cannot be had.

[To come into the world] To be born of a woman, & by naturall birth from his mother to enter into this world, *Iohn* 1,9. thus expounded by Christ in *Iohn* 18,37. *For this cause was I borne, and for this cause came I into the world.*

[That which is committed to one] A gage, stake, or pledge put in trust to be kept sure and safe, eyther on Gods part to men: thus is the Doctrine of the Gospell committed to the credite and trust of Pastors, 1 Tim. 6.20. 2 Ti. 1, 14. 2 Or our part to God, as the Saints by faith

faith and hope, truſt God with their ſaluation, 2 Tim. 1, 13. *He is able to keepe what I haue committed to him.*

[To commit the Goſpell] By authority and commandement to charge and enioyn the preaching and publiſhing of the Goſpell to Iewes and Gentiles two ſeuerall people, but one Goſpel to be declared to both, Gal. 2, 7. *The Goſpell of vncircumciſion was committed to mee.* 1 Tim. 6, 20. *The Doctrine of Chriſt as a gage or pledge is deliuered to Miniſters.*

[Comelineſſe] That which hath in it grauity and modeſty, and ſtirreth vp to godlineſſe, 1 Cor. 14, 40. *Let all things bee done in comelineſſe.*

[Common] That which is common for the vſe of it, and not in poſſeſſion, Acts 4, 34. *They had all things common, and gaue to euery man as he had need.*

2 Vncleane, polluted, vnholy, and prophane, Math. 15, 11, Acts 10, 14. The word in the original Text, is κοινόν, & κοινεῖν: *Common*, or *to make common*. Meates forbid by Leuiticall Law, be therefore called common, becauſe the prophane Gentiles commonly eat thoſe meates which the Iewes being an holy people might not eat.

[Common-wealth] Ciuill ſociety ruled by the ſame laws, and one common gouernment tending to the weale & good of al the members of that body politike.

2 The Church and people of *Iſrael* ſet apart for God by an holy couenant, Eph. 2, 12.

[Common hands] Vnwaſhen hands, Mark 7, 2.

[Commen ſaluation] That ſafety and freedom from ſinne and eternall death, purchaſed by Chriſt; which is called, *Common Saluation*, becauſe all the faithfull haue equall intereſt in it, Iude 2. *To write vnto you of the Common ſaluation*, that is, (ſaith the Bible note) of the things which belong vnto the ſaluation of vs all.

[To Commune.] To talke together of ſome matter, Gen. 34, 6. *To Commune with him.*

[Communion] A fellowſhip or agreement, when diuerſe ioyne and partake together in one thing, 2 Cor. 6. 14, 16. *what Communion? What fellowſhip? What agreement?*

2. A Sacrament or ſacred ſigne of our ſpirituall Fellowſhip with Chriſt, 1 Cor. 10, 16. It is a Sacramentall *Metonimie.*

[Communion with Chriſt.] Our fellowſhip and partaking ſpiritually, and indeede, with Chriſt himſelfe, and all his merites by faith vnto ſaluation 1. Cor. 10, 16. *The Bread which we breake, is it not the Communion of his body?* No wicked haue communiõ with Chriſt, (whatſoeuer our papiſts affirme,) other-

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therwiſe then Sacramentally, by profeſsion, or in the opinion of the Church.

[**Communion with God**] Our being one with him, or being vnited to him, as a childe to the Father. 1 *Iohn* 1,3. *If ye walke in the light, ye haue communion with God.*

[**Communion of the Spirit.**] The fellowſhip which ỹ faith full haue in the ſame graces & workes of the Spirit. *Phil.* 2,1. *If any fellowſhip of the ſpirit.* 2 *Co.* 13,13. *The communion of the Holy ghoſt be with you all.*

[**Communion of Saints**] The felloſhip which the Saints haue with Chriſt and all his benefits by faith, and among themſelues by loue, which makes all their guifts touching the vſe, common to euery one. 1 *Iohn* 1,4. *That yee may haue communion with vs, and that alſo our communion may be with the Father, and with his Sonne Ieſus Chriſt.* The Papiſts doe vntruely reſtrayne this cõmunion to ſociety with their Church, which is no true Church.

[**Communication.**] Speech, or talke, whereby we make our priuate thoughts common to others. *Ephe.* 4,29. Good communication ſig. ſuch talke as is wholſome and bringeth benefit to others.

[**Comparison.**] The putting or ſetting together in one ſentence, two equal or like things; by the one, to manifeſt & make plaine the other. *Marke* 4,30. *With what compariſon, &c.*

2 Applying the wordes to the matter, that things taught, and the kinde of teaching may be like. 1 *Corin.* 2,13. *Comparing ſpirituall things, &c.*

[**Compassion.**] Suffering together, when two or three feele the ſame griefe: and properly, it is that motherly compaſsion, pittifulnes, feeling, & grieuing for the miſery of her childe. *Eſay* 49,15. This is naturall compaſsion,

2 [*Being referred to God.*] The mercifull Nature of God, infinitly enclined to pitty and ſuccour the miſeries of his creature, namely of his elect. *Pſalm.* 103,13. *The Lord hath compaſsion on them that feare him.* 2, Corin. 1,4. *God of all compaſsions.* This is diuine compaſsion.

3 [*Being referred to Men.*] That mutual pitty, or fellow-feeling which Chriſtians haue of each others miſery, as if they ſuffered together. *Luke* 10,33. *When hee ſaw him, he had cõpaſsion on him.* Heb. 13,3. *Remember them that are in bonds, as if your ſelues were in bonds.* This is Chriſtian compaſsion.

[**To Compell.**] To enforce or offer bodily violence. *Lu.* 14 23. *Compell them to come in.*

2 With vehement and earneſt perſwaſions to ouercome one. *Luke* 24,29. *They compelled him*

him, saying.

3 By once credite and authority to draw others to doe as he doth, Gal. 2, 14. *Why compellest thou the Gentiles?*

4 By pretext of publike authority and power to driue and constraine some to doe somewhat which is not equall and reasonable. Math. 5, 4. *If any compell thee to go a mile, &c.* Of the originall word (ἀγγαρεύω) came the Latine word (*Angari*) who among the Persians (as *Erasmus* and *Budæus* noteth) were such as Postes be here in England; sauing that the Persian *Angari* were not limited to states and stations as ours be; also they might take either men, or shippes, or horses for dispatch of publicke businesse, to beare burthens, or to runne in hast about errands and messages. These vnder colour of their office, and in the name of the Prince would wrong & vex men; wherupon by a Synecdoche, any vniust vexatiō by shew of authority, is heere meant.

[**Compleate.**] Full, whole, or perfect, Ephes. 6, 11. *Put on the compleat or whole Armor, &c*

[**To comprehend**] To reach vnto a thing, to lay hold on it, to perceiue or acknowledge. *Iohn* 1, 5, 10. *They comprehended it not. Phil.* 3, 12. *That I may comprehend that, &c.*

2 To containe or holde all, this is the primary sig.

[**To bee comprehended of Christ**] To be laide hold on by Christ, shewing vs the way to heauen, and giuing strength to walke in it. *Phil.* 3, 12. *I am comprehended of Christ.*

[**Concord**] Agreement of heart and affections, when being many, we haue one hart, & the same loue, 2 *Cor.* 6, 17. *What concord, &c.* 1 *Cor.* 1, 10.

[**Concision**] Those false teachers (whom he called Dogs for barking against the truth of the Gospell) to bee of the circumcised Iewes, who boasting of circumcision, and the law, made a Concision, or a rent and schisme cutting them selues & others from ỹ church, whilest they ascribed saluation vnto Circumcision and workes of *Moses* Law. *Phil.* 3, 2. *Bewar of Dogs, beware of Concisiō. Paul* writeth thus by an elegant alusion vnto Circumcision.

[**Concubines**] Women, which were as it were halfe wiues, as the *Hebrew* word signifies, 1. Ki. 11. 3. And 300. Concubins.

[**Concupiscence**] The prauity or naughtinesse of our nature lusting after things forbidden of God. *Iam.* 1; 14. *But euery man is tempted when he is drawne away by his owne concupiscence.* This is our originall Concupiscence, which is the fountain and roote of all wicked lustes and desires, and of all sinnes whatsoeuer, beeing it selfe also 1. Original.

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also a sinne properly, euen after Baptisme, in the regenerate; contrary to the Papists, who deny this. See Rom.7,7. Also Rom. 7,14,15,16,17,&c.

2. Actuall. 1. Vnuolũtary. 2. Voluntary.

2 Euill desires and motions, springing from the roote of this Natural concupiscence, whether they be consented to, or not. Rom. 7. 8. *Wrought in me all manner of Concupiscence.* This is Actuall Concupiscence which is eyther vnvoluntary, as the first motions before consẽt of will; or voluntary, when consent of will commeth to ỹ motion. Both the one & the other, be properly sinne, because they be the transgressiõ of the Law, hindering that perfect loue of God and of our Neighbour, commanded in ỹ Law, and drawing vs to things contrary to the Law, Rom.7, 15,16,17.22.23.&c.

[**Condemnation, or condemning.**] The pronouncing of the sentence of punishment vppon any malefactor by some Iudge Iohn 8,10. *Hath no man condemned thee?* This may be done either iustly or vniustly. Prou. 17,15.

2 A pronouncing of sinners guilty, and adiudging them to punishment vpon the conuiction of a fault. *Rom.*8.34. *God iustifieth, who shall condemne?* Ro. 8.1. *There is no condemnation to them which are in Christ*; that is, they are freed from the damnatory sentence of the Lawe, pronouncing a curse to euery sinne: also the cause and matter of damnation, Ioh.3,19.

3 The punishment it selfe, whereunto one is adiudged & condemned, 1 Cor.11,32. *Because we should not be condemned with the world.*

4 The abolishing a thing, and vtterly taking it away, as if it were not. *Rom.*8,3. *Condemned sin in the flesh.* 1. Pet.4,6.

5 Pronouncing of a sentence or censure, vncharitably, or rashly of other mens persons & doings. Luke 6,37. *Condemne not, and ye shall not be condemned.* *Rom.*14,4.

6 The conuicting or reproofe of ones wickednesse and fault, by the good example of another, or by words. Thus the *Niniuites* shall condemne the obstinate Iewes. Math.12,41,42. Rom.2,27. *Shall condemne thee, &c.* Thus *Paul* condemned not *Peters* person eternally, but his sinful fact in dissembling, *Gal.* 2,11.

[**Great condemnation.**] More seuere punishment to belong to seuere arrogant censurers of other mens faults, neglecting their owne. Iames, 3,1. *Wee shall receiue great condemnation.* Marke heere that there is difference of punishments as ther is an inequality of faults. Secõdly, wheras he takes himself into the number of the proude repre-

reprehenders: *(We)* It is firſt to ſhew, that hee would not ſet a Law to others, to which hee would not binde himſelfe: and ſecondly, becauſe no man is wholy free from this diſeaſe of iudging others: vnto whoſe arrogancy the Apoſtle in verſ. 13. oppoſeth meekneſſe of wiſedome.

[**To Confeſſe.**] To acknowledge vs as his owne; Thus Chriſt will confeſſe the faithfull at the day of iudgement. Luke 12,8. *Him ſhall the ſonne of man confeſſe before the Angels.*

2 To teſtifie, or beare witneſſe of one, plainely and ſincerely. Ioh. 1,10. *Iohn confeſſed and denied not, ſaying, I am not that Chriſt.* Luke 12,8. *He that confeſſeth me before men.* Thus we confeſſe Chriſt.

3 To vtter and ſpeak foorth ones praiſe, or to giue thanks. Heb. 13,15. *Offer to God the Calues of your lips, confeſsing his Name*; that is, acknowledge his benefits, & giue him thanks for them. And in the Pſalmes very often, to confeſſe God, is put for to praiſe God. Pſal. 6,5 Eſay 12,1.

This duty of confeſsing God, was figured by the ſhaking (of things offered) too and fro before the Lord, which ſignified the ſhaking of our lips in confeſsing and giuing of thankes; as appeareth by the wordes of *Hoſhea*, and by Heb. 13,15, 16.

4 Frankely and boldly to tell foorth what we holde and beleeue in matter of Religion, *Rom.* 10,10. *With the mouth, man confeſſeth to Saluation.*

5 To lay open our ſins and offences, eyther vnto God in priuate or publicke confeſsions; or to our Neighbor whom we haue wronged; or to ſome godly perſons, at whoſe hands we looke to receiue comfort, beeing caſt downe by ſome greeuous ſinne; or finally, to the whole Congregation, whē our fault is publicke, 1 Iohn 1. 9. *We confeſſe our ſinnes.* Pſalm. 32.5. *I ſaide I will confeſſe my ſins.* Math. 3,6. *Iames* 5,16.

6 To acknowledge a crime before a Iudge. *Ioſh.* 7,19. *Confeſſe what thou haſt done.*

Touching popiſh confeſsing of our particular ſins, diſtinctly, for number and circumſtances euery yeare, in the eares of a Maſsing-Prieſt, vpon neceſsity of ſaluation, there is no one word in all the Booke of God. For it is a meere deuice, iuuented for aduancement of the apoſtaticall See of *Rome*.

[**Confederacy.**] A league or agreement betweene perſons or people, it is eyther of peace for trafficke ſake, or of amity; alſo for mutuall offence and defence: the former may bee made euen with Infidels, and

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those of contrary religion, as betweene *Abraham* and *Abimelech*, betweene *Israelites* and *Kenites*: the latter may not bee contracted, but with Christian Princes. *Obad.* 7. *The men of thy confederacy. Esay* 8 18.

[**Confession.**] Profession, or declaration eyther of the truth of Doctrine, or of the Innocency of his person. 1 *Tim.* 6, 13 *Who before Pontius Pilate witnessed a good confession.*

2 Inuocation or prayer vnto God by Christ, and all other workes of Religion. *Rom.* 10, 10. *With the mouth man confesseth to saluation.* This is expounded of prayer, verse 13.

[**To confesse and deny not.**] To make a most plaine and sincere confession. Iohn 1. 20. The affirming of a thing ioyned with a contrary negation, and a repetition (as it is heere) argueth the ingenuity and euidence of the speaker, to teach vs that in maintenance of the truth, especially when Gods glory is called into question, whether it appertaine to vs, wee cannot deale too plainely.

[**Confirme.**] To strengthen or make strong. 1 *Pet.* 5. 10. *Confirme and strengthen you.*

2 To perfect or finish a thing. *Psal.* 68, 28. *Confirme (ô God) the thing that thou hast wrought in vs.*

3 To performe some word or promise. 1 *Cor* 1. 6. *The Testimony of Iesus hath beene confirmed in you*, that is, truely performed vnto you, by bestowing the gifts of the Holy-Ghost which were promised before.

[**To confirme the promises of God.**] To make it euidently appeare vnto men, that GOD who promised to send his Son vnto the Iewes, was faithfull and true, because in fulnesse of time he did send him. Rom. 15. 8. The promises of God are in themselues most firme and stable, as heauen and earth, so they be vnmoueable and constant: they are said to be confirmed in respect of men, whose faith being weake and full of doubts, had need to be holpen and strengthened: not Gods promises but mans vnbeleefe is feeble. Also note further, that the vtmost and remote end of Christ his comming into the world, in respect of God, is to haue the glory of his truth: but the neerest ende in regard of men, is their saluation.

[**Confident.**] Bold in an holy assurance of Gods loue in Christ, promised in the Gospel, 2 *Corinth.* 5. 6, 8. *Wee are alwayes confident.*

A work of the Spirite, strengthening faint and weak minds in faith & obedience vnto the end. 1 *Pet.* 5. 10. *The God of al*

Confirmation, or Corroboratiō, what it is.

all grace confirme and ſtrengthen ye. God confirmeth, as Author or efficient cauſe of ſtrength; the Word, Sacraments, and Miniſters, confirm as Inſtruments and helpes. Luke 22.32. *Being conuerted, confirme thy Brethren.* A man confirmes himſelfe, whē hee takes hart tohim in a good cauſe, vppon hope of Gods helpe. 1 Cor. 16.13. Example in *Dauid.* 1 Sam. 17,34,45. No ground in Scripture for the popiſh Sacrament of Confirmation, which is a deuice of theyr owne braine.

[To Confound] To put one vnto ſhame by ſome publicke puniſhment, & ſomtimes quite and vtterly to deſtroy & roote one out. *Pſal.* 31,1. *I haue put my truſt in thee, let mee not bee confounded.* Pſal. 22.5. *They truſted in thee, and were not confounded*; that is, they were not forſaken and put to vtter rebuke and ſhame before men.

[Confuſion] Affection of ſhame, which appeares in the countenance, by bluſhing or changing of the color. Da. 9,8 *Vnto vs, confuſion of face, or open ſhame, &c.*

2 The caſting downe of the conſcience before God & man for ſome ſinne. Pſal. 119,6. *Then ſhall no confuſiō come to me.*

3 Peruerting of order and peace: or diſorder. 1 Cor. 14. 33. *God is not the Author of confuſion.*

What Conſcience is.

It is a faculty of mans ſoule, taking knowledge, and bearing witneſſe of a mans thoghts, words and workes, excuſing them when they bee good, and accuſing them when they bee euill. Rom. 2,15. *Their Conſcience bearing thē witneſſe, and their thoughts accuſing or excuſing.* If the Conſcience be not deceiued, but beare a true witneſſe, then it is no erronious Conſcience, yet may be an euill Conſcience if it bee not ſanctified, as well as enlightened.

Note, Conſcience it is a particular knoledge which we haue with vs of our owne deeds good or euill, ariſing out of the generall knoledge of the mind which thewes vs what is good or euill, and conſcience telleth vs when wee haue done the one or the other.

[Pure Conſcience] A Conſcience not troubled and polluted with notorious & groſſe crimes, 2 Tim. 1,5.

2 A Conſcience purged and made free from the guilt and horror of death, by faith in the blood of Chriſt. Heb. 9. 14. *Purge your Conſcience from dead workes.* Acts 15.9. *Your hearts purified by faith.* Out of faith & ſerious purpoſe of liuing godlily, and pleaſing God, doth ſpring a pure conſcience.

[For Conſcience ſake] For feare of God, leſt by diſobedience to authority in good things, or reſiſting them in euil things commanded by them,

we offend God, and so hurt our Conscience, which being woũded, proues as an hangman or tormenter, *Rom.* 13,5. *Not only for wrath, but for conscience sake.* Some expound this (as *Chrysostome* and others) of the Conscience which wee ought to make not onely of Gods commandement, charging vs to be subiect to higher powers, but of the good benefits which we reape by our Gouernours, towards whom wee are bound in Conscience to be thankfull, seeing it is a matter of conscience, not to greeue or despise our Benefactors. Both these interpretations may well (as subordinate) stand together. They are deceiued, which cõclude from hence, that men or their ciuill constitutions doe simply and of themselues binde the Conscience, (which is Gods owne prerogatiue, being the onely law-giuer, who obligeth Conscience absolutely vpon paine of eternall wrath:) much more erronious is that opinion of Popish Diuines, that decrees and traditions humane in Ecclesiasticall thinges, tye Conscience as Gods word doth. To obey lawfull Magistrates, we are bound by a double necessity: (for it is no indifferent matter as if we might choose) one is to auoid the punishments both of Rulers and God, for stubbornnes and contempt; the other is to preserue our Conscience vnspotted and vnwounded: for we cannot rebell against authority, and be refractary and seditious, but there will a deuble care, or torture rather afflict the Conscience: the first is because we cast away Gods ordinance, euen the gouernement appointed by him, which is as much as Gyant-like to fight against Heauen. The second is, for that we haue with great ingratitude and iniustice striuen against that power which deserueth well at the hands of all mankinde.

[**Seared, or burned Conscience.**] A Conscience quite extinct and cut off, or vtterly hardened, 1 Tim. 4,2. *And haue their Conscience burned with an hot Iron.*

[**Cleare Conscience.**] A Conscience kept without offence and spot. Acts 24,6. *To haue a cleare Conscience.*

[**Good Conscience**] A Conscience, which obeyeth such light and direction, as it doth thinke and take to be true and sound light and direction. Acts 23,1. *In all good Conscience.*

[**To consider.**] To bend the minde to thinke vpon and obserue any thing. Iob. 1,8. *Hast thou considered my seruant Iob? Iob* 2,3. *Prou.* 31,16. *Esay* 5. *Math.* 6. *Heb.* 3,1.

2 To take heed and giue eare vnto,

vnto. Pſal. 66, 19 Dan. 9.

[To conſider himſelfe.] To ſet his heart to muſe vppon his owne frailety, how eaſily hee may fall, being tempted to any ſinne, Gal. 6. 1. *Conſidering your ſelues leaſt ye alſo bee tempted.*

[To conſider one another.] Louingly and mutually to regard and think vpon our common infirmities, with care how to couer & cure them by Chriſtian exhortations. Heb. 10, 24.

[To conſider ones waies in his heart.] To bend their minds very diligently to marke their owne courſe of life, what ſins they liued in without repentance, & what corrections for the ſame they had receiued of God. Hag. 1, 5, 7. *Conſider your owne waies in your hearts.*

[Conſolation or Comfort.] That inward ſpirituall refreſhing and ſtrengthening of the heart, by the conſideration and feeling of Gods mercifull promiſes in Chriſt. Pſal. 119. 50. *Thy promiſes haue comforted me in my troubles.* 2 Cor. 1, 4 *God comforteth vs in all our troubles*: and verſe 5. *Our conſolation aboundeth through Chriſt.* Rom. 11, 12. Where Conſolation and Strengthening, are put the one for the other. The Holy-Ghoſt being the worker of cõfort, is therefore called ỹ Comforter, by an excellency. The promiſes of the word, are the grounds of Comfort, our beleeuing hearts are the ſeates of comfort, Godly Miniſters and the faithfull, are the helpers of our comforts. Iohn 16. 7. *I will ſend the Comforter.* 1 Theſſ. 4, 18. *Comfort your ſelues one another with theſe words.* 2 Cor. 7, 7.

[To Conſecrate.] To ſanctifie, to dedicate vnto God, or to ſeparate and ſet one apart to execute ſome holy function, of (*Prieſt, Leuite, Nazarite,*) Exodus 29, 1. *When thou Conſecrateſt them to be my Prieſtes, thus thou ſhalt do.* Numb. 6, 18. and 8 13. The Conſecration is, by doing ſome Ceremonies appointed of God for ſuch a purpoſe.

Conſecration of Bread and Wine, is a ſacred action of the Church, wherein by rehearſing and expounding the inſtitution of Chriſt, alſo by ſolemne prayers and thankſgiuing, the creatures are changed from a common vſe, into a Sacrament of Chriſt his body and blood: a mutation in quality and vſe, without any change of ſubſtances.

[Conſtancy.] Continuance in a good thing to the end. *Pſ.* 8, 3. Epheſ. 6, 18. *With all conſtancy or perſeuerance.*

[Conſumption decréed.] Not onely a thing leſſened, cut off, and diminiſhed, but withall, a thing definitely appointed &

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termined before, as the sentence were already giuen, Esay 10,22,23. *The Consumption decreed, shall ouerflow with righteousnesse.* So Rom. 9,27,28.

Note. The meaning of *Esay* first, and afterward of *Paul*, is all one, though the words somewhat differ, *Paul* following the version of the Septuagint; namely to declare that the diminishing and reiection of the Iewes, which God would bring to passe both temporally in *Chaldea*, and spiritually vnder Christ, whom fewe Iewes receiued, did depend vppon the purpose and predestination of God; not that the Iewes had not through their sinnes deserued to bee extenuated and reiected, but because all these things were appointed by the decree, or sentence of election & reprobation. For it is a sure rule, that God doth nothing in time wch was not decreed to be so done before all time; therefore they greeuously err which rent the decree of God, and his execution asunder, & make his Antecedent and Consequent will (which are subordinate) to be repugnant.

[**To be Content.**] To be well pleased and apaide, with the condition of life, and portion of goods which we haue. Heb. 13.5. *Bee content with those things ye haue.* 1 Tim. 6,6,8. When the minde is pleased with such things as God hath thought fit and meete for vs, this is Contentment; so as withall, we be ready to vndergo a meaner and hard estate, if God will, euer iudging our present condition best for vs. The word in the originall sig. a sufficiency of good.

[**Continually.**] Most constantly and with an inuincible minde. Dan. 6,20.

2 Vpon all necessities and iust occasions, 1 Thess. 5, 17. *Rom.* 12,12. And *without fainting or wearinesse.* Luke 18,1.

[**To contend earnestly for the Faith.**] To maintaine the Apostolicall doctrine with all their might, withstanding heretickes which would impugne and corrupt it by sound teaching, and example of godly liuing, Iude, Chap. 3. *That you should earnestly contend, &c.* This *Iude* speakes to the Church, & not to Magistrates, which thē were auerse from Christ. So as heere is no colour for seditious or tumultuous courses by weapons and armour (other then that mentioned, Ephe. 6.) to fight and striue with others.

Continency, what it is.

It is a speciall guift of God, whereby one is enabled to keep himselfe chaste, without the helpe of marriage. 1 Cor. 7,5. Incontinency is the contrary.

Espousing,

Espousing, Contract, or Betroathing, what it is.

A free promise and mutuall agreement of lawfull marriage by consent of Parents, before meet witnesses, betweene one man and one woman, in words of the present time, Math. 1,18 *Mary was betrothed to Ioseph.* This is no Ceremoniall, but a Morall duty: for the very * Heathens by light of Nature knew and practised it; whereof came the difference amongst them, betweene *Sponsalia* and *Nuptiæ*, that is, Espousals, and Marriages. Such also is the proceeding betweene Christ and his Church; first they are espoused in earth, then married in heauen. See Exod. 22,16. Deut. 21,23. 2 Sam. 3,14. Hosea, 2,19.

* Despondi, hic nuptijs dictus est dies, Terent.

[**Contrition.**] The bruising of a sinners heart (as it were) to dust and powder, through vnfaigned and deepe griefe, conceiued of Gods displeasure for sinne, Psal. 51,17. *A broken and Contrite heart thou wilt not despise.* This is Euangelicall Contritiō, & is a work of grace, the beginning of renewed Repentance, as 2 Cor. 7,10. *Godly sorrow causeth Repentance vnto Saluation.* Papists erre, in teaching Legall Contrition or sorrow, stirred vp by the threatenings of the Law, to bee a worke of grace and part of repentance; whereas rather it is a part of the Torment of hell, yet accidently turneth to the good of the Elect, by making them more fit to receiue grace, being humbled by the Law.

[**Conuersation.**] Not one worke, or two, or a few Actions, but the whole course of our life, with euery degree and step of it, from the time of our effectuall calling, and so forwards vnto the ende of our race. This course is tearmed an honest Conuersation. 1 Pet. 2,12. *Haue your Conuersation honest.* But our course from the time of our birth, vntil the time of such calling, it is tearmed a vaine conuersation. 1 Pet. 1,18 *Redeemed from your vaine Conuersation.*

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2. A turning from some particular

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cular sinne or sinnes, whereby we haue offended God or man Luke 22,32. *When thou art conuerted.* Iere. 31.18. *Conuert thou me, and I shall be conuerted.* This is an Actiue Conuersion, perfourmed by men already regenerate, who being already renewed by grace, doe worke together with his Grace; Conuerting grace being accompanied with assisting and supporting grace.

Note. God conuerteth a Sinner by putting grace of repentance into his soule. A Sinner conuerteth himselfe, when he endeuoureth his owne conuersion, diligently and constantly vsing all good meanes, publike and priuate.

[**Corban.**] A guift, or an offering Marke 7, 11. *If a man say to his Parents, Corban,* that is, *By the guift which is offered by me, &c.*

[**Cords.**] Gouernement, good Lawes, and Commandements, Psal. 2,3. *And cast their Cords from vs*; that is, the Doctrine and Discipline of Christ, whereby he ties vs to him.

2 Strength, might, and pollicy, whereby the wicked tye the godly, as Oxen are tyed with Cordes and bands, Psal. 129. *The Lord hath cut the cords of the wicked.*

[**Cords of vanity.**] Allurements, prouocations, and occasions of sinning. Esay 5,18. *Woe vnto them that draw Iniquity with Cordes of vanity.* The same is also meant by Cart-ropes, viz. such idle pretences as the more men draw on sin, & more it is excused, as in *Adam*, Gen. 2,8,9,10.

[**Cords of man, and Bands of Loue.**] Most singular and sweete clemency and kindnes of God, to pull vs forcibly to our duey. Hosea 11,4. *I ledde them with Cords of a man, &c.*

[**Corner-stone.**] Properly the Head or maine stone, which sustaines the building, and figuratiuely Christ, on whom the Church relyeth and staieth, being the strength and foundation of it. As the houses both of *Iudah* and *Israel* were vnited in *Dauid* the King as a type, so the Church of Iewes & Gentiles is built on Christ, as an house leaneth on the Corner-stone. *Psal.* 118.22. *The Stone refused of the builders, is made the Head or Corner-stone.*

[**Corruption.**] Rottennesse, such as the body feeles in the graue. *Psal.* 16.10. *Thou wilt not suffer thy holy one to see Corruption.* 1. *Cor.* 15,42. *It is sowne in Corruption*, or a body subiect to Corruption. 1 Cor. 15,50.

2 That vicious and naughty quality of sinne, spiritually wasting the Soule, being contrary vnto that Integrity and soundnesse in which wee were created. Ephe. 4 22. *Cast off the*

the Olde-man, which is corrupt through lust.

3 Also it signifieth a pitte wherein bodies do corrupt. *Psal.* 55,23, and 57,6. and 94,13.

[**Corrupt.**] Foolish, vnwise, *Psal.* 14,3. *They are all corrupt*, that is, they haue not vnderstãding to perceiue the thinges & God offereth, & doth to them.

2 Rotten and vnsauoury. *Ephe.* 4,29. *No corrupt communication*; that is, filthy in it selfe, and hurtfull to others.

Note. 3 Corrupt or rotten talke: in this phrase, there is a Metaphor or similitude: That as the mouth abhorreth rotten and filthy meate: so the eare of a good man loatheth lewde and wicked words.

[**To Corrupt.**] To liue otherwise then wee should, by doing any manner of Sin, or leauing vndone good duties. *Deu.* 4,16. *That yee corrupt not your selues. Psal.* 14,1. Also deale deceitfully with a thing. 2 *Cor.* 2,17.

2 To defile, or destroy. 1 *Co.* 15,33. *Euill wordes corrupt good manners.*

[**Corrupt children.**] Such as know nothing but how to corrupt themselues, their wayes, their life and actions, their neighbours by euill counsel & examples, waxing euery day worse then other, being corrupt more and more, and corrupting all the formerly mentioned persons and things, *Esay* 1,4. *Children corrupt, or corrupters.*

[**Couenant.**] A League or agreement betweene two or more parties, being at variance. *Gen.* 21,32. *Thus made they a couenant at Beersheba.* This is a ciuil Couenant. The word (Couenant) is called in Hebrewe (*Brith*) which hath the signification of friendly parting, and of explayning the conditions of agreement: For at the making of solemne Couenants, beastes were killed and parted asunder, and the couenant makers went betweene the parts. *Gene.* 15,9. 10,17. *Iere.* 34,18. Hereupon is the phrase of cutting a Couenant. *Psalm.* 50,5. and 83,6. and 89,4. The Apostles in Greeke call it (Διαθηκη *Diathekee*) a Testament, a testamentall Couenant, or disposing of things by will at ones death. *Heb.* 8,8. *Iere.* 31,31. 1 *Cor.* 11,25. *Note.*

2 Our promise made vnto God, for yeelding obedience to his will. *Nehe.* 9,38. *We make a sure Couenant.* Or for performing duties to men. 1 *Sam.* 18. 3.

3 A League or agreement which GOD hath made with man for Saluation. *Iere.* 32,40. *I will make an euerlasting Couenant with them.* This is a Religious Couenant.

4 The word of God, which contaynes the Articles of our Couenant and agreement betweene

tweene God and man. *Pſal.* 25. 10. 14. *To ſuch as keepe his Couenants, and his Teſtimonies. Exodus* 19. 5. *And keepe my couenant.*

5 The promiſe whereby maried perſons binde themſelues each vnto others, for the pure vſe of wedlock. *Mal.* 2, 14. *This is called the Couenant of God. Pro.* 2, 17. Becauſe God is the Authour of it: it is alſo made in his preſence, and by Inuocation of his name, to perſourme duties commaunded by him. This is marriage Couenant. A mixt couenant; partly Ciuill and partly Religious.

6 Circumciſion, which is the ſigne of the Couenant. *Ge.* 17, 13. *My Couenant ſhall be in your fleſh*; that is, the ſigne of the couenant, verſe 10.

7 The Tables of the Couenant. *Rom.* 9, 4. *And the Couenants*: that is, the Tables wherin the articles of the Couenant were contayned.

[**Againſt the holy Couenant.**] That the minde of *Antiochus Epiphanes* ſhall bee exaſperated againſt God, againſt his people, againſt the Tables of the Couenant, againſt the law and the whole worſhippe of God. *Dan.* 11, 28.

Couenant of workes.

Is a league touching the ſauing of ſome, on condition of their perfect obedience. This was made with Angels and *Adam*, before their fall: & ſince that time, it is propounded in the Scriptures, to conuince vs of ſinne, and to prepare vs to Chriſt. *Rom.* 3, 20. *Gal.* 3, 24. *The Law is our Schoolemaſter to Chriſt.* Leuit. 18, 5. *The man that doth theſe things, ſhall liue.*

Couenant of Grace.

Is an agreement concerning men, to be freely ſaued through Faith in Chriſt. *Galat.* 3, 11. *The iuſt ſhall liue by faith.* Iohn 3, 16. *God ſo loued the world.* Ier. 31, 33, 34. This Couenant, is either Old or New, in diuers reſpects and circumſtances, being one for ſubſtance.

Old Couenant.

This was giuen or publiſhed by *Moſes*, and made with the Iewes onely, till Chriſts Reſurrection, being placed in Ceremonies, & in time for Oldnes vaniſheth away. Hence it is called [*Old.*] Heb. 9, 13.

New Couenant.

Is made with Chriſtian people, publiſhed by Chriſt moſt clearly, wherein more perſons are renewed, and more Graces beſtowed, being alwaies to endure one and the ſame. Hence it is called [*New.*] Hebrewes 9, 13. Ierem. 31, 31. *I will make a newe Couenant with the houſe of Iſrael.*

[**A mans Couenant.**] An agreement amongeſt men, and touching the affaires and matters of men. *Gal.* 3, 15. *Though it bee but a mans couenant.* Note if ſuch

ſuch a couenant or appoyntment of men muſt ſtand firm & ratified, without abolition, or addition; much leſſe ought the couenant & agreement which God hath made, touching giuing eternall life freely by his Sonne thorough fayth, to be violated and made fruſtrate by the adding of Circumciſion to Baptiſme, and righteouſneſſe by workes vnto the righteouſneſſe of faith, as a ſupplement without which no ſaluation can be had.

[**Couenant of peace.**] An agreement which GOD hath made with his Church, to giue it reconciliation by Chriſt, life, happineſſe, and all good. Zach. 6, 15.

[**To confirme the Couenant with many.**] To ſtrengthen numbers of the elect in the couenant of grace, which Chriſt did by his Propheticall, prieſtly and Kingly office. *Daniel* 9, 27. *He ſhall confirme the Couenant with many.* ſee Roman. 5, 15. By the preaching and the mighty works which the Apoſtles did, there were innumerable both Iewes and Gentiles, thorough Chriſt his Spirite conuerted to the faith and ſtabliſhed therin, as in the Hiſtory of the Acts is manifeſt: after which the Sacrifice ceaſed, thorough the ſiedge of *Veſpaſian*, which hindered all meanes of oblations. as *Daniel* chapter 9. in the latter ende of the 27 verſe, foretold.

[**Couenant of Salt. See Salt.**]

[**Couenant breakers.**] Such as bee vnmindefull of promiſes and bargaines. *Rom.* 1, 30. *Couenant breakers.*

[**Couenant with death & hell.**] Agreement with them. So doe wicked men imagine. *Eſay* 28. 15.

[**Couenant of Leui.**] The agreement which GOD hath made with the *Leuites*, to bleſſe them with peace & life, if their duties bee perfourmed in their place. *Mala. chapter* 2. *verſe* 8. *Ye haue broken the couenant of Leui.* verſe 5.

[**Book of the Couenant.**] The Writing which did containe the Articles & conditions both on Gods part what hee promiſed to doe to the people, and on the peoples part, what duties they were to performe to God, according to the tenour of the Couenant. Exodus ch. 24. and verſe 7. *After, hee tooke the Booke of the Couenant and read it.*

[**Couering.**] The Roofe of an houſe, a Vaile, or ought elſe, which ſerues for defence, or keeping cloſe.

2 The husband who is called the Couering of his Wife, in reſpect of his duty towardes her, by protecting her, and of his Authority ouer her, in gouerning her: For the Veyle and

and couering which woemen did weare, was a signe of their subiection. 1 *Cor.*11,6,7. *Gene.* 20,16.

3 Stopping, or making dumb & silent. *Pro.*10,6. *Iniquity shall couer the mouth of the wicked.*

[**Couering for the Tent.**] Properly a certaine large cloathing made of Rammes and Badgers skinnes sowed together, to hide and preserue the Tabernacle and thinges within it: but Typically it figured the safety of the whole Church, and euery member sitting vnder ẏ shaddow and protection of the most high, as *Dauid* singeth, *Ps.* 27,5. And as *Esay* alluding to this Ceremony, sayth *Es.*4,5,6. *Exod.*26,14. *Thou shalt make a couering for the Tent, &c.* The boarde of pillars to vphold the Tabernacle, *Exod.*26,15,19. signifieth that the Church for the ministery of it, is the pillar of trueth. 1 *Tim.*3,17. and all the guiftes of all members in the Church, are for the vpholding of the whole body. 1 *Cor.*12,4. 5. The Tabernacle hauing a couering both without and within. *Exod.*26,14. and 27,7. This signified the outward and inward condition of GODS Church, as *Salomon* doeth resemble it. *Cant.*1,5.

[**Couering of sinnes.**] The forgiuenes of sinnes for the death of Christ, which is as a mantle to couer them from the eyes of Gods Iustice. *Psal.*32,1. *Blessed is the man whose sinnes are couered.*

2 Concealing, keeping close, or secret, when we doe not tell a thing abroad. *Pro.*10,12. *Loue couereth a multitude of sins,* ẏ by a charitable priuate reproofe are hid and couered from the punishment of God, & shame of men.

[**To destroy the Couering & the veile.**] To take away from the Iewes the hardnesse of their stubborne heart, their ignorance and blindnesse of minde, which was as a Couering and veyle before theyr face, ẏ they could not see Christ, the end of the Law. *Esay* 25,7. 2 *Cor*,3,16.

[**To Couer the feet.**] To doe ones easmẽt, or to go to stoole. *Iudges* 3,24. *Surely he hath couered his feet.* 1 *Sam*,24,4. An vnhoneſt thing, vttered in honeſt words.

[**To Couet.**] To loue or desire money or earthly goodes (for themselues) either our owne or others. *Iosh.*7,21. 1 *Tim* 6 9,10. *The desire of money is the root of all euill.* 10. Commandement.

2 To desire spirituall blessings, or heauenly glory. 1 *Cor.* 12,31. *Couet after the best things.* Phil,1,23, *I couet to be loosed, & to be with Christ.* This is a good couetousnesse, when spirituall blessings, or celestiall blessednesse, is euen greedily and eagerly

gerly desired. Other things we may desire, no further or otherwise then as helpes to these.

[**Couetousnesse.**] Desire of hauing more, or the inordinate loue of money. *Hebre.* 13,5. *Let your cõuersation be without couetousnes.* This is called Idolatry. *Colos.* 3,5. *Ephe.* 5,5. Because the couetous man not onely preferres his treasure before God, but doeth place his life in his substance. *Luke* 12,15,16, *&c.*

[**Counsell.**] The wisedome and direction of Gods spirit & word, gouerning our course of life. *Psal.* 73,24. *Thou wilt guide me by thy counsell.* Psa. 16,7.

2 An action of the whole & holy Trinity, deliberating and determining before the world, of all things which should bee, or not be; especially of the saluation of Angels and men. *Eph.* 1,11. *He worketh all things after the counsell of his owne will.* This counsell dependeth vpon Gods will, as the supreame and onely mooving cause, and not vpon foreseene faith or workes. *Rom.* 9,11,18. Also a worke decreed in Gods counsell. *Esay* 5,19.

3 Aduice taken about things to be done. *Pro.* 20,18. *Establish thy thoughts by counsell. And by counsell make warre.* Exodus 18,19. This kinde of counsell is either good or euill, subtle or carnall.

4 The beginning & first degree of sinne; to wit, euill lusts and desires. *Psalm.* 1,1. *Blessed is the man that hath not walked in the counsel of the vngodly.*

5 A company of men assembled into a certaine place, to consult or take aduise of publike matters. *Acts* 22,30. *And al the councell to come together.* Act. 23,1.

6 The place where men are met together for common consultation. *Acts* 24,20. *Whiles I stood in the councell.*

7 The Iudgement which stood and consisted of twenty three Iudges, who had the hearing & deciding of the waighties matters of life and death. Math. 5,22. *Shall be worthy to be punished by the councell.*

[**Counsell of peace.**] The doctrine of reconciliation & peace with God by Christ, being preached both to Iewes and Gentiles. *Zach.* 6,13.

[**Counsels of old.**] The decrees long ago foretold and vttered by the Prophets. *Esay* 25. 1, *Thy counsels of olde are faithfulnes & trueth:* that is, they be most steddy & constant, taking their due effect.

[**Counsellour.**] One who giueth all sound aduice, as Christ doth by the doctrine of Scriptures; which therefore bee called our Counsellors, or men of our counsell. *Psa.* 119,14. *Esay* 9,6. *Counsellor.*

Christ is called Counsellor, both because by him being his Fathers wisedome, the world *Note.*

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was made and ordered, as *Pro.* 8,14. And also by the preaching of the Gospell he giueth counsell and wisedome to the elect, to perceiue and see howe to attaine euerlasting life: see *Luke* 7,30. *Acts* 2,40.

[Count. See Imputation.]

[Countenance.] Loue, liking, fauour or dis-fauour, witnessed by the countenance. *Gen.* 31,5. *I see your Fathers countenance is not towards me, as was wont.*

2 Gods fauour witnessed & shewed forth in his graces and benefits. *Psalme* 4,6. *Lift vp the light of thy Countenance.*

3 Gods displeasure, witnessed by withdrawing the signe of his fauor, or by sending some iudgements. *Psa.* 13,1. *How long wilt thou hide thy Countenance from me?* because men by theyr Countenance bewray their anger or loue. Hence it is, that being attributed to God, it signifies his displeasure, or his gracious fauor.

4 The face, or looke of a man. *Psal.* 104,15. *Oyle to make the Countenance cheereful.*

5 Brightnesse, solemnity, festiuity, and alacrity, expressed in the entertainment of his guests. *Dan.* 5,6. *The Kings countenance was changed.*

[Light of Gods Countenance.]

[See Light.]

[Countrey.] A Region or Land where people dwell. *Heb.* 11,9. *As in a strange Countrey,* verse 15.

2 A certaine compasse of ground without a Citty. *Mark* 16,12. *As they walked into the Countrey.*

3 Heauen, where the Saints shall dwell for euer. *Heb.* 11,16 *They desire an heauenly Countrey.*

[Courage.] Valor & strength of minde, a good heart, being wisely bold and confident in a good cause. *Iosh.* 1,7,9. *Be of good courage.*

[Course of nature] That course or race which after we are born is prescribed vs to run and follow. *Iames* 3,6. *It setteth on fire the course of nature.* Heerein *Iames* seemes to allude vnto a wheele, which with his violent swiftnesse and motion, doeth conceiue and fire, or waxeth wondrous hot.

[Court.] The first entrance into an house, a yarde, or comming in. 1 *Ki.* 7,12. *The Courtyards, or open places of the Tabernacle and Temple.* There was an inner-court, and an outward. 1 *Kin.* 7,12. One for the Priests, another for the people, called the great-court. 2 *Chron.* 4,9. 2 *Kings* 21,5.

2 The roomes and places of the Temple, into which Gods people might assemble for publique worship, and hearing the Law. *Psal.* 84,2. *My soule fayntеth for the Courtes of the Lord. Psa.* 116,19.

3 All those seuerall spaces and

and distances of ground, which were in the Temple before yee came to the Holy of Holiest, or to the most holy-place: of these spaces or Courts, there were sixe in number; euery Court was twelue steppes, one aboue another, and of euery one there was a seuerall vse. 2 Chronicles Chapter 4, verse 9. *And he made the Court of the Priestes.* 1 Kings 6,36.

4 That space of ground w was within the vtmost Rayles, being called the first or the vtter Court. *Reuelation* 11,2. *But the Court which is without the Temple, mete it not.* Into this Court, because the Heathen & prophane people might come to see and heare, therefore it signifies in the former Scripture. *Reuelat.* 11,2. *All Infidels and strangers from Christ.*

[Hee Could not.] Hee would not, hee could doe no great works there, for their vnbeleefe sake. *Marke* 6,5,6. *He was not able, or it was not in his power. Iohn* 5,19. *The Sonne could (or can) do nothing of himselfe.*

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[Craft.] Trade, or occupation. *Acts* 18,3. *For that was their Craft.* Here it is taken in good part.

2 Deceit, guile, and fraud. *Ephes.* 4,14. *By the deceite of men and with Craftinesse.* Here it is taken in ill part.

[Create.] To make something of nothing. *Gen.* 1,1. As the first matter. *Ge*, 1,2. and the formes of all things. *Gen*, 1.21,27. Also Angels and Soules. *God Created heauen and earth.* Heb, 11,2. *The things we see, were made of things which did not appeare.*

2 To giue and worke Grace where it is not. *Ephe.* 1,16. *Created to good workes.* Here is an allusion to our first Creation, as 2 *Cor.* 5,5.

3 To restore Grace, as touching the feeling and fruit of it. *Psa.* 51,10. *Create in mee a cleane heart.*

4 To be the Author and worker of a thing. *Esay* 45,7. *I make peace, and create euill, I the Lord do all these things.* To Create is to produce a thing from no being to a being, which is proper to God; who calleth thinges ý are not as if they were, by his Almightines.

[Faithfull Creator.] God, who safely & faithfully keepeth them whom hee hath once made and taken charge of. 1 *Pet.* 4,19. *As to a faithfull Creator.*

[Creature.] The whole frame of Heauen and earth made out of nothing, and sometime some particular worke of God. *Rom.* 8,20. *Because the creature is subiect to vanity.* Also verse 21,22, 23. It is put for one particular worke or thing Created. *Rom.* 8,39.

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2 All men, whether Iewes or Gentiles. *Marke* 16,15. *Preach the Gospell to euery Creature.*

The distribution of Creatures is diuers; some in Heauen aboue, some beneath in ẏ earth, and some in the waters vnder the earth. *Exod.*20,4. Againe, Creatures are either visible or inuisible. *Coloss.*1,16. Moreouer, some Creatures haue a beeing onely; as Heauen and Earth; Meteors in the one, and Mettalles in the other: or a being and life also; as Plants & Beasts, which with life haue senses ioyned: or Being, Life, Sense, and light of vnderstanding and reason, as Angels and Men. *Iohn* 1, 3,4,5. All these Creatures made of nothing, immediately or mediately: also the seueral formes of euery Creature (and not the matter only) were made by the worde of God out of nothing. (*God said*) Gene.1,3. And lastly both matter and forme, bodies simple & compound, were made by Gods Almightinesse, without toole or instrument, passion or motion, or change, and that suddenly and in a moment by his infinite power, as easily as the speaking of a worde; ẅ serueth greatly both for establishment of our faith in God, and for amendment of our life. Howe much are wee bound to trust and depend vpon, and also to feare and obey such an omnipotent Creator, so full of wisedome and goodnes.

Prou.8,24. Rom.4,17. Heb.11.3.

Creatio est productio entis ex non ente. or as Aquinas saith *Est productio rei secundum totam substantiam ex nihilo.*

The Hebrew word (*Bara*) which is Englished (Create) be beside the primarie and most proper signification, which is to bring Creatures from no being to a being, it is in Scripture applyed vnto sundry other operations of God; as to, 1. *Naturall Generation. Psa.*104,29. *Esay* 54 16. *Amos* 4,13. create for procreate. Secondly, Vnto euents, good or euill, especially great and vnusuall. *Iere.*31.22. *Es.*4, 5. and 45,7. and 46,11. and 59. 19. Create put heere for effecting, conseruiug, or continuing a thing. 3. Vnto regeneration, as *Psalme.* 51,12. *Ephe.*2,10. Create, for renuing, or continuing in the estate of Grace.

[**New Creature.**] That quality of holinesse, created in the hearts of the Elect at their first conuersion to God. 2 *Cor.*5,17. *He that is in Christ, let him bee a new Creature.* This is called the New man, and Spirit, and Lawe of the mind.

2 The diuine action of Creating the heart anew. *Galatians* 6,15.

[**Crooked.**] That which is contrary to straight, or to right. *Eccles.*7,15.

2 All swaruing from the straight and right line of Gods word. *Psalm.*119,3. *Surely they worke no Iniquity*; or [*Crooked thing*,] for so it is in the Originall.

[Crum.] The leaſt and loweſt degree, or meaſure of GODS grace. *Math.* 15, 17. *The whelps eat the Crummes, &c.*

[Croſſe.] That Tree or wood whereon Chriſt dyed, beeing made in forme of a Croſſe. *Mat* 27, 32. *They made Simon of Cyrene to beare his croſſe. Come down from the Croſſe.* The Papiſtes without all reaſon adore the Reliques of it, and attribute vertue to it, being but a Creature, if it were extant.

2 The whole paſsion of Chriſt, from his Cradle to his death, but eſpecially his ſufferings vpon the Tree. *Hebrew.* 12, 3. *Who for the Ioy was ſet before him, endured the Croſſe.* Metonimie, *Ephe.* 2, 16.

3 The Doctrine of the Goſpell, that is, of free Saluation by Chriſt crucified. 1 *Corinth.* 1, 18. *The preaching of the croſſe to vs that be ſaued, is the power of God.* Alſo verſe 17. *Gal.* 5, 11. and 6, 12. Where the Doctrine which ſetteth forth righteouſneſſe by Chriſt crucified is called the Croſſe.

4 The preaching of Chriſt crucified. *Gala.* 6, 11. *They would not ſuffer perſecution for the croſſe of Chriſt.*

5 Euery greeuous or painefull thing ſent of God, either to our mindes or bodies. *Mathew* 10, 38. *Take vp thy croſſe and follow me.* Metaphor. This is the generall Croſſe common to all men, as they be men.

6 Such afflictions as the faithfull ſuffer for Chriſt, and for righteouſneſſe. *Galatians* 6, 14. *God forbid, that I ſhould reioice, but in the croſſe of Chriſt.* This is a ſpeciall Croſſe peculiar to Chriſtians.

[To take vp his Croſſe. Not to beare and ſuffer (for ſo malefactours doe) nor to pull the croſſe to vs which doeth not belong to vs, ſo buſie medlers doe, and raſh-headed Chriſtiãs: but to vnder-goe with quietneſſe and cherfulneſſe of mind, ſuch afflictions as it pleaſeth God by his prouidence to put vpon and allot vnto euery one. *Math.* 16, 24. *Let him take vp his croſſe and follow me.*

[Crowne.] A round Garland ſet vpon the head, in token of victory: or that which Princes weare vpon their head at their Coronation. 2 *Timothy* 2, 5. *He is not Crowned, vnleſſe hee ſtrue lawfully.*

2 Kingly or Royall dignity and power. *Pſalme* 132, & verſe 18. *But on him his Crowne ſhall flouriſh.* Metonimie.

3 Whatſoeuer excellency or glory wee haue in vs, or without vs. Reuelation chapter 4, & verſe 10. *They caſt their Crownes before his Throne.* Lamentations chapter 5, verſe 16. *The Crowne of our head is fallen.* Iob chapter 19, verſe 9.

4 That which either brin-

geth or encreaseth our Renown, Comfort, and Glory before men. 1 *Thessalonians chapt.* 2, *verse* 19, 20. *Yee are our crowne of reioycing. Ye are our Glory and Ioy.* Prou. 12, 4.

[Crowne of pride.] The most proud kingdõe of Israel, whose people were puffed vp & waxed exceeding proude thorough prosperity and peace, wherewith they were made drunke, as it were forgetting God and themselues, like drunken persons which are fit for nothing. Esay chapter 28, verse 1, and 2. *Woe be to the Crowne of pride, the drunkards of Ephraim.*

[Crowne of Righteousnesse.] Eternall life, which is giuen as a free reward to such as leade a righteous life, which the God who is most righteous, hath promised, & wil also performe. 2 Timothy, chapter 4 & verse 8. *Hencefoorth there is layde vp for me a crowne of righteousnes. Rom.* chapter 6, verse 16, and 23. *This is also called the Crowne of life. Iames* 1, 12. *Reuelation* 2, 10. Because in the life eternall, there shall bee honour and glory vnspeakeable; whereunto good woorkes are the way, but are not the cause. Hence the Papistes doe corruptly gather the merite of workes. See theyr Annotations on the second to *Timothy*, the 4, chapter, and the 8, verse.

Crowne of life.

[To Crowne with glory and worship.] To exalt and lift vp the man Christ into celestiall glory, to be aboue Angels and Men, as head of the Church, full of maiesty, after he had beene a little time humbled to ỹ death of the Crosse. *Psalme* 8, verse 5. *And crowned him with glory and worshippe.* Hebrewes chapter 2, verse 7.

[Crowne of Glory.] That most excellent glory which the Saints haue in heauen for euer, shaddowed vnto vs by a kingly crowne, which of all earthly things is most glorious. 1 *Peter* chapter 5, and verse 4. *Yee shall receiue an incorruptible crowne of glory.*

2 A glorious and honourable thing *Prouer.* 16, 31. *Age is a crowne of glory.*

[To Crowne the yeare.] To make one yeare (for outward blessings) so farre exceede and excell another; as a crowned King excelleth his subiects. *Psal.* 65, 11. *Thou crowneste the yeare of thy goodnes.*

[Crowne of Gold.] A most ample and glorious kingdome, such as *Dauid* had ouer Gods people. *Psalme* 21, verse 4. *Thou hast set a crowne of Gold vpon his head.*

[My Crowne.] That I *Paul* for your sakes shal be crowned of God, with the commendation of faithfulnesse, and rewards of blessednesse, when hee shall say to mee: *Thou good and faithfull*

full ſeruant, &c. Theſſalonians 2, 19.

[**Crowne of Thornes.**] A Crowne made of Thornes, ſet vpon Chriſtes head in deriſion, and to encreaſe his paine. *Mat.* 27,29. *They put a Crowne of Thornes on his head.*

[**To Crown vs with Compaſſion.**] To make vs famous and glorious, by merciſull deliuerances, as if hee ſhould ſette a Crowne vpon our head. *Pſalme* 103,4. *He crowneth vs with compaſſion.*

[**To Crucifie.**] To faſten one to the Croſſe, there to languiſh till death. *Math.* 27,35. *Crucified him.*

2 To mortifie or kill ſinfull luſts by little and little. *Gala.* 5, 24. *Haue crucified the fleſh.*

3 To lay open Chriſt vnto the ſcorne and mocke of the world. *Heb.* 6,6. *Crucifie Chriſt.*

4 To deſpiſe the world, and to be deſpiſed & ſet at nought by the world. *Gal.* 6,14.

[**To be Crucified with Chriſt**] To obtayne this by fayth in Chriſt, that that death of his Croſſe which hath merited reconciliation, ſhould be effectuall to mortifie and ſubdue the concupiſcēces of the fleſh. *Gal.* 2,20. *I am crucified with Chriſt.*

A Chriſtian by earneſt and deuout meditation of the death of the Sonne of God ioyned with the curſe of God, groweth vnto an inward true loathing of thoſe his ſinnes which were ſo dearely ranſomed, with care and watchfulneſſe not to offēd ſo gracious a Sauiour; which is our beeing crucified with Chriſt.

[**To be Crucified among you**] Chriſt crucified by the moſt plaine and euident preaching of *Paul*, to bee in ſuch ſort ſet forth to ỹ *Galathians*, as if they had ſeen him die among them; they could not haue had a more liuely purtraiture or Image of his death. After this plaine and cleare ſort is Chriſt his paſsion repreſented in the Sacrament of the Supper. *Gala.* 3,1. Before whoſe eies Ieſus hath been crucified amongſt you. Therefore no ſuch obſcurity and hardnes is to bee found in the writings of holy Scriptures as Romaniſtes pretend: neither ought Papiſts to trouble themſelues with Crucifixes to remember Chriſt, or prophane perſons to ſcorne plaine and ſimple preaching, without wiſedome of wordes.

[**Cry.**] Moſt earneſt deſires in Prayer, ariſing from the feeling, or feare of ſome miſery. *Pſa.* 40,1. *He heard my cry.* Exo. 14,15. *Wherefore diddeſt thou cry vnto me?*

2 Loud & boyſterous ſpeech, or roaring. *Ephe.* 4,31. *Put away crying from you.* Alſo iniuries which cauſe cryes. *Eſay* 5,7.

3 Weeping, and vehement

sorrow or mourning. *Reue.* 21, 4. *There shall be no more crying.*

4 Grieuous and bitter complaints, such as ỹ poore make in their great distresses *Iames* 5,4. *The cries of them are entred into the eares of the Lord.*

[Cryer.] A publike Minister, appoynted and sent to proclaime (as a Cryer) the comming of the *Messiah* to worke our Redemption. Such an one was *Iohn Baptist.* Math. 3,3. *The voyce of a Cryer.* Iohn. 1,23.

[To Cry.] To sigh in prayer, or with great earnestnes to desire good things. *Psalm,* 22,2. *O my God, I cry by day.* Rom, 8,15. This is our crying to God: also to vtter a cleere & cheerefull voyce in the praises of God, *Esay* 12,6.

2 To reproue sinne earnestly, and to call sinners to repentance with great vehemency of voyce. *Esay* 58. *Cry aloude and spare not.*

3 To craue or demaund vengeãce from Diuine Iustice. Ge. 18,20. *The cry of Sodome is great.* Deut. 24,15. Iames 5,4, Gene. 4, 10.

4 To make others cry, by stirring vp earnest grones. *Gal.* 4,6. See *Rom.* 8,16,26.

[Cup.] A kinde of Pot, Maser, or Goblet, whereby of old time they did measure a portion of drinke to each person in the family. Luke 22.17. *And hee tooke the Cup.*

2 The Wine contained in the Cup; also the bloud, whereof the wine was a pledge. Mat. 26, 27.28. *He tooke the cup, and said, This is my blood.*

3 The Crosse, or portion of affliction, measured and distributed to euery one of the faithfull. *Math.* 20,23. *Ye shall indeede drinke of my Cup.* ver. 22.

4 Death ioyned with the wrath and curse of God. *Math.* 26,39. *Father let this cup passe from me.* Iohn 18,11.

5 Punishment or paine, inflicted vpon sinners in great measure and fearefull manner. *Psal.* 11,6. *This is the portion of their cup.* Psal. 75,8. Ierc. 25,17. Often in the Prophets and Psalmes, it is vsed for Gods wrath and fury against the wicked: namely, against Romish Rebels. *Reuela.* 16,19.

6 A great portion of Ioy giuen to the faithfull. *Psalm.* 23,5. *And my cup runneth ouer.*

7 A lot, a condition, or happy estate. *Psal.* 16.5. *The Lord is the portion of my cup.*

[Golden Cup.] The Titles of ỹ Catholick Church, of *Peters* Chayre, and Christs Vicar, out of which (as it were) out of a Cup of Gold, popish prelates haue offered vnto Kings & Nations their abhominable errors and Idolatries. *Reuela.* 17,4. *She had a Cup of Gold in her hand.*

[Curse.] Euery punishment of sinne happening in this life, al-

alſo death in the ende of this life, but eſpecially deſtruction both of body and ſoule after this life. *Deut.* 28,2,3,4,5. *Rom.*6,23. *The wages of ſinne is death. Mat.*25,41. *Go ye curſed. Reuel.*22,3.

2 A thing accurſed, being ſeparate from Chriſt, and from eternall Saluation, to be for euer deſtroyed. *Gal.*2,9. *Let him be a curſe. Rom* 9,3. 1 *Cor.*16, 22. *Gal.*3,13.

3 Excommunication or taſting out from God and his Church. *Gen.*4,11,14.

[**To Curſe.**] To wiſh and pray for euill things and execrable, to befall others, or our ſelues. *Math.* 5,44. *Bleſſe them that curſe you. Rom.*3,14. *Whoſe mouth is full of curſsing. Rom.*12,14.

2 To vtter and pronounce curſes againſt others. *Numb.* 22,6,12.

3 To take an oath with execration. *Pſal.*10,6.

4 To make a creature which was amiable by creation, to become moſt odious and contemptible to all men, and all Creatures. *Gen.*3,14.

[**Cuſtome.**] The Law, and that that ought to be done in reaſon and right.

2 Vſe, or that which is wont to be done, beeing ſometimes contrary to Law and reaſon. 1. *Sam.*2,13. *The Frieſts Cuſtome towards the people was this.* And 8,9. *Iohn* 18,39. *Wee haue a Cuſtome. Gen.*31,35.

3 The place or Table where the Cuſtome was receiued. Ma. 9,9. *He ſaw a man ſitting at the Cuſtome.*

4 A payment made to Princes for their maintenance, and to declare ſubiection, out of Merchandiſe tranſported and imported, as tribute is paide out of goods. Rom.13,7.

[**Cutting a peeces.**] A ſeuere puniſhment vſed amongſt the *Romaines* for ſome heynous & groſſe crimes.

2 That moſt fearefull punniſhment which ſhall be giuen to Hypocrites after this life. *Math.*24,51. *And hee wil cut them in pieces.*

[**Cutting off.**] 3. Temporall outward deſtruction and calamity ſent from God in this life. 1 *Sam.*2 31,33. *I will cut off thy arme*; or from Magiſtrates Gods Lieutenants. *Pſ.* 101 8. *I will cut off the workers of iniquity.*

4 Separation from the fellowſhip of the Saintes, or a ſhutting out from the people of God, both now and for euer. *Gen.*17,14. *Euen that perſon ſhall bee cut off from my people. Math.*3,10. *Iohn* 15,2.

5 To mortifie and ſubdue ſome wicked luſt and affection *Math.*5,30. *If thy right hand offend thee, cut it off.*

6 Suddenly in a moment to

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be giuen and ſent vnto men, when they thought of no ſuch matter. Dan. 2, 45. *The ſtone was cut off the Mountaine.*

7 Excommunicating or caſting out from the ſociety of the Church, and externall exerciſes of Religion, till repentance, Gal. 5, 12. *I would they were cut off, which trouble you.* Heere is an alluſion to the cutting off, and paring away the fore-skinne of the fleſh in circumciſion, by the prepoſterous vrging whereof, the falſe Apoſtles greatly diſquieted the Church at *Galatia*, and elſewhere.

[Meſſiah cut off.] Chriſt taken away by the death of the Croſſe, which happened in the end of 62 weekes, in the laſt wecke, to wit, the 70. weeke, 488. yeares after the reſtoring of the Temple, and 36. afore the deſtruction by *Titus* and *Veſpaſian*. Dan. 9, 26. *Meſſiah ſhall be cut off*: he is there ſaide (*to haue nothing*) becauſe moſt of the Iewes by cruell perſecution of *Nero*, Acts 12. and others after him, being waſted, and the remainder of the Godly in *Ieruſalem* before the war and ſiedge began, warned by diuine Oracle to depart, fled to a City called (*Pella*) as *Euſebius* writeth. Chriſt had none of his in the City, but had vtterly refuſed it, and left it to deſolation, ſuch as the like was neuer read; ſee *Ioſephus* in his booke of the Iewiſh warres, it is foretold in the latter end of Dan. 9, 26. that a flood of Gods Iudgements ſhould ouerflow in *Ieruſalem*, to ſweep and carry all away before it, without difference of ſexe, age, or condition.

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[Damnation.] THe Sentence of Damnation giuen forth against one. *Reu* 17.1. *I will shewe thee the Damnation of the great Whore*, that is; her Damnatory Sentence.

2 Temporall chastisement. 1 *Cor.* 11,25. *They eate their owne Damnation*, that is; by their vnreuerent eating, they procure vnto themselues temporall corrections, such as are named ver. 30, *Weakenesse, sickenesse, &c.* Luke 23,40.

3 Eternall and extreame paynes of the Reprobate in hel. *Mat.* 23,14. *And they shall haue the greater Damnation.* 2, *Peter* 2,4.

4 Both temporall punishment from the Magistrate, and eternall payne from God. *Rom.* 13,2.

[Dancing.] A comely motion of the Body, stirred vp by the inward and spirituall ioy of the heart, to testifie thankfulnes for some great benefite, or deliuerance from God. 2 *Samue.* 6,16. *Dauid Danced before the Arke.* 1 *Sam.* 18,6. *Exod.* 15,20. *Iudg.* 11, 34. and 21,21. *Luke* 15,25. This kinde of Dancing is lawfull & holy.

2 A motion of the body, seemely or vnseemly, stirred vp by naturall or carnall ioy, to please and satisfie our selues or others. *Marke* 6,22. *And the Daughter of Herodias danced, & pleased Herod, &c.* This kind of Dancing is vnlawfull and wanton, vnlesse it bee priuately, by the one sex alone for moderate recreation.

[Darknesse.] The absence, priuation, or want of naturall light. *Genesis* 1,4. *God separated light from darknesse.* Mat, 27,47. This is naturall Darkner.

2 Ignorance and vnbeleefe, which is the absence and want of spirituall light. 1 *Thes.* 5,4. *Ye are not in darknesse.* Ephes, 5. 11. Iohn 3,19, 1. Ioh. 2,11. This is spirituall darknesse, containing the fearefull estate of vnbeleeuers in this world.

3 The woefull and vncomfortable estate of the damned in hel, which is the absence and want of Heauenly light. *Math* 22,13. *Cast him into vtter darknesse.* Mat, 8,12. This is eternall darknesse; the second death. 2, *Pet.* 2,4.

4 Calamity and sorrow, as light doeth sometime signifie deliuerance and ioy. *Psalm.* 18, 28. *Thou (ô God) wilt lighten my darknesse*, i. thou wilt turne my sorrow into prosperity and ioy. *Ioel* 2,2. *A day of Darknesse*, that is; of affliction and sorrow: and very often in the Prophets and Psalmes. *Esay* 8,22. *Plentifull & hopelesse miseries.*

5 The minde of all men, such as

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as it is ſince their fall, full of blindneſſe and ſinne. *Iohn* 1,5. *That light ſhined in the darkneſſe, &c.* Eph. 5,8. *Auxeſis.* It is more to cal them darknes, then to ſay they were darke or blinde.

6 Sinne, and wretchednesſe the wages of ſinne. 1, *Iohn* 1,5. *And in God there is no Darknes.*

7 A priuate and ſecret place, where ſome few perſons onely be preſent. *Mat.* 10,27. *What I tell you in darkneſſe,* that is; at home in priuate, as appeareth by comparing verſe 27. the firſt part of it with the latter.

[**Chaines of Darknes.**] Darknes as it were Chaines, bound in moſt miſerable and horrible condition. 2 *Peter* 2.4. A *Metaphor* or ſpeech borrowed from condemned malefactors, which lye faſt tyed in bonds & cords in the ſtench of the priſon, or ſome vgly loathſome dungeon, till they bee thence drawne out to execution: ſo are the Diuels helde ſurely in torments moſt grieuous till the laſt Iudgemēt, when Gods wrath ſhall to the full fall vpon them. Whereunto that ſpeech of the vncleane ſpirites in the Goſpell ſeemeth to haue relation, *Art thou come to torment vs afore the time?* The Diuels are ſo puniſhed already, as with continuall trembling they doe expect more torment; as the malefactor doth which is kept cloſe and ſafe in priſon after his ſentence.

[**Vtter Darkneſſe.**] Such darkneſſe and miſery as is without the kingdome of heauen; for in the kingdome there is light & happines. *Mat.* 22,13. *Caſt him into vtter darkneſſe.* It ſig. both bodily and ſpirituall miſeries. *Eſay* 9,2.

[**Land Darkned.**] A people couered & ouer-whelmed with calamities and miſeries, as with darknes. *Eſay* 9,19. *The Land is darkned.*

[**Prince of Darkneſſe.**] Satan, the Captaine and Ring-Leader of all wicked men, euen of the whole helliſh Rowt. *Ephe.* 6,12. *The Princes of the darknes of this world.*

[**Darknes ouer all the Land.**] A miraculous woorke of God, Eclipſing the Sun at the death of his Son throughout ỹ Country of *Iudea*; as ſometimes the Iewes had light in *Goſhen*, when ỹ Egyptians were all couered with darknes. So now light was denyed to the Iewes for three houres, when all the world had it; which was ſuch a wonder, as Ethnicks regiſtred it in their publike records; being ỹ more wondrous, becauſe it hapned in the full Moone at the Paſſeouer. *Mat.* 27,45. *There was darknes ouer all the Land.* It is familiar with Scriptures, when *Land* is named without addition, to vnderſtand thereby, *Iudea* or *Canaan*: and *Land* to be put for a Region or Countrey, we find

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Math. 9,2,6. *Luke* 4,64. They which thinke this darkneſſe to be vniuerſall ouer the whole world, follow *Tertullian* for their Author.

[**Workes of Darkneſſe.**] All euill and ſinfull workes, which come from darkneſſe of Ignorance, and leade to darkeneſſe of miſery, and be done of ſuch as hate the light, *Ephe.* 5,11. 1 *Theſ.* 5.8. *Rom.* 13,12. *Caſt away the workes of Darkneſſe*, that is, ſuch workes as blinde Gentiles liue in, and commit.

[**To walke in Darkeneſſe.**] To leade ſuch a kinde of life, as they do, which ſhunne and flye the light of the word: a ſinfull life. 1 *Iohn* 1,6. *He that walketh in Darkeneſſe, &c.*

[**To loue darkneſſe.**] To take full pleaſure and delight in vnbeleefe and ſinne. *Iohn* 3,19. *Men loued Darkeneſſe, rather then light.*

[**To ſit in Darkneſſe.**] To remain and abide ſecure in the eſtate of ſinne and wretchednеſſe. *Luke* 1,79. *To giue light to them that ſit in Darkneſſe.*

[**Power of Darkneſſe.**] The Dominion, rule, and ſway, w Satan and ſinne do beare ouer all vnregenerate perſons. *Col.* 1,13. *Who hath deliuered vs from the power of Darkneſſe.*

[**Fiery Darts.**] The moſt fierce and dangerous temptations which Satan caſteth at vs (as fiery Darts) to deſtroy our faith. *Ephe.* 6, 16. *That yee may quench all the fiery Darts of the Diuell.* Theſe Darts, faith doth ſo extinguiſh, as the faithfull are not hurt by them.

[**Dauid.**] Properly ſuch a man ſo called, the ſon of *Ieſſe*, King of *Iſrael*, to whom was made the promiſe of the *Meſſiah* to come of his ſeed, and to ſit vpon his throne by iuſt ſucceſsion: but typically and figuratiuely Chriſt the ſpirituall King of his Church, of whom *Dauid* both in peace and war, in troubles, and in regard of enemies of all kindes, did carry a moſt cleare figure and repreſentation, as in *Eſay* 9,7. *Ier.* 33,14, 15,16,17,18. *Hoſ.* 3,4, 5. *Pſal.* 22. throughout. *Salomon* in the dedication of the Temple, taking on him the Prieſtly function of praying & teaching, was a type of Chriſt, 2 *Chron.* 6,1,2,3. &c.

2 Sam. 7,15 16,17. &c. Pſal. 132, 11,12, & c. Eſay 11, 1.

[**Sun darkned, and Stars.**] Moſt greeuous calamities, as in *Ezek.* 32,8. *Ioel* 2,31. and 3,15. *Math.* 24,29. *Luke* 21,15. *Eſay* 13 10. Starres and conſtellations (which is ſomething cõpact of many ſtarres) bee in *Chaldea*, whereof *Eſay* ſpeakes, moſt bright and cleere for the rarity and thinneſſe of the Clouds there.

[**Blackneſſe of Darkneſſe.**] Moſt thicke and groſſe Darkeneſſe, euen miſery moſt horrible and feareſull. Iude 13.

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[Daughter.] A Woman Childe, or a Female, as *Thamar* the Daughter of *Dauid*.

2 The holy Catholick church, euen the company or body of all true beleeuers, called a Daughter in respect of GOD her Father, who hath spiritually begotten her, and loued her as his Daughter. *Psal.* 45,9. 10,13. *The Kings Daughter is all glorious within.*

3 Particular Churches or Congregations, professing the faith of Christ, and begotten of that immortall seede of the word, which first came out of *Ierusalem*. *Cant.* 1,2. *I am Blacke, O ye Daughters of Ierusalem.* Those Churches are called Daughters of *Syon*, and of *Ierusalem*, *Esay* 62,11. *Because they were begotten by the Doctrine that came out from thence*, *Esay* 2,3. *And the Law shall go forth of Syon, & the word of the Lord from Ierusalem.*

4 False Churches, which make a great shew of piety, & yet are but the assemblies of Idolaters and Hereticks. *Cant.* 2,2. *So is my Loue amongst the Daughters.* Also in *Cant.* 6,8. it signifies strange people and Nations.

5 A Neece, or a Sons daughter, *Exod.* 2,21. *Who gaue to Moses Zepporah his Daughter.*

6 Posterity, or off-spring, *Luk.* 1,5. *Which was of the daughters of Aaron.*

7 A Citty. *Math.* 21,5. *Tell ye the Daughter of Syon*, that is; the City of *Syon*: also people, *Esay* 10,30.

[Daughters of singing.] The eares which take delight in Musick *Eccl.* 12,4. *And all the Daughters of singing, shall be abased.*

[Daughters of Ierusalem.] Women which dwelt at *Ierusalem Luke* 23,28. *Daughters of Ierusalem, weepe not for me.* And often in the Booke of *Lamentation*, it is so taken.

2 Churches begotten by the word, which came foorth from *Ierusalem*: as afore, *Can.* 1,2. *O ye daughters of Ierusalem.*

It is vsuall in Scripture, by Daughters to signifie Churches or Congregations. The reason is, because euery chiefe City was counted a Mother. 2. *Sam.* 20,19. *Thou seekest to destroy a City and a Mother in Israel* (whereupon the Apostle calleth *Ierusalem* the Mother of vs all. *Gal.* 4,26.) The Villages that were neere and pertained to such Cities are called Daughters, Iosh. 15,45. 2. Chro. 13,19. Psal. 68,11. And the Inhabitants there seated, or assemblies of people resorting thither, are likewise called Daughters, as beeing bredde, borne, and nourished there. see Lam. 2,19. Math. 21,5. Zach. 9,9. Ier. 4,11, &c.

Note.

Metropolis, whence *Metropolitane.*

[Day.] The space of 24. hours, and

and this is the Naturall Day: or of twelue houres, which is the Artificiall Day. *Iohn* 11,9. *There be twelue houres in the day. Gene.* 1,4,5.

2 Time generally, *Math.*3,1. *In those Daies. Lu.* 1.5. *Ge.* 2,4, & 17. in *Ge.*1,5. it is vsed both for artificiall and naturall day.

3 The time of grace, vnder the light of the Gospell, *Rom.* 13,12. *The Day is come.* Also ve. 13. *Heb.*4,7. *Acts* 3,24. Al the Prophets spake of those daies. It signifies the Night, Esay 10. 17. 2 Kings 19,35.

4 The light of Truth, or the lightsome doctrine of heauenly truth, *Ioh.*9,4. *While it is day.* 1 *Cor.*3,13. *For the Day shall declare it.* 1 *Thes.*5.8.

5 That space that a man liueth in, or doth any notable acte, or suffereth any great thing; *Iohn* 8,56. *Abraham reioyced to see my day*: also a point of time, *Ge.*2,17. *That Day, &c*

6 Yeare. *Numb.*14,34. *Ezek.*4,6. *One day shall bee for a yeare &c. Gen.*27,46.

7 Iudgement, 1 *Cor.*4.3. *Or of mans Day.* So it is in the Originall, for Iudgement.

8 The time of ones affliction, *Psal.*116,2. *In that my Day. Obad.*12. *Psal.*37,13. *Iob* 18,20 *Ier.*50,27. *Ezek.*25,29. *Esa.*9,4. *Hos.*1,11. *Ps.*137,7. 1 *Sa.*26,10

9 Iudaicall feasts and festiuals appointed by the Law of God, as the Iewish Sabboth, Pentecoste, Easter, feastes of Tabernacles, of Expiation, of Trumpets, New Moons: These dayes, some weake beleeuers amongst the Iewes, did stil obserue and keepe through ignorance of their liberty, purchased by the passion of our Lord, Rom.14,5. *One man esteemeth one day aboue another, &c.* Such as expound this of choyce of dayes, for abstinence and fasting, do much misse of the Apostles meaning and drift (howsoeuer some Fathers fauor that exposition) as *Ambrose, Origē, Chrysostome, Anselme, &c.* For the Apostle laboureth to compound the Controuersie betweene beleeuing Iewes and Gentiles, as is appearant by ver 2. Also of such choyce of daies for meat, we reade of none in the Apostles time or long after: neyther would he say that such did eat to the Lord, as by their owne inuention obserued daies for abstinence.

[Dayes] The short time of mans life, who is a creature (as it were) of a daies continuance *Psal.*90,9. *Our dayes are spent in thine anger.* Gen.47,9.

2 The time and space wherein any thing continueth. *Psal.* 90,16. *Comfort vs according to the Dayes wherein thou hast afflicted vs.*

3 Euents good or euil, estates, calamities, that at any time befal men. *Ps.*37,18. *Ps.*31,15. *Ps.* 119.84. *Es.*7,17. [Day

[Day by Day, or daily offerings.] Our continuall and daily praiers, and our set worship of God, acceptable to him by Christ, who was figured by the Lambe offering vp euery day, in the morning and euening, *Numb.* 28. 3. *Offer daily twoe Lambes without spot.* See the practise of *Elias*, 1 *Kings* 18, 36. *Daniel* 9, 21. *Cornelius. Act.* 10, 23. For daily set prayers.

[Ancient of Daies] The eternall God, who hath neither beginning of daies, or end of yeares, *Dan.* 7, 9. *The ancient of daies.* This is a poore ground whereon to builde their contumely offered to God, in setting him out by picture of a gray-headed mā, as if he could waxe old, with whom a thousand yeares is as one day.

[1290. Daies.] Three years seauen months and thirteene dayes, when Religion restored to the Iewes by *Iudas Machabeus*, it should bee ratified by the publicke Edict of *Antiochus. Dan.* 12, 11. *There shall be a thousand two hundred ninety dayes.* See 2 *Mach.* 11, 33. but the condition of the afflicted Iewes, is in verse 12. promised to be yet more happy after 45. dayes, when their freedome from tyranny should come. 2 *Mach.* 6, 16.

[Day of slaughter.] A Day appointed for a solemne feast, where beasts were slaughtered by the Iewes for sacrifice, *Iam.* 5, 5. *As in a day of slaughter.*

[Day of the Lord, or of Christ] The time of his comming in the flesh, to liue amongst vs. *Luke* 17, 22. *Yee shall desire to see one of the dayes of the Son of man.* This time of Christs life is called the day of his flesh. *Heb.* 5, 7. *In the Dayes of his flesh, Mala.* 4, 1.

2 The time of his seconde comming to Iudgement in Glory and Maiesty. *Luke* 17, 24 *So shall the Sonne of man bee in his Day.* 2 *Pet.* 3, 10. *The Day of the Lord shall come.* This is called the [*Day of Wrath, Condemnation*, and *Destruction*] in respect of the wicked. [*A Day of Redemption* and *Deliuering*] in respect of the Godly, who are then to bee sette free from all kinde of Euils. [*A Day of Reuelation*] in respect of all men and Angels, whoe shall be then reuealed and manifested what they be, & what they haue done. [*A Day of Iudgement*] becaus therein all persons are to bee tried and adiudged vnto that condition and state vntowhich they must sticke for euer. Finally [*That Day*] by an excellency, beeing the [*Last Day*] and [*Great Day*] full of Glory to Christ, of Ioy to the good, of Sorrow to the wicked; after which there shal be no succession of Daies and Nights, but one perpetual Day for

for the Righteous, & one perpetuall Night for the sinners and vngodly.

[The Lords Day] The first Day of the weeke, being the first Day of the Creation, called commonly [*Sonday*] *Reuel.* 1,10. *I was rauisht in the Spirit, on the Lords Day*; so called, for that our Lord rising from deth on that Day, brought foorth the light of a new and eternall world, it is also kept for Remembrance of the Mystery of our Lords Resurrection, on ŷ day, for that end, solemne Assemblies were kept by ŷ faithfull. 1 *Cor.*16,2. *Acts* 20,7. *By our Lords appointment. Acts* 1,3. Papists erre, in making the constitution of this Day, to bee a meere Tradition of ŷ Church, without any authority of scripture.

[Day of the Lord.] A time appointed by the Lord, wherein to assemble the Heathens to execute his iudgements against the *Edomites*, *Obad.*15. *For the day of the Lord is neere.*

[Day of Saluation] Time of the Gospell, wherein the glad tydings of Saluation are published and offered. 2 *Cor.*6,2. *This is the Day of Saluation.*

[Last Dayes, or latter dayes and times] At length, a long while after, or heereafter in time to come, *Gen.*49,1. *Gather them that I may tell them what is to come in the last dayes*, viz. after they shall enter into *Canaan*, some good time hence Deut.4,30. also Ier.23, 20. *In the last dayes*, viz. when the time of your captiuity in Babilon shall haue an end. Ieremy 30, 24.

2 The times next going before the final and general iudgment, 2 Tim.4,1. 2 Tim.3,1. and 2 Pet,3,3.

3 The whole time wherein the Gospell is preached, to wit, betweene the first and seconde comming of Christ, called by *Paul*, Fulnesse of time, as in Esay 2,12. Mich 4,1,2. Ier.48, & 49. Ezek.38. Ioel 2,28,29. Act. 2,17. Heb.1,2. 2 Iohn 2,18. 1 Cor.10,11. The reason why the times betweene Christs first and seconde comming are called last dayes, is becaule in these dayes al figures, types, propheſies, were to bee fulfilled.

Secondly, becaule the forme of the Church constituted by Christ and his Apostles, was not to bee any more changed, as it had beene till the flood, 2. In the vocation of *Abraham*. 3 In the deliuerance out of Egypt. 4 In returne out of Babilon, &c.

[Day of Visitation.] The time wherein God of his great Mercy shall conuert a Sinner. 1 *Pet.*2,12. *May glorifie God in the day of visitation.* *Luke* 19. verse 44.

[Good

[Good Dayes.] A blessed and happy life, wherein many good things befall vs. 1 *Peter* 3,10. *If any man loue to see good dayes. Ps.* 34,12.

[Daily Bread.] That which is sufficient and necessary for our nature, or Bread sufficient for euery day. *Math.*6,11. The *Syriach* readeth it [Bread of our necessity] that is, meete and necessary foode. The Papists doe erre, when they expound this of the Sacrament of the Altar.

[Holy Day.] A day set apart to holy vse. *Esay* 58,13. *From doing thine will on mine Holy-day.* Such are to be consecrate vnto the honour of God alone.

[This Day.] Euery day, or the day present which nowe is. *Mathew* 6,11. *Giue vs this Day.* Teaching vs, from Day to Day to depend vpon God for things of this life.

2 Shortly, ere it be long. *Iosh.* 23,14. *This day I enter the way of all the earth.*

[To Day and to morrow.] Time that now is, and the time to come, euen the whole time of his office. *Luke* 13,32. *I will heale still to day, and to morrow.*

[To Day.] The whole season of our calling to God, euen all the time of this life, wherein God offereth vs Grace, and calleth vs to him. *Psa.*95,7. *To day if you will heare his voyce.* By this men are warned to heare the word, with constancy all their life long, because it is full day so long as they liue here.

[At one Day.] Very shortly, and at one instant. *Reuela.*18,8. *The plague shall come at one Day*, that is, suddenly, and in a moment.

[Day and night] Perpetually, for euer, and without any end. *Reuela.*14,11. *They shall haue no rest, Day or night. Esay* 27,3.

2 Continually without ceasing, so long as this world lasts. *Reu.*12,10. *Which accuseth them before our God, Day and night.*

3 Not in the day time only, but in the night also, euen euery day. *Luke* 2,37.

[Ten Dates.] A small and short space of time (as it were for ten dayes long. *Reu.*2,10. *Ye shall haue tribulation tenne dayes*, that is; a few dayes. A definit & certaine number, put for an indefinite and vncertaine.

[Day of Midian.] The time when ℣ *Midianites* were by *Gedeon* maruailously confounded and destroyed, when the people of *Israel* were so freed from very great distresses, as yet their Ioy was not lasting. *Esay* 9,4. *Iudges* 7,22. *Es.*10,26. This renowned victory twice by *Esay* reported, as an exãple of Gods goodnesse and might, in deliuering his.

[Day of temptation.] All the time wherein GOD tryed his people. *Psalm.*95,8. *In the day of temptation in the wildernesse.*

[Day

[Day of darkneſſe] Times of affliction and trouble, or ſharp & hard times, *Ioel* 2,2. *A Day of darknes and of blacknes.*

[Day ſtar] Eyther the more cleere knowledge of Chriſt by the preaching of the Goſpell which (in compariſon of the darke ſhaddowes, Legall and propheticall writing) was as a Morning ſtar, bringing a fuller manifeſtation of the trueth of God, then did the Prophets, whoſe predictions yet beeing accompliſhed, were as a light in a darke place, 2 *Pet.*1,19. *Till the day ſtarre, &c.* Or it ſig. Chriſt himſelfe now exhibited who is called *The light*, and brought heauenly light into ỹ world, *Iohn* 1,4,5,9. as the day ſtarre giueth elementary light. *Peter* ſaith day ſtarre, rather Sun, becauſe the full knoledge of Chriſt is deferred till his ſecond comming, wee knowing now but in part.

[One day as a 1000. yeares] That with God ther is no place for ſuch diſtance of time, ſhorter or longer, as is with men, 2. *Pet.*3,8. Such as draw this to proue the continuance of the world to be but 6000. yeares, according to the number of the dayes in the weeke, do willingly dote.

[Euill dayes] Times full of ſins and troubles, or troubleſome & ſinfull times. *Eph.*5,16. *For the dayes are euill, Gen.*47,6. Dayes be called euill, not effectiuely, becauſe they make men euil, nor eſſentially, as if a day in it owne nature were euill, but accidentally in regard of the euill actions and euents which do happē vnto vs in the day: in w ſence Chriſt ſpeakes, Mat.6.34. Sufficient for the day is the euill thereof, viz. the affliction, griefe, and hurts, that euery day brings with it. *Note.*

D. E.

[Deacon] A Steward of the Church treaſure, being appointed to looke vntō the poore, & to miniſter vnto euery one of them as he had need, 1 *Ti.*3,8. *Phil.*1,1. *To the Biſhops and to the Deacons.* Of their Office & election, read *Act.*6,1,2.&c. of their ſeueral kinds, ſee *Ro.*12,8.

[Dead] One whoſe ſoule is ſeparated from his body, either by natural or violent death. 1. *Pet.*4.6. *The Goſpel was preached to the Dead*, that is, ſuch as were naturally dead when this was writtē of *Peter*, but were aliue when the goſpel was preached to them.

2 One whoſe ſoule & body is ſeparated from Gods grace & Spirit, *Lu.*9,60. *Let the dead bury their dead. Re.*3.2.1 *Ti.*5,6

3 One very neere to death, *Ge.*20.3. *Thou art but dead. Iob.* 27,15. *His remnant ſhall be buried in death*, that is, before they be wholy dead, while life is in them, they ſhall be buried.

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4 Such as haue no being at all, but are extinct both body and ſoule, Mat. 22, 32. *God is not God of the dead.* viz. of ſuch as be vtterly perished (as Saduces thoght according to whoſe ſenſe Chriſt ſpeaks) but of ſuch as are aliue in ſoule, & ſhall alſo in their bodies (which be now dead) liue againe, of theſe he is God.

5 Such as were like dead perſons, as the Iewes in Babylon, of whom was no more hope that they ſhould liue in their owne Land, then that a man dead and put in the graue, ſhould riſe to life, Eſay 26, 19. *Thy dead ſhall liue.*

6 Things without life, which Wizzards and Soothſayers abuſed to their ſuperſtitious diuination, Eſay 8, 19. *From the liuing* (Gods Prophets which were aliue) *to the dead.*

[**Dead workes**] All manner of ſins, Originall, Actuall, in thought, word, and deed. Heb. 9, 14 *Purge your Conſcience frō Dead workes.* Heb. 6, 2. Sinnes are thus called; Firſt, becauſe they come from perſons ſpiritually Dead. Secondly, they deſerue eternall Death, and leade thereunto, without forgiuenes. What becomes of veniall ſins, if all be deadly? If euery ſin, euen the leaſt, is a work of Deth and in ſtrict Iuſtice bee worthy of Deſtruction eternall, th ē no ſin is ſo light and venial as can be done away without the merit of Chriſts Death, onely by an aſperſion of Holy-water, or kiſsing the Pax, &c.

[**Dead while ſhe liueth.**] A wanton Widdow, ſpiritually dead in ſoule; whilſt in ỹ world ſhe liueth naturally, 1 Tim. 5, 6.

[**Dead in treſpaſſes and ſins.**] All vnregenerate, naturall, and vnmortified men: euen all the elect, as they be & ſtick in the corruption of their Nature. Theſe are Dead in ſin; firſt, becauſe through guilt of ſin they are void of true life, & worthy of Death. Secondly, becauſe they are vnder the power of their ſinfull luſts, (as one that is drowned in the water) hauing no more power to do any duty of a godly life, then a Dead mā hath to do the duties of naturall life. Eph. 2, 2. *Being Dead in treſpaſſes & ſins, you were quickned.* Eph. 4, 14. *Ye were ſtrangers from a godly life.*

[**Twice Dead**] To be liable and ſubiect to a twofold death one ẅ at their birth was due to them, for their naturall corruption: another which afterward they draw vpon themſelues by actuall defection, Iude 13.

[**Dead to ſin**] A mortified perſon, one, in whom the Death of Chriſt hath broken ỹ force of ſin, that it cannot reigne. *Ro. 6, 2. How can they which be dead to ſin, &c.* Where the vigor and force of ſin, (which is the life of

of sin) is crushed and extinct, there sinne cannot bring forth such bitter fruites, as it was wont before Sanctification to do; therefore euen as men ẅ haue so lost their bodily strēgth as it cannot be recouered, are said to be dead while they liue: so though sin still liue in ỹ godliest, yet they are dead to sinne, because the power and olde strength of sin is sore abated, and lessened daily.

[Death] A separation of soule frō body, He.9,27. *After death commeth iudgement.* This Death is eyther naturall, or violent, & is called a bodily and worldly Death.

2 A separation of soule and body from Gods fauor in this world, Luke 1,79. *And sit in the shaddow of Death.* This is spirituall Death.

Note. The spiritual death by sin in this life, begetteth the first deth which is naturall in the end of our life; also the second Death which endureth eternally after this life ended, first in soule, & then in the whole man.

3 A separation of the whole man from Gods heauenly presence and glory, for euer. *Ro.6, 23. The wages of sin is Death. Re. 20,6. They shall neuer see the second Death.* This is eternall Death. *Rom.* 8,6.

4 A Deadly thing, 2 *Kin.* 4, 40. *Death is in the Pot*, that is, a Deadly thing is there, *Ro.*7,23 Sin is there called the *Body of Death*, because it is a Deadly thing.

5 All Calamities & miseries, not only of the worlde to come, but of this life, which be as the harbengers & forerunners of Death, Ge.2,17, *Thou shalt dye the Death*, that is, ỹ shalt become subiect to Death, & to al euils that bring vs to death. 2 Cor.1.10. *Great Death*, put for *Great dangers.*

In Gen.2,17. al sorts of Death first and second: corporal and spiritual, temporal and eternal, be meant, with the causes, signes, antecedents consequents, effects whatsoeuer, as sickness, paine, sorrow, &c.

Heb 11.19 1. Cor 15 2 Cor 11 23

6 Destruction and ouerthrow, Hos.13,14. *O Death I will be thy Death*, that is, thy destroyer and abolisher; thy ouerthrow.

7 Pestilence, or plague, which is a deadly sickenesse, bringing Death, Reue.6,8. *His name that sate thereon, was Death.*

8 The perill or hazard of present Death, 2 Cor. 11,23. *In Death often &c.* 1 Cor. 15,31.

9 Things which being once created and liuing, are now perished and Dead. Iob. 28,22. *Destruction and Death say, &c.*

[Second Death] Eternall Death and damnation of soule and body in Hell, as the first Death is the dissolution of the soule and body, Reue.2,11 *Hee that ouercommeth shall not bee hurt of the second Death.*

[To see, or to taste Death] To dye, or depart this world, Luke

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2,26. *I should not see death.*

[Heauy to Death, and sorrowes of death.] His most mortall and deadly heauinesse and sorrowes, or a death full of bodily griefes & soule-torments. *Acts* 2,24. *He loosed the sorrows of Death.* Math. 26,38. *My soule is heauy to Death.* Out of these sorrowes and death, springs all true life and Ioy.

[No bands vntil their Death] The constant prosperity of the wicked, liuing in a continuall tenor of welfare till they dye, euen like a webbe of Cloath, made of euen and strong thred, without knots or snurles. *Iob.* 73.4. *There are no bands in their Death.*

[Shaddow of Death.] Death shaddowish and darkesome, ful of discomfort and heauinesse. *Iob* 24,7. *But the morning is euen to them as the shaddow of Death.* Luke 1,79. Ps. 23,4. Luke 1,79. Esay 9,2,3.

[To swallow vp Death in victory] To conquer for euer the second death, ẏ it no more doe rule and domineere ouer such as be admitted to Christs spirituall banquet. *Esay* 25,8. This was fulfilled when ẏ Iews after their long diuorce from Christ for their vnbeliefe sake, beeing long dead in their infidelity, were againe restored & raised to the life of grace, as *Paul* prophesied of them. *Rom.* 11,15.

[Debate] Strife, or variance, when men of contrary desires and opinions, differ and fall out amongst themselues. *Rom.* 1,29 *Debate, &c.*

[Decree.] Prescript, Lawe, or Statute, and vsually denoteth the rules and ordinances about Gods worship, as the decree of the Passeouer. *Exod.* 12,24,43. The decree of dressing ẏ lamps. *Ex.* 27,21. Of the Priests office and garmẽts. *Ex.* 29,9. Of their washing. *Exo.* 30,21. Of the sacrifices. *Lev.* 3,17. and 6,18,22. So may it bee taken, *Psal.* 2,6. *I will declare the decree, &c.* for the rule of seruing God fulfilled of Christians, by faith and obedience to his Gospell, when all Legal Ordinances had an end.

[Debt.] A summe of money which we owe to another, or ẏ ẇ is any way due to another. Iohn 4.11.

2 Sin, which is called a debt, because for sin we do ow vnto ẏ Iustice of God eternal death, and vnto our Neighbor, whom we wrong by our sin, we do ow the recompence of the wrong done to him. *Mat.* 6,12. *Forgiue vs our Debts.*

[Debter.] One which oweth duty to another, by vertue of some calling. Thus Ministers and Princes are debters. Ro. 1, 14. *I am Debter both to the wise, and vnwise.* Not

2 Such one as by Law of charity, oweth releefe to others. Thus the rich are debters to the poore.

poore. *Rom.*15,27. *And their Debters are they.*

3 One who is beholden to another for some benefit receiued. *Rom.*8,12. *We are Debters to the Spirit*, because the Spirit doth regenerate vs, and dwell in vs, and witnesseth our adoption to vs, comforting vs: for these benefits we are Debters to the Spirit, beeing bound to be led and ruled by the good motions thereof.

4 One who is a Trespasser and offender of vs, eyther in word or deed, Math,6,12. *As we forgiue our Debters.*

[**Debter to the whole Law.**] Such a one as bindeth himselfe to the exact and perfect keeping of the Law in euery point, because he will be iustified by the works of the Law, and not by faith in Christ, *Gal.*5,3.

[**Deceit.**] Subtilty, craft, or cunning, when men hide their euill meanings by some colourable words or deeds, that they may more easily hurt and entrap others. Rom.1,29. *Murder, Debate, Deceit. Prou.*25,24. *Hee that hateth, will counterfet with his lips, but his heart layeth vp Deceit.*

Note. Deceit or guile commeth of a word in Hebrew (as the learned obserue) which signifieth to heaue, or cast, or shoot with a Bow: and as warpen Bowes do cast and shoot awry, and deceiue the Archer, *Psal.* 78,57. so impostors or men of Deceit do first lift vp a man with vain hope, that being disappointed, he may haue the more heauy ouerthrow, see 1 Chro. 12,17. Ge.29,25. so in Ier. 37,9. the lifting vp of the soule is put for Deceiuing.

[**Man of Deceit.**] An Impostor or deceitfull person, Ps.43, 1. Ps.7,7. By man of Deceite is noted the secret sinner; as by [Man of blood] the open and violent trespasser.

[**Deceitfulnes of sin**] The guilefull craftinesse of sin, entrapping vs by faire flattering shewes, & sundry wily sleights. Rom.7,11. Heb.3,13. *Lest any of you bee hardened by the Deceitfulnesse of sinne.* So Eph.4,22 *Deceitfull lusts*; because sinfull lusts doe deceiue naturall men with shewes and false appearances.

[**Not Deceiued.**] Not immediately seduced by the Diuell as *Eue* was; she was also in the transgression (first,) for *Adam* transgressed but after *Eue*, and by her suggestion, 1 Tim.2,14. They erre which extenuate or excuse *Adam* by his conjugall beneuolence to his wife, it is against Gen.3,17.

[**To sport with their owne Deceiuings.**] To please themselues with mocking ỹ Church of God, and deceiuing ỹ faithfull, into whose publicke meetings they crouded themselues

as true members of Christ, being indeed spots and blots, 2. *Pet.*2,13. *Iude*, ver.12.

[Deceitfull tongue.] A tongue which vttereth false and guilefull words, to deceiue others. *Prou.*21,6.

[Decent.] That which of it owne nature brings some dignity and comelinesse to diuine actions, as a Table and a Table-cloth at the Communion, a Pulpit and a Pulpit-cloth to a Sermon. See Comelinesse. 1 *Cor.*14 40.

[To Declare.] To make known things which were before vnknowne to vs, *Iohn* 17, 26. *I haue declared thy name to them.*

2 To cause something which was but meanely and weakely knowne, to be better & more cleerely known to vs, 1 Cor.15, 1. *I declare to you the Gospell. Ioh,* 17,26. *And I will declare it*, viz. more and more reueale, and manifest it more effectually & fully, that their faith in me, w is little and weake may growe till it be great and strong. To declare sinne, is to glory in it without shame, as *Sodomites* did, *Es.*3,9.

[Decree] Gods purpose and determination concerning all persons and things. This is his generall Decree. See Counsell. Of which Decree, Election is part, which hath in it twoe thinges, fore-knowledge or purpose, or good pleasure, wherby God knoweth some as his owne: secondly predestination wherby he hath fore-ordained them to bee conformed to his Sonne in grace and glory, *Reu,* 8,29. 1 *Pet.*1,2. *Ephe.*1,4.

2 His particular purpose of sending some speciall blessing or punishment. *Zeph.*2,2. *Before the Decree come foorth.* This is a speciall diuine Decree.

Determination of ỹ Church, touching things to bee done, or not to be done. *Acts* 16,4. *And they deliuered them the Decrees to keepe.* These be Ecclesiasticall Decrees.

4 Purposes and thoughts of Princes, published vnto theyr people, touching matters of warre and peace. *Esay* 8,ve.10. *Pronounce a Decree.* These be Ciuill Decrees.

5 Statutes and Ordinances for the administring of Iustice, betweene man and man. *Prou.* 31,5. *Lest he drinke, and forget the Decree.*

[Good Degree.] Credite, estimation, dignity, liberty, and boldnes or freedome, to such as do their duty wel: as Deacons, these may lesse feare reproach, and more vnfearefully and freely discharge their office, then they which haue been vnfaithfull, and deserued reproach and shame by vsing them ill; such shall be alwayes in bondage & dread of being hit in the teeth with

with their faults. 1 *Tim.*3,13. *They purchase a good degree and liberty, &c.* Papists abuse and corrupt this place, when out of it they teach that a Deacon doing well, gets a good degree of Priest-hood; meaning, when they haue played their part at the Masse, and ministred there to the Priest: then they are fitte afterward to be made Priestes. This is a plaine mocking of Scriptures; for Deacons by Christs ordinance were to take care of the poore, and to distribute the publicke Almes: as in *Acts 6*, appeareth. Also it was not *Pauls* meaning, that a Deacon should bee a Minister, for w euery Deacon is not fitte; one may be meet to minister for the poore, as a Deacon, and far vnmeet to minister in the Church as a Pastor: also the Masse is scarce so ancient as Saint *Pauls* time, *Paule* litle knewe also what popish Deacons meant. Lastly ỹ Text it selfe expounds Degree, to bee liberty or boldnesse in doing his office, with a more quiet conscience before God, and without discredit before the Church, which is a fruit of a liuely faith in Christ. Indeede Maister *Beza* confesseth that by ancient Canons it was prouided, that such as approoued themselues faithful in inferiour charges, were aduanced to the greater; but that must be vnderstood where fitnes and ability did concurre.

[Deliuerance from Blood.] Freedome from the fault and punishment of the sin of murther. *Ps.* 51,14. *Deliuer me from blood.*

2 Freedome from the Tirranny and power of sinne and Satan. Math.6,13. *Deliuer vs from euill.* From euil.

3 Freedome from eternall vengeance. 1 *Thes.*1,10. *Which deliuereth vs from the wrath to come.* This is done by continuall act of grace, preseruing the beleeuers in their holy faith, as *Peter* speakes, 1 Pet.1,5. From wrath.

4 Freedome and safety from outward dangers and enemies *Psal.* 25,22. *Deliuer Israel O God from all his troubles.* 2. *Tim.*4 17. From troubles.

[To Deliuer from an euill worke.] To preserue and free one frō committing any thing vnworthy his calling. 2 *Tim.*4, 18. *The Lord will deliuer me frō euery euill worke.*

[To deliuer one vp to a Reprobate minde.] Three things; first, a withdrawing of his grace, that it should not stay nor vphold them: secondly, a willing permission or suffering them to fall, and ministring occasion; thirdly, a giuing thē vp to be ruled by their lusts, & by the Diuel, as a Iudge giueth vp a Malefactor vnto the hands of the executioner. Thus was *Iudas* deliuered vp to Sathan.

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Rom.1,18. *God deliuered them vp to a Reprobate minde.* And verse 24.

[To deliuer vp the kingdome to God.] That the kingdome and Regiment of Christ ouer his Church militant, (such as now it is by execution of his Prophetship, in the administration of his worde and Sacrament: and of his Priest-hood, by his sacrifice & intercession, and of his kingly function, by the keyes committed vnto his Ministers) it shal ceasse, that God may be all in all.

[To deliuer vp to Satan.] To shut out iustly (according to the word) offensiue liuers, by the sentence of excommunication. 1 *Cor.*5,5. *That ye deliuer him to Sathan.* 1 *Tim.* 1, 20 *Whom I deliuered vp to Satan.* Such as be worthily thrust out from the priuate fellowship of the Saints, and the publick participation in holy things, are thereby declared to bee vnder the power of Satan, and to appertaine no more vnto the kingdome of Christ, till they repent. See Math.18,17.

[To be deliuered.] To begin to be deliuered, and so by degrees to bee preserued and saued, till at last their deliuerance be perfected in the generall Resurrection, *Daniel* 12, 1,2.

[To deliuer ones Soule.] To acquit and discharge ones self from partaking in the guilt & dangers of other mens sinnes. *Ezek.*3,21, *If thou admonish the wicked, thou shalt deliuer thine owne soule.* 1 *Tim.*4,6.

[Deliuerer] A neere kinsman, or one next of kinne, to whom it did belong to redeeme such Land or inheritance as had bin solde by a partye which was a kinsman, and become vnable and vnsufficient to redeeme & buy it againe; according to ỹ Law, Leuit.25,25. whereof ye haue the practise in Ruth 4,3. 4,5,&c.

2 One that setteth at liberty and enfreeth (not possessions and Lands) but his people beeing by the righteous iudgment of God for sinne, vnder the bondage of Satan. Rom.11 26. Esay 59.20. This Deliuerer, or Redeemer, is the Lorde Iesus Christ, who was a kinsman and neere of blood to the Iewes, (of whom hee came according to the flesh, Rom.9,3: by which right he and he alone is the (Goel) or Deliuerer of his people from their sins. For the vse and profit which Gods people ought to make of Gods deliuerances, spirituall and bodily; it is two-fold. First, to trust in, and stay vpon God with a firme faith. Secondly, to repent and amend our liues. See *Esay* 10,20.21. *Luke* 1,74,75, *Tit.*3, 14,15.

[To deliuer vnto the Iudge.] To

To ouercome and caſt his Aduerſary, and by the ſentence of the Iudge to committe him to priſon. *Math.*5,25.

[**To be Deliuered into the forme of doctrine.**] To haue the impreſſion or print of ſauing knowledge made in our heartes, by the doctrine of Grace (which is like a forme or molde) transforming and altering the elect into the likeneſſe of Chriſt. *Rom.* 6,17.

[**To Deny our ſelues.**] To forſake the motions of our own corrupt reaſon and will. *Luke* 9,23. *If any man will come after me, let him denie himſelfe.* and *Lu.* 14,26. When that which is pleaſing to our corrupt nature, and hindereth vs in the courſe of godlineſſe, is loathed and eſchewed: This is the denial of our ſelues, which is the very ſame, with mortifying of the Olde man, and crucifying the fleſh. Hereof a notable example in *Heb.*11,24.25.

[**To Deny Chriſt.**] To renounce him and his Goſpell, either in our profeſſion or liues, either for a time, and of infirmity, as *Peter*; or for euer, and of malicioufneſſe, as *Iulian* the Apoſtata did. *Math.*10,33. *Whoſoeuer ſhall deny me before men.* 1, Pet.2,1. Euen Denying § Lord. Titus 1,16.

[**To Deny vs.**] Not to acknowledge vs as his owne, but to caſt vs out as Reprobates. 2, *Tim.*2,12. *If we deny him, he will deny vs.*

[**To Deny himſelfe**] To bee vnconſtant and mutable in keeping of his word and promiſe. 2 *Timo.*2,13. *God cannot deny himſelfe*, that is, his trueth.

[**Depart, being referred to God**] His leauing or going from vs, by the preſence of his fauour, when he withdrawes his benefits or protection, ſpiritually or bodily; for as touching his eſſence and power, hee neuer departs from his creatures. *Pſalme* 71,12,18. *Depart not, or goe not far from vs O Lord.* Gods departing, is either in part, or wholly: either for a certaine time, or for euer.

[**To Depart, being referred to men.**] To leaue one, by going out of his ſight. *Ge.*31,49. *When we ſhall be departed one from another.*

2 To leaue off, and goe from the ſeruice and practiſe of ſin. 1 Tim.1,19. *Let euery one depart from Iniquity.*

3 To forſake and goe from the fellowſhippe of the wicked, ſometimes touching their perſons, when God commands, or our vocation will ſuffer, as well as from their ſinnes. *Numb.*16, 27. *Depart frõ the Tents of theſe wicked men. Pſal.*6,8.

4 To fall from the true doctrine of God, or from the profeſſion of the true Chriſtian faith. 2 *Theſſal.*2,3. *Except there come*

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come a departing first. 1 Tim. 4,1 *In the latter times some shall depart from the faith.*

[**Not to Depart from God**] So firmly and constantly to cleaue vnto God and his worship, as neuer wholy and finally to leaue him, Ier. 32,40. A notable place for the perseuerance of the Saints in grace to their end. If God will alwayes loue and imbrace them, and make them to cleaue and adhere perpetually to him (as *Augustine* expounds this place according to Scriptures) then how can that Doctrine in Popery, of falling away from the grace of GOD be true? See Psal. 37,24. Iohn 10,27,28,29. 1 Pet. 1,5. 1. Iohn 2,19. Luk. 22,31,32. Ioh. 17,9,11,12.

[**To be Depriued.**] To be excluded or shut out, Heb. 4,1. *Lest ye be Depriued.* The word properly signifies to waxe faint in running of a race, & to giue ouer ere we come to the Goale: in which sence, all men throgh sinne are Depriued of Gods eternall glory, that is, they can neuer attaine that Goale of heauenly blisse, without christ and his righteousnes imputed by faith, Rom. 3,23. *All haue sinned, and are Depriued of the glory of God.*

[**Depth, or Deepe**] Some extreame misery, and greeuous danger, Psal. 131,1. *Out of the Deepe haue I called vnto thee O God.*

2 Destruction or torment, eternally suffered in the Deepe pit of hell, Rom. 10,6. *Who shall go into the Deepe?*

3 The lowest and nethermost parts of the world, Esa. 7, 11. *Aske it eyther in the Depth beneath, &c.*

4 The most hidden thoughts of God or men, *Prou.* 12,4. *Ro.* 11,33. *O the Depth of the wisedome of God! &c.*

5 The first matter of things; the formelesse masse of earth & water confused at the first, *Gen.* 1,2. *Darknesse was vpon the Deepe.*

[**Deepenesse of riches.**] Riches vnsearchable, and most profound. Rom. 11,33. *O the Depth of his Riches.*

[**Deepe things of God**] Things secret, hid, and kept close (as it were) in the breast of God, till they bee reuealed to vs by the Spirit and word of God. 1 *Cor.* 2,10. *The Spirit searcheth the Deepe things of God.*

[**Deepe waters**] Great dangers which threaten death, like deepe waters wch ouer-whelme a man, *Psal.* 69,2. *I am come into the Deepe waters*; that is, Deadly dangers.

2 The most secret and most inward thoughts and counsels of a mans heart, Prou. 20,5. *Counsell in the heart of a Man, is like Deepe waters.*

[**Depth and height.**] Heauen

uen on hye, and earth beneath, Esay 7,11. and 8,21,22.

2 The excellency and perfection of a thing, Ephe. 3,18.

[Desart.] A Wilderneſſe, or a forſaken place, barren and voyde of Inhabitants. *Exod.* 19, 2. *They came into the Deſart of Sinai, and camped in the wilderneſſe.* See Wilderneſſe.

[Deſcending] Comming down from aboue, or from ſome high place to a lower.

2 Some viſible ſigne of Gods preſence, and eſpecially the aſſuming of our Nature in ỹ perſon of his Sonne, that he might dwell viſibly amongeſt vs, *Iohn* 3,13. *No man hath aſcended vp into Heauen, but he that deſcended from Heauen.* Iohn 1,14. Ephe. 4,9,10.

3 The examining of a cauſe, or the entring into iudgement with good aduice and conſideration. *Gen.* 18,21. *I will deſcend (or go downe) now, and ſee, &c.*

4 Sending downe from Heauen. *Pſal.* 7,16. *His cruelty ſhall deſcend or fall vpon, &c.*

5 Comming without reſpect of place, high or low. *Iohn* 4,47. *He ſought to deſcend, or go downe, &c.*

6 In the deſcending of Chriſt from Heauen, there bee three things contained; Firſt the Incarnation of the word: ſecondly, the Conception of his Manhood: thirdly, his extreme humiliation.

[To Aſcend and Deſcend] To miniſter or doe the office of ſeruãts; as in a great family, where ſome ſeruaunts deſcend or goe downe ſteppes with diſhes in their hands, or other things; & other doe aſcend or come vp the ſtayres with cups, &c. Such is the pallace of Heauen, where Chriſt ſitteth as Lord and chiefe Houſholder, giuing commaundements for the continuall gouernment of the Church, his family, hauing the Angels as his miniſters & ſeruants to execute his wil. *Iohn* 1, verſe laſt, *Angels aſcending and deſcending.*

[To Deſcend into the lower parts of the earth.] To humble himſelfe (beeing true God) to take vpon him our nature, and here in earth in the forme of a ſeruaunt to walke and dwell among vs. *Eph.* 4,9. *He alſo deſcended into the lower parts of the earth.* The oppoſition of his aſcending vp on high, far aboue all heauens (which conteyneth hie exaltation in glory) doeth ſhewe that *(this deſcending into the lower, &c.)* muſt ſignifie his humiliation, and debaſing his God-head in the fleſh, to worke our redemption, and not that locall deſcention of his ſoule into hell, which the Papiſts abſurdly from hence would collect: Let al true Chriſtians make iuſt account to deſcend firſt, & bee humbled by afflictions, as they deſire to aſcend into celeſtiall

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ſtiall glory: for there muſt be a conformity betweene head and members, both in ſuffering and reigning, *Rom.*8. 2. *Tim.*2,11,12.

[To Deſcend into hell.] To go downe into the graue, and there to be ſhutte vp vnder the power of Death. *Gen.* 37, 35. *Surely I will deſcend (or go down) into hell, or graue, Pſal.*16,7.

2 To be oppreſſed with ſorrow extreme & Deadly, of the mind or body, *Gen.*42,38.

Deſcenſion into hell, what it is.

The extreme humiliation and abaſement of Chriſt in his mãhood, vnder the power of deth and the graue, being kept there as a Priſoner in bands, vntil the third day. *Acts* 10,40. 1 *Cor.* 15,4. *He was buried, and roſe the third day.* Chriſt his locall going into hel, to draw out thẽce the ſoules of Patriarches, &c. is a meere popiſh dreame.

[Deſire] Lawfull appetite, after a lawfull thing, *Gen.*3,16. *Thy Deſire ſhall be to thine Huſband.*

2 Vnlawfull luſting after things lawfull, or after things forbidden. 1 *Tim.*6,10. *The deſire of money is the roote of al euil.*

3 The longing of a faithful ſoule, either for ſome bodily or ſpirituall good thing, wherof it feeles a want. *Pſal.*145,19 *Hee will fulfill the deſires of them that feare him.*

[Deſire of all Nations.] Such elect ones, as God out of all peoples, nations, and languages had choſen in Chriſt from euerlaſting, according to his good pleaſure, *Hag.*2.8. *The deſire of all Nations ſhall come.*

[Deſire of women] The moſt tender affection and loue in Mothers, ſuch as in 2 *Sam.*1, 26. *Dan* 11,37.

[To Deſire with Deſire] Heartily and earneſtly to deſire a thing, *Luke* 22,15.

[Hearts Deſire] The vnfained good will of his ſoule, truly deſiring the Iewes ſaluation, *Rom.*10,1.

[His Deſire ſhall be to thee] That the will of *Abell* ſhould be ſubiect to *Caine*, as to his elder brother, by the order of nature, and by the ready diſpoſition of *Abels* heart, *Gen.*4,7. *And his deſire ſhall bee to thee.* That this is the true meaning, appeareth by the like phraſe, which teacheth the ſubiection of the woman to her husband, *Gen.*3,16. 2. Alſo becauſe properly ſinne hath no deſire to the ſoule, but the ſoule to it, 3. Becauſe *Caine* had no ſuch dominion ouer ſinne, as he had ouer his brother. Laſtly, the pronoune relatiues (his and him) being the maſculine gender in the originall tongue, can not be referred vnto (Sin) the antecedent, which in the Hebrew

brew is of the feminine Gender: and therefore fooliſhly do popiſh writers wreſt this place to prooue the naturall power of our will to ſubdue ſin: whereas were it vnderſtood of ſinne, it would ſhewe what *Caine* ought to do, not what he were able by his free will to doe; for exhortations declare our duty and not our ability.

[**Deſolate**] Left alone, heauy and comfortleſſe, or one without husband and children, *Pſ.* 25.16. *For I am Deſolate and poore. Math.* 23,38. *Gal.*4,27. 1 *Tim.*5,5.

[**Deſolation**] The laying of a thing waſte, being brought to vtter ruine, whereof followes diſcomfort and heauineſſe, *Eſay* 6,12. *And there be a Deſolation in the middeſt of the Land.*

2 Eternall ruine, when impenitent ſinners at the ende of their dayes, are turned into ỹ deepe and vncomfortable pitte of hell, *Pſal.*73,18. *And caſteth them downe into Deſolation.*

[**Sudden Deſolation**] Vnlooked for, and moſt dreadfull Iudgement, hurling downe, & laying waſte all things, like a mighty fierce ſtorme of haile, or ſuddaine riſing of waters, bearing downe all before it. *Prou.* 1,27. *When your feare comes like ſudden Deſolation, Iob.* 30,14.

[**Deſolate Cities, Holes, &c.**] That in all places high & low, townes and fields, obſcure and famous, the enemies ſhould reſt and abide, *Eſay* 7,19. *In all deſolate valleies, &c.*

[**Deſpaire.**] Want of hope; it is eyther in opinion, as when godly men thinke themſelues to bee without hope in a pang of temptation, as *Dauid* did: or in truth, as in wicked men, who alwayes want hope, and ſometimes profeſſe the want of it, as *Caine.* 2 *Cor.* 4,8. *We Deſpaire not. Acts* 27,20. *Wee Deſpaired*, or *All hope was taken away.* Deſpaire is contrary to hope, as vnbeleefe & diffidence is vnto faith.

[**To Deſpiſe, when it is ſpoken of men.**] To ſet at nought, and lightly to account of any thing, or perſon, *Tit.* 2.ver.laſt. *Mar.*9,12. 1 *The.*5,20 *Ro.* 14,3

2 To neglect the vſe of a thing. In this ſence the wicked are ſaide to deſpiſe the bounty and patience of God. Alſo the word of God. *Rom.*2,4. *Deſpiſeſt thou the bounty of God? Act.* 13,41 *Beholde ye Deſpiſers. Pro.* 1,30. When men make no vſe or profit of Gods Word, Chaſtiſements, or Benefits, thereby they declare how they deſpiſe them, holding them as vaine things. Thus children are ſaide to deſpiſe the Counſel of their parents, when they do not follow it.

3 To giue iuſt occaſiõ of contempt. 1 *Ti.*4,12. [To

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[To Despise, referred to God] His accounting vs vile in his own sight, or making vs vile in the eyes of men. 1 *Samuel* 2,30. *I will honour him that honoreth me, and him that despiseth mee, will I despise.*

[Not to Despise.] To esteeme highly of a thing, and to value it at a great rate. *Psalme* 51,17. *A contrite heart (ô Lord) thou wilt not Despise.* Hebre, 12,5. In these places lesse is spoken, then is meant.

[To Destroy] To pull down and make waste a building or house, making it euen with the ground, not leauing a stone vpon a stone, as it is written, *Lu.* 21,6. *A stone shall not be left vpon a stone, that shall not bee throwne downe.*

2 To take away a thing quite, so as it be no more. In this sence Christ is said to destroy sin. *Ro.* 6,6. *That the body of sin might bee Destroyed.* For at length (to wit) at our death, sinne shal be quite taken out of our Nature. 2 *Tim.* 2,18.

3 To bring men vnto a remediless downfall and misery, both in body and soule. In this sence, God destroyeth the wicked. *Psa.* 38,38. *The transgressors shal be destroyed.* To cast into hel. 2 *Thes.* 2,8.

4 To take punishment vpon the wicked, by death, as Magistrates doe. *Psa.* 101,8. *Betimes will I Destroy the wicked of the Land, & cut off the workers of Iniquity.*

5 To hazard the Saluation of our Brother, by giuing offence, or by laying a stumbling block before him. *Rom.* 14,15. *Destroy not him with thy meate, for whome Christ dyed.* To (Edifie) doeth signifie either to turn and bring vnto the faith of the Gospell, such as were strangers from it: or else to strengthen in the faith such as already do beleeue, endeauouring to make them wiser to God, and better lyued; and by Lawe of contraries, to (destroy) doeth imply as much as to keep from comming to Christian religion, or to driue from it (as much as lyeth in vs) such as alredy haue imbraced Christ, by the scandalous vse of things indifferent. Note.

6 To execute the finall Iudgement vpon euill spirits, Mark 1, 24. *Art thou come to destroy vs?* To make guilty, or to condemn as guilty; and because destruction and desolation abideth or is due to such as bee found guilty & damned for crimes: therefore is this word vsed for desolating, abolishing, destroying. As *Psal.* 5,10. *Ezek.* 6,6. *Ioel* 1,18. *Psalm.* 34,22,23. and 68,22. and 69,6.

[Destruction] Temporal death. *Psa.* 90,3. *Thou turnest man to destruction.*

2 The casting downe of a person, or place, or people, in such sort as they bee neuer able to

to rise againe, like to an old ruinous house, which being falne downe, cannot be built againe. *Ose* 13,9. *O Israel, destruction is of thy selfe.* 2 Pet. 3,7. Psa. 37,12. *There they are faln that worke iniquity, and shall not bee able to rise.*

3 A snare or trappe, such as Fowlers & Hunters spread. *Exo.* 22,33. *It shall bee thy Destruction.*

[**Destruction of the flesh**] The taming or mortifying our corrupt Nature. Thus *Beza* taketh it; the leanesse and wasting of the body, thorough great heauinesse and affliction of minde for sin: Thus *Piscator* expoundeth it. 1 *Corin.* 5,5. *Vnto the Destruction of the flesh.*

[**Deuill**] A Calumniator, or Accuser, which accuseth vs before God day and night. *Reuel.* 12,9,10.

2 One who is like the Diuel, of a Diuellish quality. *Ioh.* 6,70. *Haue I not chosen twelue, and one of you is a diuell*, that is; the child of the Diuell, as like him as a Childe is like the Father; also Idols. *Deut.* 32,17. 1 *Cor.* 10,20, 21.

3 A wicked Spirit, the Prince and Captaine of the rest. *Math.* 25,41. *Prepared for the Diuell and his Angels.* Diuell in Hebrew, is named of a word which signifieth a Waster, in opposition to God Almighty. *Psa.* 106,36.

[**Deuill and his Angels.**] One wicked Spirit, who of his malicious accusing God vnto *Henah* when he tempted her, *Gene.* 3,3,4. was called the Diuel, an accuser or calumniator: and as head and Captain of all vnclean spirits, is here mentioned in the singular number, as elsewhere often, hauing his Angels ioyned to him, as seduced by him, and inferior to him; like as all good Angels and elect men and woemen are subiect to Christ as their head. *Math.* 25,41. *Prepared for the Diuell & his Angels.* This principall Diuell is called in Scripture Satan, also Beelzebub who was chiefe of Diuels.

The wicked Spirits haue diuers names giuen them in holy scripture, either to signifie their Nature as Spirits, or their office, as Angels of sending foorth as Messengers; or their malice against God and men; as Satan, spirituall wickednesses, Diuell, Dragon, olde Serpent; or theyr great might, as principalities, dominations, powers; or theyr effects, as vncleane Spirit, deafe and dumb Spirit, father of lies, murtherer, &c. Other operations and woorkes, as Tempter. The vse of all which, is to stirre vp the true Christian to hate him and his workes, also to bee watchfull, giuen to sobriety and prayer. 1 Pet. 5,8. *Note.*

[**To cast out Deuils**] To driue or thrust out of mens bodies & minds by his Diuine power, the Diuels which personally dwelt there (as in their house or hold)

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Math. 8,31. and 9,33,34.

[Condemnation of the Diuel] The ſame puniſhment which is inflicted vpon the Diuel. 1 *Tim.* 3,6. *Leſt being proud hee fall into the condemnation or Iudgement of the Deuill*: that is; by meanes of pride and high mindedneſſe be caſt into hell fire, in manner as the Diuell is: by w to my ſeeming it is plaine, what the ſinne of the Diuels was, namely, an ambitious affecting, aſpiring vnto, and arrogating diuinity to themſelues, not content with their owne condition; vnto which very ſinne the Diuel afterward by the Serpent tempted *Eue*. Miniſters being young men and yong Scholers, by preſumption and pride, are in no ſmall danger of eternall deſtruction.

[Seauen Diuels.] Many Diuels, a number certaine put for an vncertaine. *Luke* 8,2, *Out of whom went ſeauen Diuels.*

[To command Diuels.] By his voyce effectually to bid thē depart, from any whome they poſſeſſed and vexed. *Luke* 8,29.

[Deuiſe.] A thought, counſell, or purpoſe of doing ſome thing. *Pſa.* 33,10. *Thou bringeſt to nought the Deuiſes of the people.*

2 The euent that doeth follow vpon a mans deuiſes. *Proue.* 1,31. *They ſhall be filled with their owne Deuiſes*, that is; with the fruite of their deuiſes, or with ỳ which comes of their own purpoſes and plots.

[Deuout.] One truely Religious, who hath vowed and bound himſelfe to the true worſhip of the true God, abhorring Idolatry. *Acts* 10,2. *Cornelius a Deuout man.*

2 A ſuperſtitious perſon, which ſeemeth Religious, and is not, but is giuen to Will-worſhippe. *Acts* 13,50. *The Iewes ſtirred vp Deuout Women againſt Paul.*

[To Deuour.] To eate without chewing, and to ſwallow downe whole. *Gen.* 41,21,24.

2 With cruell fiercenеſſe to teare & ſpoyle ſpiritually mens ſoules and bodies, as a Lyon deuoures the ſilly Lambe. 1 *Pet.* 5,8. *Seeketh whom he may deuour.* A Metaphor. *Gal.* 5,15.

3 To ſpoyle and vndoe one in his outward eſtate, without pitty. Thus mighty men oppreſſe and deuoure the poore, as great Fiſh and Beaſts deuour and eat vp the ſmall. *Iere.* 15,3.

4 To waſte and ſpend riotouſly. *Luke* 15,30. *Hee hath deuoured thy goods with Harlots.*

5 To apply and take to our owne vſe that which was giuen and appoynted once to Gods ſeruice, or to keepe backe in our hands, that which was due to him. *Pro.* 20,25. *It is deſtruction to a man, to deuoure that which is Sanctified.*

6 To deceiue and defraud other of that which is theirs, by cun-

cunning pretences and shifts. *Mat.*23,14. *Ye deuour widdowes houses, vnder colour of lõg praiers*

[To deuour with whole mouth] To consume and eat vp, as wild sauadge beasts vse to do, inhumanly & without any sparing. *Esay* 9,2. *They shall deuour Israel with whole mouth.*

[To deuour much flesh.] In beastly and sauadge manner to subdue, & consume most great Nations, and many people, as wilde rauenous beasts eat vp & deuoure flesh of other beastes whom they catch as their prey. *Dan.*7,5. *Arise and deuour much flesh.* This was verified of the kingdome of *Persia*, whose 3. ribbes in his teeth, *Luther* expounds of his 3. chiefe Kings, *Cyrus*, *Darius* & *Xerxes*: but *Iunius* of the 3. quarters & coasts of the world. See chap.8,4.

[Deuteronomy] A second law, because the Lawe which God gaue in Mount *Sinai* is rehearsed (as if it were a new Law) in this Book of *Deuteronomy*, ẅ is a Commentary or exposition of the Morall Lawe, or tenne Commandements.

[Dew.] A water, or small rayne, which softly dropping and falling vpon the ground euery morning, doeth keepe it moyst, and make it fruitful. *Can* 5,2. And by resemblance or likenes, it doeth signifie and set forth the things following.

2 The fruitfulnesse of good Doctrine, and of the word of God. *Deut.*32,2. *My speech shall still as the dew.* A Metaphor.

3 The profit and commodity ẅ comes of Brotherly loue, or of the Communion of Saintes. *Ps.*133,3. *As the dew of Hermõ.*

4 Innumerable multitudes of the elect, plentifully gathered into the Church of Christ, as the Dew that droppes from Heauen. *Psa*,110,3.

5 The short continuance, or sudden vanishing of the goodnesse which is in Hypocrites. *Hosea* 6,4, *Your goodnes goeth away as the morning dew.*

[As the Dew of hearbs] That as the dew of heauen bringeth forth hearbs & fruite out of the seed corrupted in the earth: so the liues and soules of ỹ Iewes should bee quickned of God wonderfully, ẅ was fulfilled at the deliuerance both from the *Babilonians*, and shall be also in the restoring by the Gospell, where their raysing vp shall be as life from the dead. *Esay* 26, 19. *Thy dew shall be as the dew of hearbs. Rom.*11,15.

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[To Dig a pit.] To cast about to deuise and plot the hurt of others. *Psa.*7,15. *He hath made a pit, and digged it, and himselfe is falne into it.* Thus men Dig.

2 To prepare and send destructiõ vpon sinners. Ps.94, 13

Till the pit bee Digged vp for the wicked. Thus God digs.

[Dignities.] Most high and eminent Rulers, which were most glorious of all others, yet not free frō reproachful termes of lewd & false Prophets, such as Rome is ful of, blaspheming euen Kings and Emperours which dissent from thē, or any way crosse them. 2 *Peter* 2,10. *Not affraid to speake euill of Dignities.* These because of Gods ordinance the holy Angelles beare reuerence to them, being patrons of them & their kingdomes by Gods appoyntment. *Dan.* 10, and 11.

[Diligence.] The earnest bending of the mind to do a thing well, & frequenting oftentimes to to do. 2 *Pet.* 1,5. *Giue all diligence to ioyne, &c.* Eccles 9,10.

[Diligent hand] A man which loueth labour, & gets his liuing in the sweat of his face. *Pro.* 10 4. *The Diligent hand shall haue plenty*: or makes rich.

[To Direct] To gouerne, rule, and order a thing vnto hapy successe, whē the Grace of God in the heart assisteth vs to doe well, and his prouidence blessing vs, causeth our work to fall out well to vs. *Ps.* 90,18. *Direct the work of our hands vpon vs.*

[To Discerne] To put a difference between things and persons, which bee like one another, beeing able distinctly to know one from the other; and touching things and persons w̄ do differ and be vnlike, to perceiue which are most excellent and to allowe them. 1 *Cor.* 12, 10. *Discerning of Spirits. Rom.* 2, 18. *And tryest the things which differ. Phil.* 1, 10.

[Discretion referred to men] That gift of God (called Iudgmēt.) *Phi.* 1,9. *Ps.* 112,5. Wherby sundry Christians are enabled to try and iudge of things and persons to be such as they are. By this gift, *Peter* discouered *Simon Magus, Acts* 8. and *Paul* bewrayed *Elimas* the Sorcerer. *Acts* 13,10. & *Iohn Mark. Acts* 15,38. It is a worthy gift proper to godly wise men. *Pro.* 20,5. *Psa* 112,5. Most needful it is for a Minister of the word to haue a good measure of this gift.

2 The wisedome which God declared in making and disposing the world, and the seuerall parts there of to his glory, and mans good. *Ier.* 51,15. *He stretched out the Heauens by his discretion.* *Referred to God.*

[Disciple.] A Learner, or Scholler, who submitteth himselfe to another, to bee taught any Learning. *Acts* 20,30. *To draw Disciples after thē.* Mat. 11 2. *Iohn sent two of his Disciples.*

2 One, who learneth ȳ Doctrine of Christ, that he may beleeue, and practise it. *Acts* 11, 26. *The Disciples were first called Christians in Antioch. Lu.* 14,16

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Esay 8,16.

Also the Iewes which beleeued the doctrine of the Prophets.

3 The Apostles, who in a peculiar manner are often called the Disciples of Christ. *Mat*,8, 1,and 10,1.

4 Hypocrites, which heard & professed his Doctrine without loue to it, or faith in it. *Ioh.* 6,66. *Many of his Disciples went from him, and walked no more with him.*

[**Disobedience to men**] An vnwillingnesse to doe what is commanded, and a readines to do the contrary. 2 *Timothy* 3,2. *Disobedient to parents.*

[**Disobedience to God**] A vice which causeth men to do what God forbiddeth, and to leaue vndone what he commandeth, eyther because his precepts be troublesome to our sloathfull nature, or aboue our corrupt reason. *Rom.*5,19. *By the Disobedience of one man.* Ephes. 3,6. *Children of disobedience.* Es.1,19

Referred to God.

[**To Disobey.**] To refuse to hearken, and do, according as God commandeth and forbiddeth in his worde. *Deut.*28,15. *If thou Disobey the worde of the Lord thy God.* Esay 1,20. *But if ye refuse,&c.*

[**Dispensation.**] Ministery or calling of Apostleship. 1 *Cor.*9, 17. *Ephes.*3,2. A Dispenser is a Steward, and Dispensation is Steward-ship. Now there bee 4. things required as necessary to a Steward. 1. that something be committed to his trust to be disposed of. 2. Authority to dispose it. 3. Declaration of the persons to whome it must bee dispensed. 4. The maner how, & the meanes whereby. See *Ephe.* 3,3,5,7,8.

[**Disorderly.**] Idlely, sloathfully, without labouring in a good calling, yet busily inquiring into the doings & affaires of other men. For these two things, Idlenes & Curiosity are commonly coupled; they be against ỹ order of Nature, & ordinance of God. See *Gene.*2,2. 17,18. 2 *Thes.*3,6,7, compared with ver.11. *They worke not, but walk disorderly, & be busie bodies.*

[**Dispose.**] To put a thing in order, or euery thing in his owne place. 1 *Cor.*11,32. *I will dispose (or set things in order) when I come.*

2 To direct and turne a thing to this or that end. *Gen.*50,20.

3 To giue out and distribute (as a Steward) the Treasures of God. 1 *Cor.*4,1,2. *It is required of Disposers,&c.*

[**Disposition.**] An effect of Gods most wise prouidence, mightily ordering and fitting all counsels and actions, both his owne & others, to their due and proper ends. *Ge.*50,20. *But God disposed it to good. Pro.*16,9.

[**Distresse**] Any great troble, danger, or grieuous affliction, wherby men are so straightned as they knowe not at all what

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they may do. *Psa.*107,6. *He deliuered them out of their distresse.* 2 *Cor.*1,8.

[**Distrust.**] Want of trust, when men do not relye & rest vpon God for Temporall prouision and protection, or for eternall saluation. *Psalm.*78,22. *They beleeued not in God, but distrusted his helpe.*

[**Diuine.**] One that excelleth in the knowledge and teaching of Diuine and heauenly Mysteries. *Reue.*1. *John the Diuine.*

[**Diuine sentences**] A sentence most prouident & prudent, full of foresight and preuention. *Pr* 16,10. *A diuine sentence shall be in the lips of the King.*

[**Diuiner, or Soothsayer.**] One which by a deuillish spirit that is in him, doeth propheſie and tell before, what things shall come after. *Deuter.*18,10. *Let none be found among you that is a Diuiner.* Es.,8.19.Ge.41,8.Ez. 21,21. *Consulting by Diuination.*

[**Spirit of Diuination.**] One that by a deuillish spirite studieth to withdraw others from ỹ worshipp of God, and true holinesse of life. *Leuit.*20,6,27. *If a man or woman haue a spirit of diuination.*

[**To Diuine.**] To tell things to come, as a Southsayer by the helpe of an euill spirit.

2 To deuise and finde out wayes & meanes how to know ỹ which is hard to be knowne. *Ge*,44,5. *Know ye nott hat such a man as I can diuine?*

Such as expound this of Diuination, they offer violence vnto, and wrest the words both in ver.5 and 15. and before 30, 27. Also they vniustly burthen *Ioseph* with a great fault, as if he would attribute to himselfe & glory, as if he had not receiued from God the gift of knowing things secret; ẅ he did not before *Pharaoh*, being new come out of prison, cha.41,16. The plain meaning then agreeing to ỹ words is, that by this deuise, *Ioseph* could try and finde out ỹ crafty & deceitfull wiles, wherby they sought to delude him. *Note.*

[**Diuision.**] Disagreement in doctrine or affections. *Rom.* 16 17. *Marke them which cause diuision.*

[**To Diuorce.**] To refuse ones wife, or to put her away from being his wife. To make a separation and departing. *Math.* 19,3,7.1 *Cor.*7, 14,15.

[**Bill of Diuorce**] A writing, or Letter, which the Husband gaue vnto the wife, to witnesse that he had refused her, and wil lingly put away or turned her off from beeing any more his wife. *Deuter.*24.1. *Let him write her a bill of Diuorce, and put it into her hand.* The Iewes did not this by precept from God, but by permission from *Moses*, who allowed such a letter of diuorce for the safety of such wiues as had

had cruell & hard hearted husbands, as is written, *Mat.* 19,8. *Moyses suffered you for the hardnes of your hearts, to put away your Wiues, but from the beginning it was not so.* Therefore such Iewish Diuorce was euil morally, but not ciuilly. Diuorce for Adultery allowed by Christ. *Mat.* 5,33. also 19,5. The Papists hold, that the bond of marriage (beeing an holy Sacrament, as they say) cānot vpon any cause be broken, but is inviolable till death: and therefore, if Adultery bee committed by either party, they allow a Diuorce (*A thoro*) from bed onely, and doe not giue leaue to the Innocent party to marry again. See their Annotation in *Rhem.* Testament, on ver. 18. of the 16. *chap.* of Luke.

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[**Doctor.**] One, who teacheth others, & causeth them to learn any knowledge. This is the generall signification.

2 One, who soundly teacheth the doctrine of Christ, skilfully confuting errors, which be contrary to it. *Ephes.* 4,11. *Pastors, and Doctors,* [or Teachers.]

3 One, who teacheth effectually and within, making vs beleeue what wee learne and know of him. *Mat.* 23,6. *For one is your Doctor, euen Christ.* Esay 54,13. *All thy Children shall bee taught of the Lord.* Ier. 31,34.

4 One, that ambitiously affecteth the honor of a Teacher and a guide. *Mat.* 23,10. *Bee not many Doctors.* Rom. 2,19. *Thou perswadest thy selfe that thou art a guide of the blinde,* that is; one y can go before others, as a guide or a Teacher. This honour the Pharisies willingly took to thē selues, being vnworthy of it. *Math.* 5,14.

[**Be not called Doctors.**] That the ambitious seeking after Titles, ought to be eschewed. *Mat* 23,10. *Be not called Doctors.*

[**Doctrine.**] That which is taught, or set others to learne. This is the general signification.

2 The instructiō of the Church in that trueth, which is according to Godlinesse. 1 *Tim.* 4.13 *Giue attendance to Doctrine. Tit.* 1 2. Heere it is taken in good part.

3 Any manner of instruction, how corrupt or euill soeuer it be. 2 *Tim.* 4,2. *Doctrine of Deuils.* Here it is taken in ill part.

4 The act of Teaching. *Mar.* 4,2. *And sayd to them in his Doctrine,* that is; whiles he was teaching them, or in the act of teaching he sayd.

[**Forme of Doctrine.**] The Doctrine of the Gospell, which is like a forme, mould, or stamp, changing the elect into the Image and likenesse of it selfe, by imprinting in their hearts (thorough the Holy Ghost) those very

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very graces of faith, hope, loue, & obedience, which it teacheth and requireth. *Roman.* 6,17. *Ye haue obeyed the forme of doctrine, &c.*

[**Doctrine of Christ.**] Such Doctrine as hath Christ for ỹ Authour, matter, and scope or end. *Hebr.*6,1. *The beginnings of the Doctrine of Christ*, that is, ỹ commeth from Christ, teacheth Christ, and leadeth vnto Christ. No other Doctrine, signifieth, no diuers doctrine from that which *Paule* taught. 1 *Timothy* 1,3.

[**Doctrine of Godlines**] That Doctrine of Grace which doth teach vs the way howe to worship God aright, and maketh vs his true worshippers, that is; godly persons. 1 *Tim.*6,3. *The Doctrine which is according to godlinesse.*

[**Doctrines of men.**] Such opinions and Doctrines as haue none other then men for the Authors of them, without any ground out of the word. *Col.* 2, 22. *After the Doctrines of men.* These are called precepts of men. *Math.*15,9. *Strange Doctrines.* Heb. 12,9. and *a winde of Doctrine.* Eph. 4,14. being like Boates tossed vp and downe with contrary windes.

[**Doctrine vncorrupt, wholesome, sound.**] Such Doctrine as is not mixed with leauen of error, but is in it selfe pure, and makes them which receiued it, to be sound in the faith, and of vncorrupt and pure manners, and to be saued in soule & body. *Titus* 1,9. also 2,7,8. *With vncorrupt Doctrine.* 1 Tim. 1,10. 2 Tim. 1,13. and 2,17. he compareth false Doctrine to a Gangrene, which killeth.

[**Doctrine of deuils.**] Such erroneous opinions as come frō the deuill as Authour, and keepeth them which receiue it, fast in his snares. 1 *Timoth.*4,1. *They shall giue heede to Doctrines of deuils.*

[**To doe the will of God.**] To beleeue the promises of mercy, for this is the will of God. *Iohn* 6.40. *And to endeuour the keeping of his Commaundements and Lawes.* Math. 7,21. *He that doth the will of my Father.* This is Euangelicall doing, according to which, al the godly be doers of the will of God. *Iohn* 7,17.

2 Perfectly to keep the morall Law, or tenne Commandements, without sayling in any poynt, eyther for matter, manner, and measure of doing, or end. *Rom.*2,13. *The Doers of the Law shall be iustified.* This is Legal doing, which is to be found onely in the man Christ, and ỹ holy Angels.

[**Doing.**] The execution and fulfilling GODS Decrees and Counsels. *Psal.*115,3. *Our God is in Heauen, hee doth whatsoeuer hee will.* Esay 45.7. *I doe all these things.*

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2 The performance of Gods precepts, eyther by endeuour, or in perfection. *Pſa.* 15,7. *Hee that doth theſe things, &c.* Gal. 3, 2. *He that doth theſe things ſhall liue.*

3 The working of ſome euil workes. 3 *Iohn* 11. *He that doth euill, &c.*

[To Do well.] To offer ſacrifices, and doe all outward good works of a liuely faith in Chriſt, out of a pure heart, and a good Conſcience. *Gen.* 4,6. *If thou doeſt well, &c.* Thus *Abel* worſhipped God by faith in ſ promiſes without Hypocriſie, and that made his work good, and himſelfe a wel-doer; whereas *Caine* was an euil-doer, and his woorke euill. 1 *Iohn* 3,12. (though hee did the thing w God commanded) becauſe hee wanted confidence in Chriſt, and was an Hypocrite.

[To Do euill.] To ſend ſome puniſhment, or euill affliction. *Amos* 3,6. *Is there any euill in the Citty, and the Lord hath not done it?* Thus God doth euill.

2 To offend God in ſome ſinnefull deed, through weakeneſſe. 2 *Sam.* 12,9. *Wherefore haſt thou done euill in his ſight?* Thus godly men doe euill.

3 To liue wickedly, fulfilling the luſts of ſinne with pleaſure and greedineſſe. 3 *Iohn* 11. *Hee that doth euill, hath not ſeen God.* Thus vngodly men do euill. *Ioh* 3,20.

[To Do faithfully.] To doe as becomes a faithfull and belieuing perſon, namely to entertaine, harbour, and bring on their way the brethren, ſuch eſpecially as be ſtrangers. 3 *Iohn* 5.

[To Doe good.] To proſper and bleſſe, *Gene.* 32,9. *I will doe thee good.*

2 To leade a godly life. 3 *Io.* 11. *Hee that doth good is of God.*

3 To diſtribute, or communicate vnto the neceſsities of the Saints. *Gal.* 6,10. *Do good to all.* Heere it is more ſtrictly taken, but it is vſed more largely in 3 *Iohn* 11. And often elſewhere it ſignifieth the performance of duties, of the firſt and ſecond Table.

[Dogge.] A Creature vile & baſe, whoſe property is to ſnarle, bite, and brawle, louing eaſe, and greedy after meat.

2 A deſpiſed and abiect perſon, which is of vile account. 1, *Sam.* 17,44. *Am I a Dogge?* 2, King. 8,13. *Is thy ſeruant a Dog?* 2 *Sam.* 3,8.

3 The Gentiles, which were ſtrangers from Chriſt. *Mat.* 15 26. *I may not take the Children's bread, and giue it to Dogges.*

4 Falſe Prophets and Teachers, who (like Dogges) impudently barke againſt the truth, and ſhameleſſely rayle againſt the true Teachers. *Phil.* 2,2. *Beware of Dogs.*

5 Contemners of the word,

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to wit, ſuch filthy vncleane liuers, as deſperatly hate & ſcorn all good admonition, and their admoniſhers. *Math.*7,6. *Giue not holy things to dogs.* 2Pe.2,22.

6 An Whore, which letteth out her body for hyre. *Deut.*23, 18. *Thou ſhalt not bring the price of a dog into the houſe of God.*

7 Negligent, couetous, and vnfaithfull Miniſters which ſeeke their owne things, & not the things of Chriſt. *Eſay* 56,10 11. *Theſe greedy dogs can neuer haue enough, they looke euery one to their owne wayes, &c.* Dumbe and greedy Dogs bee careleſſe and couetous Sheepheardes, ẏ minde not the ſafety of the Flocke, but the benefite of the Fleece.

8 The Deuill, the prince of this world. *Pſalm.* 22,20. or it may be meant of the malicious Iewes, or both.

[A liuing Dog better, &c.] That it is beſt to enioy things which be preſent, and not with expectation of future good things to deceiue themſelues. *Eccle.*9,4, 5. The ſaying and opinion of Epicures, like to that in *Eſay* 22,13. 1 *Cor.*15,32. *Let vs eat and drink, &c.* whoſe affections and faſhions by imitation *Salomon* expreſſeth, *Eccle.*10.7,8,9.

[Dominion] Rule, Lordſhip, and power, either moderate or lawfull Lords. *Iude* 25, *To God onely be Dominion.* Or immoderate and hurtfull, of vnlawfull Lords or Tyrants, Romanes 6, 14. *Sin ſhall not haue dominion ouer you.*

[To deſpiſe Dominion.] To ſet at nought, and haue in vile account, not the perſons of gouernours, but gouernment it ſelfe, euen the very order which God is Authour of, they ſpare not to ſpeake ill of it; as do at this day the Anabaptiſts, Libertines, Dauidiſts, and Academici, with others. *Iude* 8. whereas *Michael* would not vſe a rayling worde againſt the impure ſpirit; theſe men reproach the holy ordinance of God.

[Doore.] That whereby an ordinary entrance into, & paſſage out of an houſe is made.

2 Chriſt, by whome an entrance is made into the Church of God, as by a doore one entreth into an houſe. *Iohn* 10,1, 9. *I am the Doore, if any man enter, &c.*

3 Opportunity, or occaſion of doing much good. 1 *Cor.*16, 9. *A great doore and effectuall is opened vnto me,* ẏ is, a very large occaſion of profiting many.

4 Our heartes, which are as doores, whereby entrance is giuen to Chriſt, to come into vs, and to dwel with vs. *Reue.*3, 20. *I ſtand at the doore.* Pſ.24,7.

[Doore of faith.] The doctrine of the Goſpell, by which (as by a doore) we enter into God, & he entreth into vs. *Acts* 14.27. *God hath opned the doore of faith vnto the Gentiles.*

[Doore of hope] The first entrance into the hoped for inheritance and blessings of God. *Hosea* 2,15. *And the valley of Achor, for the doore of hope.* This Achor was the Valley into w the *Israelites* first came, being once gotten ouer *Iorden* when they went to take possession of *Canaan*, Iosh. 7,16.

[Doore of vtterance.] An open and free mouth to preach the Gospell. *Col.* 4,3.

[Doore of my lips.] The lips, which are as a doore, by which our words passe out. This dore is opned by two keyes; one of benefits, the other of the spirit: The locke which shuts it, is the feare of God. *Psa.* 141,3. *Keepe the doore of my lips.* Psal. 51,15. *Open thou my lips, O Lord, &c.*

[Double] Great measure. *Re.* 18,6. *Giue her double according to her workes.*

[Double portion.] Two parts, or twice so much as double portion. *Deu.* 21,17. *Two parts.*

[Double honor.] Much and great honour. 1 *Timo.* 5,17. *Let Elders which rule well, bee had in double Honour*, that is, in singular loue and reputation. 1 *Thes.* 5,13. And larger maintenance, as appeareth by 1 *Tim.* 5,18.

[Double spirit] A great portion of the spirit, or of spirituall guifts. 2 *Kings* 2,9. *Let thy spirit be doubled vpon me.*

[Double minded] A mind that goes two waies, a waueringvnstable minde. *Iames* 4,8. *Purge your hearts ye double minded.*

[Doubting.] The mistrust of heart about the prouidence & promises of God, whē the soule doth not rest quietly and surely in God, but sticketh and stagers, hanging, as it were, betweene two. *Rom.* 4,20. *Abraham doubted not through vnbeliefe.* Math. 14,31. *Why doubt ye, O ye of little faith?* Doubting in wicked men comes from want of faith, and meere infidelity: but in the godly, it comes from weaknes of faith.

2 Wauering, and vncertainty of minde. 1 *Timo.* 2,8. *Lift vp pure hands without doubting.* *Ia.* 1,6.

3 Perplexity and anxiety of minde, when one is so straightned, as he cānot see which way to turne him, or what to doe. 2 *Cor.* 1,8. *Wee altogether doubted euen of life.* 2 Cor. 4,8. *We are in doubt.*

[Doue] A Creature of a meeke meeke and harmelesse Nature, also fruitfull, by meanes of often breeding. *Mat.* 10,16.

2 The Holy Ghost, which is like a Doue for meeknes and innocency. *Mathew* 3,16. it is written the Holy Ghost came down from heauē like a Doue. Iohn 1,32. To shewe it was no materiall Doue, but an apparance or shewe of one, (much lesse was ỳ spirit conuerted into a Doue) wherin he did please.

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to manifeſt himſelfe for that time and purpoſe, afterward vaniſhing: alſo the Doue is ſaide to abide vpon Chriſt in a twofold reſpect, firſt of his humanity, becauſe the Spirit was perpetually preſent with it to fil it with graces perfectly, both for number and meaſure. Secondly, in reſpect of his Deity or God-head, becauſe the ſpirit which is the third perſon, is eternally ioyned with Chriſt the ſecond perſon, by or in a moſt maruellous vnity of one and the ſelfe ſame eſſence and nature.

3 Holy Church or company of beleeuers, which is chaſt and ſincere, full of ſpirituall beauty, like a Doue, reſting ſafe in Gods eternal loue, as a Doue in a rocke. *Cant.* 2,5. *My Doue, &c.* A Metaphor.

[Like a Deceitfull Doue] The Iſraelites to hold on their folly and ſottiſhneſſe with great credulity and ſimpleneſſe, calling for helpe to ſuch as were their enemies, and would become their ſnare. *Hoſe* 7,11. *Ephraim is like a Deceiued Doue without heart.*

Note. A Doue is commended for fæcundity or plentiful increaſe: alſo for ſimplicity & innocency: wherein the Doue is a Figure or Type of the Church, which beſide her increaſe is alſo innocent, being expoſed to iniuries on all ſides, yet ſuffering all without any reuenge.

[Eyes of a Doue] Gracious, chaſte, and moſt ſingle, like to the eyes of a Doue. *Cant.* 1,15. *Thine eyes are like the eyes of a Doue.*

D. *R.*

[Dragon.] A fierce and cruell Beaſt, full of ſtrength, and very terrible for his force and power. *Pſal.* 148,7. *Yee Dragons and depths.*

2 The Diuell, who is called a great and red Dragon, in reſpect of his exceeding ſtrength and bloudy cruelty againſt the Saints: which muſt ſerue, to make vs watchfull and feruent in prayer againſt his greeuous aſſaults. *Reuel.* 12,3,9. *And the great Dragon, the old Serpent.* A Metaphor.

3 The greateſt euils and enemies which may befall and beſet vs in this life. *Pſal.* 91,13 *The young Lyon and the Dragon thou ſhalt tread vnder thy feete*: that is, thou ſhalt ouercome euen thy ſtrongeſt enemies. The King of *Babell* for cruelty likened to a Dragon. *Iere.* 51,34. Alſo *Eze.* 29,3. *And Antichriſt. Reuel.* 13,4.

[Poyſon of Dragons.] The euill workes of wicked men, which are like poyſon of Dragons, deteſtable to God, and dangerous to men. *Deut.* 32,33. *Their wine is the poyſon of Dragons.*

[Pla-

[Places of Dragons] The waste Wilderneſſe. *Pſalm.* 44 19.

[Habitation of Dragons] Forſaken and deſolate Cities. *Ier.*51,37. *Babell ſhall be as an habitation or dwelling place for Dragons*; that is, without an Inhabitant.

[To Draw] To make willing to beleeue in Chriſt, them who by nature are vnwilling. *Iohn* 6,44. *None can come to me, except the Father Draw him.*

2 To make vs more & more willing to follow Chriſt, by adding grace vnto grace; a ſecond to the firſt; and to the ſecond, a third. *Cant.*1,3. *Draw vs, and we will runne after thee.*

3 An effect of the exceeding great power of Satan, preuailing euen againſt ỹ great lights of the Church, to put them out and to pull them from their ſtandings. *Reuel.*12,4. *And his tayle Drew the third part of the Stars out of Heauen,*

[To Draw ſinne by cords] To heape vp ſinne vpon ſinne, violently, by all meanes. *Eſay* 5,8. *Woe to them who Draw ſinne by Cart-ropes &c.*

[To Draw waters] To ſhed abundance of teares for ſins done againſt Gods Law, as if Buckets of teares were drawne out of the Well of a ſorrowfull heart. 1 *Sam.*7, 6. *They Drew water, and powred out before the Lord, and faſted that day.* Vpper-bole. Alſo to take comfort from the promiſes of grace, *&Eſay* 12, 3.

[To Draw all after him] To reconcile vpon the Croſſe by merit of his death, all the elect vnto God, purchaſing for them with the forgiueneſſe of ſins, the Holy Ghoſt alſo, by whoſe mighty power through ỹ preaching of the Goſpell, they may be drawne from the worlde to Chriſt, to cleaue to him by faith. *Iohn* 12,32.

[Dreame] A nightly viſion, or a viſion in the night. *Math.*1,20. *And an Angell appeared to him in a Dreame. Ioel* 2 28. *They ſhall Dreame Dreams*; that is, they ſhall haue plenty of diuine Reuelations.

2 Falſe viſions, and lying Propheſies. *Ier.*23,26,27. *The Prophet that hath a Dreame, let him tell a Dreame.*

3 The vncertaine and vaniſhing conditiõ of worldly rich men, *Pſal.*73,10. *As a Dreame when one awaketh &c.*

[To Dreame] To thinke a thing not to be (for the ſuddenneſſe and ſtrangenes of it) which yet is indeed. *Pſal.*126, verſe 1.

[Dreames] One Dreame being manifold, or conſiſting of many branches and partes. *Dan.*2,1. *Dreamed Dreames.* See verſe 31,32.

[Droſſe] Falſe Doctrine, and corrupt Religion, *Eſay* 22,25.

Thy

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Thy Siluer is turned into Droſſe.

2 Hypocrites and wicked men, *Pſal.*119. *Thou wilt deſtroy all the wicked like Dreſſe.*

[Drunkennesse] Exceſſe in Drinking, when wine or ſtrong Drink is taken in ſo abundantly, till it enflame and ſet the luſt on fire. *Eſay* 5,11. *Woe vnto them that riſe vp early, to follow Drunkenneſſe, and to them that continue till night, till the wine do enflame them. Prou.*23,29. There is a notable deſcription of the ſinne of drunkenneſſe, by the dangerous effects outward and inward, which it bringeth foorth in mens bodies and ſoules. Reade the place and conſider it.

2 Blindneſſe and perturbation of a minde, not able to diſcerne true things from falſe. *Eſay* 28,7. *The Prophet and the people haue erred by ſtrong drink, they ſtumble in Iudgement.*

In this ſignification the whore of *Babel* is ſaid to make drunk the kingdomes of the earth with the golden Cup of her fornications, that is, with her moſt falſe and peſtilent errors offered out of a Cup of Gold, to blinde and beſot them. *Reue.* 17,2.4. *Ier.*23,9.

3 Furious deuiſion, ſuch as is amongſt drunken men, which doe raſhly ſmite one another. *Ier.*13,14. *I will fill them with Drunkennes, and will daſh thē one againſt another.* A Metonimie.

4 Feaſting, and liberal fare, as *Gen.*43,34. *And they drunke and had of the beſt drinke. Heſt.*3,15. *The King and Haman ſate downe to drinke. Heſt.*7,1. A Synecdoche.

5 Plentifull abundance of good things. *Pſal.*65,9. *Thou viſiteſt the earth, and haſt made it Drunken*, that is, thou haſt watered it abundantly, and made it rich. And verſe 10.

6 All kinde of inordinate liuing. 1 *Theſ.*5.7. *They that are Drunke.* A Synecdoche.

7 Wanton riotouſneſſe, and infamous luſt. *Habbac.*2,15. A Metonimie.

[To Drinke] To be partakers of ſome temporall Iudgement or affliction from God, Obad.16. *As ye haue drunk, &c. ſo all the heathen ſhall drinke continually, &c.* Math.20. *Ye ſhall indeed drinke of the cup, &c.*

[Drinke offering of wine] The ready cheerefulnes of the children of God to offer vp themſelues to God in Martyrdome (as a Drink offering) to teſtifie their faith, and for the ſeruice and miniſtery of the Church, *Numb.* 15,5. *The 4 part of an Hin of wine ſhalt thou prepare for a drinke Offering*: which rite is thus expounded by *Paul, Phil.* 2,15. 2 *Timothy* 4,6. *I am already offered vp as a drinke Offering.* Theſe drinke Offerings as alſo meate Offerings, were annexed vnto all ſlaine Sacrifices,

ces, whether burnt Offerings, or of thanksgiuing, see *Numb.* 15,3,4,5.

[Strong Drinke] A kinde of Drinke which both Greekes and Latines call Sicera, beeing made of hony, barly, & dates; it hath force to make such drunke as take it: they gaue it to such as were executed, to stupifie and dull their sences, and make them senceleſſe of paine. See *Prouerbs* 31, 4,5,6. *Esay* 5,11. *Woe to them which follow strong Drinke.*

D. V.

[Dumbe] One that cannot speake for lacke of naturall ability. *Mathew* 9,32. *Marke* 7,32.

2 One that cannot speake and teach others, for lacke of grace and knowledge. *Esay* 56, 10. *Their Watchmen are all Dumbe, they haue no knowledge.*

3 One that will not speake though he can, being quiet & silent vnder Gods hand. *Psal.* 39,9. *I was Dumbe and opened not my mouth.*

[Dumbe spirit] A spirit which maketh him dumbe, whom hee possesseth. *Mark.* 9,17,25. A Metonimie of the cause.

[Dung] Gods enemies trod vnder foot as dung and myre, *Psal.* 83,11. *They became the Dung of the earth. Mal.* 2,3.

2 All things, euen the most precious and glorious, without Christ, *Phil.* 3,8. *I iudge thē all Dung.*

[Dust] A weake and vile Creature, *Gen.* 18,27. *How shall I that am but Dust speake to my Lord? Gen.* 3,19. *Dust thou art.*

2 A meane estate, *Psal.* 113, 7. *He lifteth the needy out of the Dust.*

3 Death, or the estate of the Dead, *Gen.* 3,19. *To dust thou shalt returne*: also mans body: *Eccle.* 12,7.

[Dust put vpon the head] Deep heauinesse & sorrow, in respect eyther of some great sin, or of some great iudgement. *Iosh.* 7,5 *And they put Dust vppon theyr heads, Acts* 13,51.

To shake off the Dust of the feete] To witnesse by this signe, how execrable and loathsome they are, which refuse and contemne the Gospell, the very Dust is infected with their sin. *Math.* 10,14. *Shake off the Dust of your feete.*

D. W.

[Dwelling] A true, mighty, and fixed presence, eyther for good or euill, according to the nature of the thing that dwelleth, *Iob.* 1,14. *The word was made flesh, and dwelt among vs.* Thus the spirit & the word are said to dwell in vs. 2 *Cor.* 5,16. *Colos.* 3,16. *Eph.* 2. *Christ Dwelleth in our hearts*, that is; they be

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be conuersant with vs, and do keepe mansion in our hearts, ruling and ouer-ruling vs, as a Maister ruleth and guideth his house. Also sinne dwelleth in the regenerate. *Rom.* 7.17. *Not I, but sinne that dwelleth in me*, forcibly hindering, and by his presence mightily crossing and striuing against the good motions of grace, in the heart of a sanctified person.

2 Constant trust in Gods prouidence and promises. *Psal.* 91,1. *Who Dwelleth in the secret of the Almighty?*

3 To remaine, abide, & continue. *Iohn* 5,56. *Hee that eateth my flesh, dwelleth in me, and I in him.*

4 To haue place or entertainement. *Psal.*5,4. *No euil shall dwell with thee.*

5 Familiarity or Communion, both perfect and immediate, betweene God and the Elect. *Reuel.*21,12. *And he will dwell with them.*

6 Solace, comfort, and protection, by Gods comfortable presence. *Reuel.*7,15. *He that sitteth on the Throne, will dwell with you.* Also it signifies the perpetual vnion of two natures in Christ, in whom the Godhead dwelleth bodily, *Col.*2,9 viz. substantially, and not by communication of vertue, as God dwelleth in the Saints.

[**To dwell in seeled houses**] To rest wholy in their owne priuate affaires and pleasures of this life, contrary to the duty of godly persons, whoe ought to prefer piety & Gods seruice before their owne, eyther commodities or comforts *Hag.*1,4. *Is it time for you to dwell in your seeled houses?*

[**To dwell in God**] To bee ioyned constantly vnto GOD, which is by faith as by an Instrument: Charity is but a witnesse of our society with God, 1 *Iohn* 4,16. *He that dwelleth in loue, dwelleth in God.*

[**To dwell together**] The society and conuersation of man and wife, for the performance of marriage duties, *Math.*1,18 *Before they came to dwell together.* 1 *Pet.*3,5.

2 To pitch his Tabernacle as ye wold say, to make a short abode here, as they which liue in Tabernacles or booths, doe not tarry long in one place, *Ioh* 1,14. *He dwelt among vs:* that is, not onely in our nature, but in the presence of vs the Apostles and other Iewes, hee did a while for a time conuerse.

[**Dwelling of the Spirit in vs, or of Christ in his members**] Three things. First, that his presence is effectuall and mighty, to possesse and gouerne the faithfull, which are his Temples, hauing dominion ouer them, inwardly enlightening to know, and powerfully guiding to do the knowne will of God.

God. Secondly; that his presence is continuall, not as of a guest, who lodgeth for a night in an Inne, and is gone next day; nor as a Soiourner that flitteth, but as an owner and possessor to abide for euer, as in *Iohn* 14. Thirdly, the manner of his presence; not by infiniteneſſe of power, as hee is present to all creatures to sustaine them, but by his grace and healthfull effects, vniting to Christ, regenerating to bee his liuely members, witnesing our adoption, &c. *Rom.*8,9. *Epke.*3,17.

Dwelling, habitation, or mansion, is a name giuē to the Tabernacle which *Moses* made and God dwelt in, 1 *Sam.*2, 32,29. and afterward to *Salomons* Temple, 2 *Chr.*36,15. & Heauen it selfe is also thus called, *Deut.* 26,15. *Where there be many Mansions, Iohn* 14,2. Also the Tent which *Moses* made and *Salomons* house was thus called, 2 *Chr.* 29,6. The Temple is called the habitation of his glory, because Gods glory filled the Tabernacle, when God first tooke possession of it, *Exod.* 40,34,35. *Psal.*26,8. and elsewhere, the habitation of Iehoua, *Leuit.*17,4. and of his name, *Psal.*74,7.

D. *Y.*

[To Dye] To giue vp the ghost. *Gen.*5,20. *And he dyed.*

2 To be continually in the danger of death, 1 *Cor.*15,31. *I Dye daily.*

[To dye to sinne] To break the force of sinne, and euery day to weaken it something. *Rom.*6,2. *How can they which are dead to sinne, liue therein?* Thus the godly dye euen while they liue.

[To dye in the Lord] To yeeld vp our spirits in the faith of Christ, vnder hope of Saluation by him, with repentance for all our sinnes. *Reuel.*14,13. *Blessed are they which dye in the Lord* This is to fall asleepe in Christ. 1 *Thess.*4,13.

[To dye for the Lord] To giue our liues for the Testimony of Iesus, as Martyrs doe. *Acts* 21, 13. *I am ready to dye for the name of the Lord Iesus* Thus dyed *Iames*, *Acts* 12,2. and *Antipas. Reuel.*2,13.

[To dye to the Lord] These foure things: first to acknowledge that as wee haue life by his giuing, so death commeth by his sending: secondly, with cheerefull patience to submit our selues to all diseases and to death it selfe: Thirdly, as in our life, so in our death to desire ẏ God may bee glorified of vs, beingvery carefull that nothing be spoken or done to dishonor him. Fourthly, to giue vp our ghost in good confidence that Christ will saue our soules presently

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ſently at their diſſolution, and raiſe vp our bodies to life at the laſt day. Note, that liuing to the Lord, and dying to the Lord, are ioyned together; ſuch life, ſuch death.

[To Dye in ſin] To periſh by impenitency, or to goe into euerlaſting death through continuance in ſin. *Iohn* 8,24. *Yee ſhall Dye in your ſins.* Thus ſhall all they die, which beleeue not in the only begotten Sonne of God.

[To Dye to our ſelfe.] In our death to bee forſaken, without any to care for vs or to reſpect vs. Rom. 14,7. *None of vs dye to our ſelues.* Thus vngodly mē die who as they acknowledged not, nor truſted in any God whiles they liued, ſo they haue no God to looke to thē, to ſaue them in their death, when they periſh as forſaken bondmen. But thus ŷ godly doe not dye: for ŷ Lord whoſe they are, and whom they faithfully ſerued in theyr life, doeth preſerue them ſafe both in their life and death, alſo will raiſe them from death to life.

[To dye the Death] Certainty of dying. Geneſis 2,17. *Thou ſhalt dye the death.* Doubling of the verb noteth certainty, ſpeedines, and fearfulnes of death. See the like Gene. 2,16. and 3, 16. and often elſewhere; an Hebraiſme.

[To dye the death of the righteous] To haue a death like to ŷ death of the righteous; or to haue an end like vnto his. Num 23 10. *That I might die the death of the righteous, and my end bee like his.*

[To Dye in Adam.] To bee ſubiect to death, by the guilt of *Adams* diſobedience. 1 Cor. 15,22. *In Adam all dye.*

[Dying.] The miſerable eſtate and condition in which the faithfull, but eſpecially the Miniſters of the word be in this life. 2 Cor. 4,10. *We beare about in our bodies, the dying of the Lord Ieſus.*

E. A.

E. A.

[Eagle] A Bird, the King of Birds, whereof *Pliny* mentioneth diuers kindes, vnto which it is common, to be gathered together to a dead Carrion, through the ſmell or ſcent of it; alſo to flie aloft, and to carry their young vpon their wings in a tender care of them, &c. *Iob.*39,31,32 33,34.

2 Beleeuers, which vpon the wings of a liuely faith ſoare aloft, and mount vp to Chriſt Ieſus, whoſe crucified fleſh hath a ſweet ſauor, that attracteth and draweth them to him, as the ſauour of the dead carkaſſe can cauſe the Eagles to reſort vnto it. *Luke* 17,37. *Where the carkaſſe is, there will the Eagles reſort.*

* Or thus: If there bee ſuch wit in Birds (as Eagles) that they will come ſo farre to one carkaſſe; a great ſhame it is to beleeuers, not to be gathered to the Author of life, by whom they are truely fed vnto an euerlaſting life.

* Theſe ſenſes and collections be not contrary, but diuerſe: & may well ſtand together.

Or thus: As Eagles aſſemble to the Carrion: ſo the beleeuer ſhall be perfectly ioyned to Chriſt, in deſpight of Satan, according to that, 1 *Theſ.*4,17. *And ſo they ſhall be euer with the Lord. When the Sonne of man ſhal come to iudge the worlde, all the faithfull ſhall be gathered to him.* An Allegory.

[Eagles wings] The merciſull prouidence of God, ſauing & protecting his people from dangers, *Exod.*19,4. *I carried you vpon Eagles wings.* Eagles fly aloft, and carry their young on their wings, to put them out of danger; which ſignifieth Gods louing prouidence, procuring the ſafety of the church, & of euery mẽber of it. A Metaphor.

2 Swiftnes, ſpeedines, and by ſudden flight vaniſhing away. *Pro.*23,5. *Riches takes wings like an Eagle, & flies into Heauen.*

[Great Eagles] That moſt mighty and rich king of *Babel*; to wit, *Nabuchadnezzar*, *Eze.* 17,3. So expounded in Ver.12 of this Chapter. A Metaphor.

[Eare] The inſtrument of hearing.

2 The vnderſtanding which comes by hearing. *Reu.*2,11 *He that hath eares to heare, &c. Deu.* 29,4. A Metonimie.

3 Seruice, obedience, or perpetuall ſubiection. *Pſalm.*40,6. *Mine eares haſt thou opened*; that is, thou haſt framed me to thy perpetuall ſeruice, *Exod.*21,6.

[Gods Eare] Either his infinit knowledge (as if he heard all things) or his readines to hear and grant our requeſts. *Pſ.* 94, 9. *He that made the Eare, ſhall he not heare? Pſal.*116,2. *He hath inclined his Eare vnto me.* A Metaphor.

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[Earnest] Something giuen to binde a bargaine; as a shilling, to binde the payment of an hundred pounds.

2 A pledge, or pawne, *Gen.* 38,17,18. *What is the earnest (or pledge) that I shall giue thee?*

3 An hostage giuen in war. All these are (as an earnest) to confirme and assure a thing. 2. *Kings* 14 14.

[Earnest expectation] A looking after some-thing with great greedinesse and vnwearied continuance, *Rom.* 8,19. *The earnest expectation of the Creature, &c.* Heere is a Prosopopoea or fiction of persons: there is a person put vpon the vnreasonable Creature, of one who expecteth and looketh after some man or matter, as it were with heads and neckes stretched out, to behold & spy that which they eagerly desire to see and enioy: so the Creature (as a woman in trauaile) *Rom.* 8,22. feruently coueteth it owne restauration by a naturall instinct which is putte of God into the Creature, whereby it is moued secretly to couet to attēd the end for which it was made; which is that perfect estate wherein it was made of God, and from which, by mans sin it fell, and vnto which still it tendeth by a naturall inclination, euen as heauy things naturally tend downeward, & light things vpward.

[Earnest of the Spirit] The gift of ℣ Spirit which is like an Earnest in a bargaine: for the first fruites, or the sauing guifts of the Spirit, to wit, Faith, Hope, Loue, and Repentance, doe in such sort assure the godly of hauing their full happinesse in Heauen at last, as hee that hath receiued an Earnest, is sure to haue the ful sum paid him, or the full bargaine accomplished. *Ephe.* 1,14. Also 2 *Cor.* 1,22. *And hath giuen the Earnest of the Spirit.* In this sence the Apostle in the foresaid places, vseth the similitude of a Seale, which also serueth to confirme a promise; and therefore fit to signifie the assurance which the spirit of adoption doth giue the faithfull of their inheritance in heauen, in due time to be seene and enioyed of them.

[Earth] Dry land. *Gen.* 1,9. *Ps.* 24,1. *The Earth is the Lords*] Also it signifies that matter whereof all terrestriall and celestiall bodies were made. *Gen.* 1,2.

2 Land and Sea, and al that is in them. *Gen.* 2,1. Thus God created Heauen and Earth, &c And whersoeuer it is opposed vnto heauen. *Ps.* 124,8. *Which made Heauen and Earth.* Also by a Synecdoche, Earth is put for all things created.

3 The Inhabitants or people which dwel on the Earth. *Psal.* 101,1. *Sing vnto the Lord all the Earth.*

*Earth.Gen.*6,11.*Gen.*9,13.By a **Metonimie** of the place; containing, being put for the persons contained in it. as *Ioſh.*23, 14. *Eſay* 24,19,20.

4 Earthly minded persons, *Pſal.*10,18. *That Earthly man* (or man of the earth) *cauſe to feare no more:* the wicked which be on the earth, Eſay 10,4.

5 That which is fraile and weake. 2 *Cor.*4,7. *We haue this Treaſure in veſſels of Earth*, or Earthly: signifying thereby, fraile and weak men, to whom the treasure of the Gospell was committed, to be by preaching scattered abroad. It signif. the elect, *Eſay* 11,10.

6 The increase or fruit which commeth out of the earth. *Gen* 3,17 *In ſorrow thou ſhalt eate of it*: that is, (the earth) *al the daies of thy life.* **A Metonimie.**

7 A Region, Land, or Country. *Math.*9, 26. *Marke* 15,33. *Luke* 4.25. In all which places, the word Engliſhed [*Land*] is [*Earth*] in the Originall, by a **Synecdoche.**

8 Onely the Land of *Iſrael*, *Rom.*9,28.

Eſay 24, 1. [**Earth empty**] That the Land of *Iuda* and *Iſrael* ſhould lacke both Inhabitants and treasure.

[**Earth mourneth**] The people to be sorrowful, & through heauineſſe to pine away, *Eſ.*24, 4. *Earth mourneth*: and in the next verse the Earth is saide to be defiled, namely by the wickedneſſe of the persons which tread thereon.

[**East**] Easterne people which dwelt in *Syria* and *Meſapotamia*, as the Philiſtims dwelt in the West, *Eſ.*2,6. They are full of the East, or aboue the East, excelling them in ſuperſtition and art-magicke, whereunto they are giuen exceedingly.

[**Earth, and the plenty thereof**] The whole frame of the world, and all Creatures which be cõtained in heauen, earth, & seas abundantly, as starres, beasts, fowles and fiſhes, and whatſoeuer ſprings out of the earth for mans vſe. 1 *Cor.*10,26. Fulnes of earth put for whatſoeuer filleth the earth, as *Eſa.*6,3.

[**To be eaſed of his enemies**] To comfort him in the iuſt puniſhment of his owne people, become (through their Idolatry and Apoſtacy) enemies to their God. I will eaſe me of my enemies, that is, I will quiet & cheere my ſelfe when my wrath is satisfied and fulfilled in their puniſhment.

[**Eaſe**] A ſtubborne reſting & continuing in an euill and ſinfull course, with pleasure and delight in it. *Pro.*1,32. *The eaſe of the fooles ſlayeth them.*

[**Eaſie**] That which may wel be borne, or which we may vſe with none or little incumbrance and burthen to vs. *Math.* 11, 30. *My yoke is eaſie*; to wit, vnto the regenerate. **See Yoke.**

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[To Eat.] To chew meate with the teeth, to make it fit to enter the ſtomacke. This is naturall eating.

2 To receiue and take part of all ſorts of meates, euen ſuch as were forbidden by *Moſes*. This *Peter* did amongſt ỹ Gentiles at *Antioch*, to confirme by his example, that Chriſtian liberty from the yoake of *Moſes* Law, which the doctrine of the Goſpell taught and ſet foorth; but afterwards whē ſome Iewes came thither from *Iames* (that is from *Ieruſalem*) hee ouerthrew what he had eſtabliſhed by his teaching and example, in that he applyed himſelfe as a temporizing diſſembler (in that one act) vnto the Iewiſh cuſtome, being with the Iewes. *Gal.* 2,12, Before certaine came from *Iames*, he did eat with the *Gentiles*. Note that by this latter act, and deed of his he gaue occaſion to think that the Ceremonies of the Law were neceſſarily to bee kept of all that would be ſaued, wheras by his former eating indifferently all kinds of meats with the beleeuing *Gentiles*, he had built them vp in the abrogation of thoſe Ceremonies; ſo deſtroyed hee what once he built: ſuch imperfection, is euen in the beſt men.

[To Eat Chriſt.] To receiue him, by beleeuing in him, as meate is receiued into the ſtomacke by eating, ſo Chriſt is receiued into the Soule by beleeuing. *Ioh.* 6,35. *Hee that beleeueth in mee ſhall neuer hunger more, and he that beleeueth in me ſhall neuer thirſt.* This is ſpirituall eating. Thus is the fleſh of Chriſt eaten, when wee doe by faith beleeue, that it was giuen for vs, & is the price of our ſins to God. The Capernaicall and Papiſticall eating of Chriſt, is both abſurd and abhominable; for ſo Infidels & wicked men, yea, very Mice and Rattes may eat him, and haue eternall life by him, if his very fleſh were corporally preſent in ỹ place wher the Sacrament is adminiſtred.

[To Eat all things.] Not to pamper the belly by gluttony and exceſſe, but indifferenrly without choyce to vſe meates forbid by *Moſes* Law, as well as ſuch which were allowed, vpon knowledge of their liberty purchaſed by ỹ paſsion of our Lord, from ſuch Legall and ceremoniall obſeruances. Ro. 14, *One beleeueth that he may eate all things.*

[To Eate Yearbes] To feede vpon peaſe, beanes, end al manner of pulſe, or ỹ vileſt meates that were, rather then to eate meats forbidden by the Lawe; ſuch was the weaknes of beleeuing Iewes. Rom. 14,2.

[To Eat and liue for euer] To eat of the tree of Life, on a purpoſe and hope to recouer that life eternall which he had worthily

thily loſt by eating of the Tree of Knowledge. Geneſis 3, 2. Note that *Adam* ſhould not haue liued for euer though hee had eaten: (for by ſinne he was deſtitute of the force and fruite of the Tree, which ſhold haue conſerued naturall, and continued ſpirituall life, on cõdition of his obedience) but ỹ vaine confidence and preſumption of *Adam* is heere noted, ſuch as hypocrites haue to get ſaluation (*ex opere operato*) by the bare action, or receiuing of the Sacrament.

[**Not to eate blood of Beaſts**] Not to prophane or diſhonor holy things by imploying thẽ to common vſe; for blood was for expiation in ſacrifices. Gen. 9,4. Leuit. 19,16. Le. 17,11,12

Note. 2 To be very carefull not to ſhed mans blood to ſatisfie our luſt, Gen. 9.4,5. Deut. 12,13.

The law which forbiddeth the eating of fat, Leuit. 3,17. and 7,13,14,15. hath the ſame ſignification, which the blood before did ſignifie, as touching our honouring holy things.

[**Not to eate vncleane beaſts and byrdes.**] That nothing is lawfull for vs (no not for common vſe) vnleſſe it be ſanctified by the word and prayer, Leuit. 11,1,2,3,4, &c. vntill ve. 12 compared with 1 Tim. 4,5.

2 That we ought not to bee carried away with ſtrange Doctrines & manners of the Heathen, but to haue our hearts eſtabliſhed in the Lorde, with grace, Heb. 13,9. Le 20,25,26.

[**To eate Butter and Hony**] To be nouriſhed and brought vp with ſuch ſuſtenance as is fit for an infant to feed on till he came to age of diſcretion, Eſay 7,15,16. *Butter and hony ſhall he eate*: this muſt not bee vnderſtood of the ſonne of the Virgine (Imanuel, verſe 14) but of the young ſonne of *Eſay*, *Shear Iaſhub*, verſe 3. whom God had giuen as a ſigne of deliuerance of *Iuda* from the *Syrians* & *Iſraelites*, who both periſhed in ſo ſhort a time as this Childe could grow vp: for both thoſe Kings periſhed with the fourth yeare of the raigne of *Ahaz*, whereas Immanuel was borne long time after, 2. Kin. 15,30, and 16,9.

2 To haue ſuch plenty, as there ſhould be none, of the richer eſpecially, to whom to ſell; ſuch a number ſhould bee exported captiues to Babylon, and ſo few Inhabitants left in *Iuda*, Eſay 7,22. *Butter and Hony ſhall euery one eate, that is left in the Land.*

[**To eate as a Canker**] To ouerthrow the faith of others, as a gangrene doth ouerthrow a body by eating part after part, 2 Tim. 2.17,18.

[**To Eate our owne iudgement**] To procure Iudgement to our ſelues by our eating vn-

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worthily the Lords Supper, 1 *Cor.* 11,30. *He that eateth this Bread vnworthily, eateth his own Iudgement*; that is, he is cause of punishment to himselfe, by eating vnduely,

[To Eate a Rowle, or a booke] To receiue, and (after a sort) to draw and take in both the argument or matter, and also the guist of propheſie, *Ezek.* 3,1. *Sonne of man eate this Rowle.*

2 To ſtudy and learne the Scripture, till one know the points of Doctrine, and haue the power thereof in the hart. *Reuel.* 10,9. *Take the Booke and eate it vp.*

[To Eate bread] To feed, or to eate meat. *Mark.* 3,20. *They could not ſo much as eate Bread*; that is, take their meat and repaſt.

[To Eate and drinke] To liue, and be ſafe, *Exod.* 24,11. *They ſaw God, and did Eate & drinke.*

2 To liue voluptuouſly, being giuen to the pleaſures of this life, 1 *Cor.* 15,32.

[To Eate vp Gods people] To exerciſe wrong and cruelty towards the godly. *Pſal.* 14,4. *They Eat vp my people like bread*, euen as vſually and willingly as they eate Bread, they doe oppreſſe the godly.

E. *C.*

[Eccleſiaſtes] A perſon vnited againe to the Church, vpō his repentance done and publiſhed before the Church, Eccleſ. 1,1.

2 A booke or portion of Scripture, called *Eccleſiaſtes*, becauſe it is a witneſſe of his [*Salomons*] vniting to ỹ Church after his greeuous fall.

E. *D.*

[Eden] Either pleaſure; then it is a Noune appellatiue: or the name of a place and Region (wherein ſtood Paradiſe) called ſo vpon the great delights and pleaſures which abounded in Eden, Gen. 2,8. *Eaſtward in Eden.* Heereof is often mention in Scriptures, 2 Kings 19,12. and Eſa. 37,12. Ezek. 21,23. & 28,13. where Eden is tearmed the garden of God: alſo Gen. 4,15, & 13,10. and 51,3. which plainely ſheweth that ſithence Eden is the proper name of a Region in Babilon, or Chaldea and other Regions bordering vpon it, (as *Nod*, Gen. 4,16.) it it plaine therfore that they are deceiued which imagine Paradiſe ſituate in Eden, to be the whole world, or in the ayre, vnder the equinoctiall zona, or circle; or to containe *Armenia*, *Syria*, *Egypt*, and *Aſſyria* in it: or reſtraine it to a fruitfull field in Babylon, or confine it to *Syria* onely: whereas how Paradiſe and the Region of Eden were bounded, cannot certainly

ly by any ſtories ſacred or prophane, be vnderſtood, as *Paræus* thinketh. Sure it is, that *Moſes* writeth of Eden as a place in his time well knowne of him and the Iewes, and in *Gen.*2. doth by ſome floods & other circumſtances deſcribe & determine it. Eaſtward it was, but how large, whether yet defaced wholy, or when, as it is no matter of faith, ſo no certainty to behad, but with much vncertainty; *Præſtat dubitare de occultis, quàm litigare de incertis.* *Auguſt.*

[Edifie] To build, or to make an houſe.

2 To do all manner of duties, either to bring our neighbour vnto Chriſt, or if hee bee wonne, that he may grow from faith to faith: for the faithfull they are Gods houſe and building, his Temple and ſtones of the new *Ieruſalem*; and the furthering of theſe in Chriſtianity is edifying and building of thē vp. 1 *Theſ.*5,11. *Edifie one another. Rom.*15,2. *Epheſ.*4,12. A Metaphor.

[Edification] Either the action of one, who ſeeketh by inſtruction to build vp others in godlineſſe: or the euent and fruite of ſuch an action. *Eph.*4, 12,16. *For the edification of the body of Chriſt.* 1 *Tim.*1,4.

E. *F.*

[Of no Effect] That which is void, fruſtrate, fruitleſſe, idle, and vaine, hauing loſt force & efficacy, *Gal.*4,4. *Rom.*3,31. *Ga.* 2,21. *Rom.*6,6. In all theſe places, one word is vſed in the Greeke Text.

E. *L.*

[Elderſhip] The Colledge or whole company of Elders, w labour in the word and the regiment of the Church, 1 *Tim.* 4,14. *Giuen thee with the laying on of hands of the Company of the Elderſhip.*

[Elder] An auncient, or one ſtricken in yeares, or of great age, 1 *Tim.*6,1. *Rebuke not an Elder.* This is an Elder in reſpect of age.

2 A temporall Gouernour and Ruler among the Iewes, *Exod.*24,1. Alſo *Exod.* 4,29. *The Elders of the Children of Iſrael, Exod.*17,5. *Take with thee the Elders of Iſrael. Math.*21, 23. *Acts* 4,5. Theſe were Lay, or ciuill Elders. Elders by office and dignity in the Common-wealth.

3 One that hath authority ouer a flocke, to rule or teach it, 1 *Tim.*5,17. *The Elders that rule well are worthy of double honour,* 1 *Pet.* 5,1. *The Elders which are among you.* This is an eccleſiaſticall Elder, to deale in the Edification of the Church, Titus 1,5,7.

4 An Apoſtle. 1 *Pet.*5,1. *I*

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also that am an Elder, 2 Iohn, 1. The Elder to the elect Lady.

5 Progenitors, or fore-fathers, which liued in former ages. *Marke 7,3. Holding the tradition of the Elders.*

6 All which haue any ecclesiastical function, namely, Teachers and Pastors, 1 Epistle of *Pet.* chap. 5, 1.

7 Pastors, Deacons, and other Church-Officers. *Acts* 14, 23. A Synecdoche.

[To elect or chuse,] To decree the election of some to be saued by Christ the Mediatour, Ephes. 1, 4 5.

Note. They erre, who holde Election vnto life to be commō: or to depēd on foreseene faith or workes, for it is most free.

[Election] A choosing of some out of many, as if out of a great heap of flowers or herbs, gold, or precious stōe, or other thinges ye wold gather the chiefe. Now, where some are chosen, others are refused; and where some be refused, all be not chosen.

2 The choosing of some to obtaine saluation by Christ, according to the good pleasure of God. *Rom. 9, 11. Election of grace.* This hath 2 acts, 1. of the end, called the decree. 2. of the meanes, called the execution of the decree.

3 The choosing or appointing some vnto publicke functions, by voices, or by acommon consent. *Acts* 14, 23. *When they had ordained Elders by Election in euery Church. Iohn* 6, 70.

4 The elect themselues, *Ro.* 11 7. *The Election hath obtained it.*

[Elect Angels] Certaine Angels chosen from amongst the rest to eternall life. 1 *Tim.* 5, 21 *I charge thee before God and the Elect Angels.*

[Gods Elect] Such men and women, as are freely chosen of God in Christ Iesus vnto euerlasting saluation, without respect of faith or workes, foreseene only, because God wold shew them mercy. *Tit.* 1, 2. *According to the faith of Gods elect. Rom.* 9, 9, 10.

2 Christ, whom alone God elected & chose to be the Messiah and Sauiour. *Luke* 23, 35.

[Elect Lady] Some excellent and honourable Dame. 2 *Ioh.* 1 *To the Elect Lady.* In this sence *Theophilus* is called most Noble *Luke* 1, 3. being a chiefe & principall person, renowned aswell for piety and good works, as for birth and nobility.

Election what it is.

Gods eternall decree, freely choosing as some Angels, so also a certaine number out of lost mankinde, to obtaine saluation by faith in Iesus Christ, vnto the praise of his glorious grace, *Rom.* 9, 11. *Acts* 13, 48. *Ephe.* 1, 4, 5.

[Elect, or chosen in the Lord] One which is a selected and choise person, of chiefe and excellent godlines, declaring Election frō al eternity, *Ro.* 16, 13

[To

[To make Election sure] To confirme that decree of our election (which is firmely purposed on Gods part) to our owne hearts, which is done by the fruites of the Spirit in vs, rehearsed before, 2 *Pet.*1,5,6,7. For these graces shew a mans saith and Iustification, and this shewes our calling; and calling commeth from election, as *Paul* teacheth, *Rom.*8, and 9. 2 *Pet.*1,10. *Making your calling and Election sure.*

[Election of grace] Free election, or that election which comes from the free mercy and fauour of God. *Rom.*11,5. *According to the Election of grace.* If election be of grace, then it is not of works; for then grace were no grace, saith the Apostle, and that is no way free, w is not free euery way, saith *Augustine.*

[Elements, or rudiments of the world] The Fire, Ayre, Water, Earth, called Elements, because they be the beginning, whereof other visible Creatures are compounded. 2 *Pet.*3,10.12. *Elements melt with heat.*

2 The Legall Ceremonies of the old Testament, which were Principles or Rules, wher by God ruled & instructed his Church (as it were) vnder a Schoole-maister in those daies. But beeing now ioyned to the Gospell, or helde as necessary to saluation, they are to be taken heed of. *Col.*2,8. *Beware lest ye be spoyled by traditions of men, according to the Elements of the world.* Thus it must be read after the Originall Text. *Gal.*4,9 See Rudiments.

Elias] That particular Prophet and man of God, called [*Elyas*] the restorer of Religion in his time. 1 *Kin.*17,16. *According to the word of the Lord, which he spake by the hand of Elyas.*

2 *Iohn Baptist*, which came in the Spirit and power of *Elyas*, to restore Religion in his time. *Mat.*17,11. *Certainly Elyas must first come and restore al things*, verse 13. *And his Disciples perceiued that he spake this of Iohn Baptist. Mal.*4,5.

E. *M.*

[Emulation] A strife, who should goe before other in receiuing fauours and honours, *Gal.*5,20. *Debate, Emulation.* Here it is taken in il part. There is an example of it in *Mark.* 9, 33.

2 A strife betweene two or more persons, who should goe before and excell other in doing good. An example heereof, we haue in *Rom.*11,14.

[To embalme] To season a dead body with Spices, to preserue it from sauoring, *Ge.*50,2

[Empty] Voyd, or one which hath nothing that good is, *Lu.* 1,53. *The rich he will send empty away.* *E.*

E. N.

[End.] Tearme, concluſion, or laſt end of a thing; alſo ſcope or marke. *Rom.* 6,22. *And the end euerlaſting life.* 1 Pet. 4, 7. *End of all things is at hand.* Phil. 3,19. 1 Pet. 1,9.

2 Payment, or reward. *Rom.* 6,21. *The end of theſe things is death.* Phil. 3,19.

3 Perfection and Complement. 1 *Tim.* 1,5. *The end of the Commandements is loue.* See *Ro.* 13,10. 1 Corin. 10,11. Here it ſignifies both limit and perfection. *Dan.* 11,38.

4 Summe. Eccle. 12,13. *Let vs heare the end of all.*

5 End of times, ſignifies a ſhort time. *Dan.* 11,38.

6 Day of Iudgement, when this world (as it is) ſhall end. *Math.* 24,6,3.

7 That for whoſe cauſe a thing is appoynted or done. *Roman.* 10,4. *Chriſt is the end of the Law for righteouſneſſe.* The end or cauſe for which the Law was giuen, is to iuſtifie. This it cannot doe through our ſinne. Rom. 8,3. but Chriſt by fulfilling ỹ Law, is become righteouſneſſe to beleeuers; and ſo is the end of ỹ Law: alſo Chriſt is the end or ſcope whereat the Law and Prophets aymed, the perfection and conſummation of the Law, in that hee fulfilled it. As touching ſhaddowes of the Law, Chriſt is the end of ỹ Lawe in the firſt ſignification; but as touching the Doctrine and obedience of the law, he is the end thereof, in the 3 and 7 ſignifications, an end by determining ſhaddowes, and fulfilling duties.

[Endeuour.] A ſetting or bending of our minde earneſtly to doe ſome duty. *Acts* 24,16. *I endeuour in all things to keepe a cleare Conſcience.* Phi. 3,13. *And endeuour my ſelfe to that which is before.* This is all which the Goſpell requireth of the beleeuers to endeuour (not abſolutely to haue) holines of life.

[Enemy.] A perſon, who out of an hatred toward vs, ſeeketh to hurt by word or deed, either ſecretly or openly. This word is both applyed to Sathan and men. *Luke* 6,35. *Loue your enemies, do wel to them that hate you.* Mat. 13,25. *The Enemy came & ſowed Tares.* This is a true reall Enemy. It ſignifieth that which fighteth againſt God and his word, or workes of grace; thus Satan, ſinne, and death, be enemies. 1 *Cor.* 15,25,26.

2 A ſuppoſed Aduerſary, ẅ in truth neyther hateth nor hurteth vs, but in our opinion onely. 1 *Kings* 21,20. *Haſt thou found me out, O my Enemy?* Thus godly Miniſters and good men bee enemies to impenitent ſinners, whom they reproue. *Gal.* 4,16. *Am I become your enemy, be-*

because I tell you the trueth. This is an immaginary enemy.

[**Enemies.**] All men as they are borne into this world, corrupt, & infected with sin, which had made a separatiō betweene vs and God; God for sinne hating men, and men through sin hating God. *Roman.5.8. If when we were enemies we were reconciled to God.* This enmity was mutuall; not our euill actions and qualities onely, but for & through them our persons were hated of God before our Conuersion. For reconciliation is of our persons, being alienated by sinne, and estranged from God. Esay 59,3. Eph.2,3.

[**Enmity.**] Bitter and vnreconcileable hatred and diuision. Gene.3,15. *I will put enmity.* Roman.8,7. *The wisedome of the flesh is Enmity with God.*

2 The cause of Enmity, to wit, transgression of the lawe. Ephe.2,15. *Hauing slain Enmity.*

[**Engraffed word.**] A word, (as seede or a science) planted and set in the heart, by the labour of ministers, whose office is to plant and water. Iames 1, 11. 1 Cor.3,6. A Metaphor.

[**To enlarge.**] To make wide that which is straight and narrow, to become more capeable and fit to receiue Gods guifts. Psal.119,32. *When thou shalt enlarge my heart.*

[**Enlightning**] The putting into vs ỹ light of knowledge, making such to see and knowe the trueth of the Gospell who were ignorant before. *Hebr. 6, 4. They which were once enlightned.* Luke 24,45. *Then he opened their vnderstanding.*

2 The putting into men the light of reason at their first creation. Iohn 1,9.

3 There is a threefold light imparted to men. First, of reason common to al men by creation, of which *Iohn* 1,4,8. The second of Knowledge, or speculatiue vnderstāding of scriptures, common to hypocrites, with Gods children; of which Heb.6 4. The third is the light of faith peculiar to the elect, who see Christ and know him truely vnto eternall life, of ẅ, Ephe.4,8, elsewhere often.

[**To Enlighten the eyes.**] To make the light of Gods countenance to shine vppon one in distresse, shewing himselfe fauourable againe. Psa,13,3. *Enlighten mine eyes least I sleepe in death.*

[**Ensigne**] The preaching of the Gospell (erected as an Ensigne) for the calling and gathering the elect of all people vnto Christ, to learne of him ỹ way of diuine seruice, and eternall saluation. Esay 11,10,12. *Which shall stand for an Ensigne.*

[**To Enquire of the Priest & the Iudge.**] To aske Counsell in doubtfull cases and hard con-

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controuersies, either ciuil which pertayne to the politicke Magistrate, as about murthers, &c. or Ecclesiasticall, the cognisance whereof belonged to the Priests, as about Leprosie, Iealousie, &c. for decision of such to resort for aduice and determination, vnto Priest and Leuite, or Iudge, who were to pronounce sentence, not *ex scrinio pectoris*, but *ex sententia legis*, by the sentence of the Law. *Deuteronomy* 17,8,9. *Thou shalt come to the Priest and to the Iudge.* That this particle [*and*] is not copulatiue but disiunctiue, seuering the two officers according to the diuersities of causes & pleas to bee handled, appeares plainely by verse 12. and that the iudgement of the Priest must bee hearkned vnto, no further thē it was grouded vpon the Law of God, is manifest by verse 11. How this will helpe the transcendent power of the high priest of Rome, or his blending and confounding of Ciuill & Ecclesiasticall functions, I see not.

[**To enter into ioy.**] To bee partakers of the goodes and heauenly commodities of our Lord. *Math.* 25,21. *Enter thou into thy maisters Ioy.*

[**Not to enter into iudgement**] Not to exact straight reckoning, requiring of mee all that thou mayest. *Psa.* 143,2. *Enter not into iudgement with thy seruant.*

[**To enter in at the straight gate**] To denye our selues, and take vp the Crosse and follow Christ. This is to enter in at the narrowe doore. *Mathew* 7, and verse 13. *To prepare our selues to a strict and precise course.*

[**To Enter into the kingdome of God.**] To become a true member of the militant Church (which is the mysticall body of Christ) ouer which he raigneth as head and king. *Iob.* 3,5 *Except ye bee borne againe of the spirit, ye cannot enter into the kingdome of God.*

2 To be reckoned woorthy and meete to bee Teachers in the Church militant. *Mathew* 5,20. *Yee cannot enter into the kingdome of God.* That the place should thus be expounded, appeareth by the verses next going afore.

[**To Enter the way of the world.**] To dye, according to the ordinary course of nature. Ioshua 23, verse 14. *And now I enter the way of the whole world.*

[**Enuy.**] That affection which makes men grieue and fret at the good and prosperity of others. Galatians 5,21, Rom. 13,13.

2 Wickednesse and euill generally, by a Synecdoche. *Iam.* 4,5. *Gen.* 8,21.

[**Enuious.**] Any person, who re-

repineth and grudgeth at the welfare and happineſſe of others. The worde is applied in Scripture, either to Satan or men. *Pſa.* 37,1. *Fret not thy ſelfe, nor be enuious. Mathew* 13, and verſe 28.

E. *P.*

[Epiſtle] A Letter ſent from one to another, about common affayres. 2 *Samue.* 11,14. *Dauid ſent an Epiſtle to Ioab by Uriah.*

2 Thoſe holy writings of the Apoſtles, ſent vnto ỹ Churches for their inſtruction in godlineſſe. *Col.* 4,16. *When this Epiſtle is read of you.*

3 Any thing which doth repreſent and tell forth the mind of another. Thus the holy Scriptures may be called Gods Epiſtles.

4 That which giueth a good witneſſe and commendation, (as an Epiſtle) 2 Cor. 3,2,3. *Ye are our Epiſtle, and the Epiſtle of Chriſt.* The conuerſion of the Idolatrous and wanton *Corinthians* vnto the faith of Chriſt, did more witneſſe and commend the Diuine power of Chriſt, and vocation of *Paule*, then any commendatory Epiſtle could poſsibly do.

[To yeelde an Ephah and a Bath.] Such great ſcarcity of fruite in fieldes and vineyards, as hee which ſoweth ſhall not reap the tenth part of his ſeed. Eſay 5,10.

[Ephraim] Either one man, the ſecond ſon of *Ioſeph*, younger brother to *Manaſſes*. Gene. 48,17. Or an whole Tribe, Ge. 48,20. Or the ten Tribes whereof *Ephraim* was the mightieſt. Eſay 7,2. and 9, 21. and 11, 13.

E. *Q*

[Equall with God.] The ſelfe ſame God, of the ſame ſubſtãce, power, and glory. *Phil.* 2,6. *He thought it no robbery to be equall with God.*

[Equality] A due proportion, while the aboundance and ſuperfluity of the rich, is applyed to the releeſe of the poore. 2, *Cor.* 8,18. *That there may bee equality.*

E. *R.*

[Error.] A going from the right path, or ſtraying out of ỹ way.

2 Some opinion or action, ſwaruing from the rule of Gods word. *Mat.* 22,29. *Ye erre, not knowing the Scripture.* Pſa. 95,10 and 119,21. There is an error in action, as well as in opinion; in deeds, as wel as in Doctrine.

E. *V.*

[Euangeliſt] One, who bringeth or telleth good newes.

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2 A Minister of the Gospell ioyned vnto the Apostles (as assistant, not as Equall in degree) in preaching glad tidings of saluation, and establishing Churches. *Eph.* 4, 11. *Some to be Euangelists.* 1, *Tim.* 1,3. 2. *Tim.* 4,5. *Titus* 1,5. Of this sort were *Timothew, Titus, Syluanus, Apollos.*

3 One, who wrote the history of Christs life and death. Thus there were onely foure: as *Mathew, Marke, Luke, and Iohn.* Note, if the Apostles being 13. with the Euangelists being many, were vnable to suffice the whole, how shall one Pope bee sufficient for all the world?

[**Euen**] That is, 2 *Cor.* 1, 3. *Blessed be God, Euen the Father of our Lord Iesus Christ.*

[**Euerlasting.**] One, who is without beginning or end. 1. *Tim.* 1, 7. *To the King Euerlasting. Psal.* 90, 2. *Thou art GOD from Euerlasting, to Euerlasting.* Reuel. 1, 8. In this sence is Gods purpose called eternall. Eph. 3, 10. He is absolutely eternall in himselfe, and cause of eternity in others.

2 That which shall neuer haue ende, though it had a beginning: as Euerlasting glory, fire, paine, life, iudgement. *Mat.* 25, 46. *Heb.* 6, 2.

[**Euerlasting Gospell.**] The Doctrine of grace, which God himselfe deliuered from the beginning to continue to the end, without altering or perishing, whereas all other Doctrines inuented by men fall away. Reuel. 14, 6.

[**From Euerlasting to Euerlasting.**] God to be without beginning, and without end, in respect of his own eternall being; and in respect of his people, to be their God from Euerlasting, by predestination, and vnto Euerlasting by Glorification. *Psal.* 90, 2. *Euen from Euerlasting to Euerlasting, thou art our God.*

[**Eternall King.**] The King of worlds or ages which liueth euer. 1 Tim. 1, 17.

[**For Euer.**] Without any end, eternally. *Luke* 1, 33. *And shall raigne for Euer, and of his kingdome shall be no End.* 1. *Thes.* 4, 17. *Wee shall Euer bee with the Lord. Psal.* 45, 2.

2 For a long time. *Psal.* 132. 12. *Their Sonnes shall sit vpon thy Throne for Euer.* And Verse 14. 1. Sam. 13, 13. Psal. 110. 4. Gen. 13, 15. And in all those places, where [*for Euer*] is applyed to the Ceremoniall Law of *Moses*, which vanished at Christs comming: yet it is said to bee ordained for euer, because it was to endure a long season, some two thousand yeares, till the death of Christ vpon the Crosse, Exod. 12, 14. 24. Colo. 2, 14, 17.

3 Til the yeare of *Iubile*, which might

might happen to bee a great while, *Exo.* 21.6. *And shalt serue him for euer.*

4 Till the end of a mans life, *Exod.* 19,9. *That they may beleeue thee for euer.*

[Euill] Afflictions and dangers, and whatsoeuer losses & harmes sent from God. *Amos*, 3,6. *There is no euill in the City. Esay* 45,7, This is an euil of punishment, or a penall euill, 2 *Kings* 22,20. *Esay* 9,12,14,

2 Iniuries and wrongs done to vs from men *Pron.* 17,13. *He that rewards euill for good. Prou.* 20,22. or that which is vnprofitable, 1 *Cor.* 13,6.

3 Sinne and Iniquity, *Math.* 6,13. *Deliuer vs from euill. Rom.* 7,15. *The euill which I hate, that I doe, Esay* 5,20. This is euill of fault or crime, or a Morall Euill. See *Esay* 13,11.

4 Sathan, who by an excellency is called the euill one. *Luke* 11,4. *This is the Prince of euill.* 2 *The.* 3 7. In *Rom.* 14,20. it signifies hurtfull to man, and sinfull against God.

5 Sinfull. *Math.* 7,11. *If you which are euill.*

6 A corrupt Conscience, or wicked Custome, *Math.* 5,37 *Comes of euill.*

[That Euill one] The Diuell, or Satan, who is so called for that he is in his own nature corrupt and most euill, beeing the head and Captaine of all euill persons (Diuels and men) and the Inspirer and furtherer of euill purposes and workes, *Iohn* 17,15. *Math.* 5,37. and 6, 13,19. and 1 *Iohn* 2,13.

[To see Euill] To know it & feele it, to perceiue it experimentally, 2 *Kings* 22,20. *Thou shalt not see the euill.* If the Saints departed doe not know the estate of the Church in earth: much lesse doe they know the thoughts and prayers of men. The selfe-same conclusiō doth *Augustine* make from *Esay* 63, 16. *Abraham* is ignorant of vs, *Israel* doth not know vs. Hence is farther gathered that ỹ dead do not know what is done here in earth. Likewise the Angelicall Doctor (as Papists doe call *Thomas Aquinas*) vpon Iob. 14. 21. collecteth, that dead persons know not sensible things, much lesse spirituall and insensible secrets of the hart. Indeed the godly departed doe generally thank God for their own and our Redemption Reuel. 5, 8,9 13. Also in generall out of their perfect loue, they desire a finall deliuerance of ỹ Church from her warfare, with the destruction of the enemies thereof; but to say that in particular they know our wants, and doe make intercession for particular men, this is popish heresie, flat against Scriptures.

Note.

[Euill spirit to depart] To remoue (by the musicke of *Dauid*) those madde furious melancho-

lancholicke fittes, which came from the euill ſpirite ſent vpon *Saul* by God. 1 Sam. 16,4.

[Eunuch.] A gelded man, wherof our Sauiour Chriſt maketh three ſorts. Math. 9,12. *Eſay* 56,4.

2 A Noble or mighty man, of great authority with Princes. Such an one was *Potipher*. Gen. 37,36. *Potipher an Eunuch of Pharaoh & his chiefe ſteward. Acts* 8,27.

E. *X.*

[To Exalt one.] To thinke ones ſelfe righteous, deſpiſing others, as the Phariſie. Luk. 18, 14. *Hee that exalteth himſelfe.* Alſo to receiue ŷ adoption of ſonnes, which is an excellent dignity. Iames 1 9.

2 To liſt vp and prefer himſelfe aboue his betters, as they that did ſtriue for the vppermoſt Seates at Feaſts. Luke 14, 11.

3 To honor or aduance one vnto renowne and credite. Lu. 14,11.

[To Exalt himſelfe.] To liſt and aduance himſelfe aboue al greatneſſe and honour which is in earth, whether it be ſubordinate Magiſtrates, who in *Pſalme* 82. are called Gods, or ſupreme rulers, whom the Grecians call *(Sebaſmata:)* yea to call in and tranſlate to himſelfe the glory peculiar vnto the true God of heauen. 2 *Theſ.* 2,4. *Who exalteth himſelfe aboue all that is called God.* This propheſie is verified in the Pope of *Rome*, beſide whom neuer any affirmed, that at his pleaſure hee could open and locke heauen, and had full right to ſend whole Chariots & Cart-loads of Soules to Heauen, and to tranſlate Empires and kingdomes at his pleaſure. C. *Si Papa. diſtinct.* 42. Auouching of himſelfe that he hath authority in Heauen, earth, hell, and purgatory; ſuffering his paraſites to call him the Lord God, and Gods Vicegerent and ſupream Diuinity vpon earth. *Stapleton Preface ad Gregor.* 13. and ſetting his feete in the neckes of Emperours and Kings (earthly Gods) giuing them leaue to hold his ſtirrop, to goe bare-head, leading his Palfrey, to make them his footeſtoole, exacting to himſelfe a triple Crowne and adoration, as his owne Creatures haue confeſſed.

Paul writeth not that he extolleth himſelfe aboue all that is God, or that he ſhewes himſelfe the only true God: but aboue all which is called God, ſhewing himſelfe as if he were God: therefore it is a meere imagination of them who think that the Antichriſt ſhall make himſelfe to bee a true God indeede, and ſhall worſhippe no God

God, whereas onely by his tyrannical, lawlesse, and god-like behauior, in vsurping, in commanding, doing and vndoing, & dispensing, binding against all lawes diuine and humane, hee shall beare himselfe as God.

[Examination] A diligent and narrow search and triall of a mans selfe, whether he be in Christ, and with what imperfections and wants hee holds the graces of Christ. 2 Corin. 13,6. *Examine your selues, know ye not your selues. &c.* 1 Corint. 11,28. This is our priuate Examination of our selues.

2 Diligent search and triall of others, whether they bee such as they professe and wold seeme to be. Reuel. 2.2. *Thou hast Examined them that say they are Apostles, and are not.* This is publike Examination of others by lawfull Gouernours.

3 Taking knowledge of, and neere looking into our hearts, our workes, and causes. Psalm. 26. verse 2. *Examine my reines.* and Psalme 139.23. This is our Gods Examination of vs men.

[Example] A type or signe for vs to looke vppon for our admonition, to bee warned by it. 1 Corinth. 10. 11. *These things came vnto them for Examples.* Signes to warne vs to flye such sinnes, lest we haue like plagues.

2 A patterne or sampler for vs to looke vpon for imitation, to bee followed of vs. Iohn 13. 15. *For I haue giuen you an exãple.* Philip. 3.17. and 1 Peter 2. 21.

[Excellency of Dignity.] One most Excellent in dignity and might, and preheminence. Genesis 49.3. *The Excellency of dignity.*

[Excesse] That which is too much in any thing, when one goes beyond, or passeth due measure and bounds. Ephes. 5. 18. *In Wine is Excesse,* 1 Pet. 4.3. *Excesse in eating and drinking.* Verse 4. *Excesse of ryot.* Of Excesse commeth dissolutenes & filthines of manners.

[To Exclude.] To shut *Paul* the Apostle out from the loue of the *Galathians,* that they (the false Apostles) might be loued. Gal. 4.13.

[To Excommunicate.] To blotte out ones name from amongst Gods people, or to cast one out from the visible outward Communiõ of the Saints. Iohn 9.22. *He should be Excommunicate out of the Synagogue.* Iohn 12.42.

[An Excommunicate thing.] A thing separate from common vse, and may bee applyed vnto holy vses, vpon paine of a curse vnto him that should conuert it vnto his owne vse. as in Iosbua, chapter 7. verse 1.

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A treſpaſſe in the Excõmunicate thing.

Excommunication, what it is.

It is a ſolemne and fearefull publike cenſure of the Church, cutting off lawfully, according to the word of God, & caſting out of their publike ſociety & priuate fellowſhip, ſuch members as publikly offend in ſome grieuous crime, or be obſtinate contemners of the lawfull admonitions of the Church for priuate faults; ẏ by ſuch ſhame they may bee driuen to repentance, and others by their example kept from infection of ſinne. Math. 18,15. 1 Cor. 5,5, 6,7. 2 Theſ. 3,14. which places playnly ſhew what Excommunication is, who are to execute it, vpon whome, for what matters, to what end, & how long. The abuſe of Excommunication in Popery, is manifold and moſt groſſe, eſpecially herein; that being a ſpirituall cenſure, they apply it to the depoſition of Kings, and alienation of ſubiects from their oath of Allegiance and other temporall matters.

[Execrable.] Things or perſons accurſed, and appoynted to bee deſtroyed. Ioſhua 6,18. *Beware of the Execrable thing, leſt you make your ſelues Execrable.*

[Exercise] Bodily recreation, or mouing the parts of the body, for the preſeruation of health.

2 Outward auſtereneſſe of life, in watching, faſting, &c. 1 Timo. 4,8. *Bodily exerciſe profiteth not*; that is, whereby one exerciſeth his body to abſtinence in Ceremonies.

3 The practiſe of godlineſſe, and ſtudying the Scriptures. 1, Timot. 4,7. *Exerciſe thy ſelfe to godlineſſe.* Pſa. 1,2.

[To Exhort.] To quicken & ſtirre vp faint and dull Chriſtians vnto the duties of godlines, by reaſons out of ẏ word. Hebre. 3,13. *Exhort one another whileſt it is called to day.* This is one part of the publike Miniſtery. 1 Cor. 14,3. Titus 2 verſe laſt. The ſame word in the originall, ſignifies to beſeech. Ro. 12,1. 2 Cor. 6,1.

2 To perfourme the whole work of the Miniſtery. Acts 13 15. *If ye haue any word of Exhortation, ſpeake on.* Synecdoche. Exhortation, which is but one action of the Miniſtery put for the whole duty of a Teacher.

[Exodus.] A departing out. Thus is the ſecond Booke of *Moyſes* termed, for the paſſage of *Iſrael* out of *Egypt*, whereof that Booke containeth the ſtory.

[Exorciſt.] One, who by a ſpeciall guift of God, did call foorth foule ſpirites out of the bodies of thoſe which were poſſeſſed with them. This gift was in the Primitiue Church, and

and lasted but for a time; for the practise of this guift. See Acts 16,18.

2 Such as vsurped and counterfeited this guift, but had it not. Acts 19,13. *Certaine Exorcists tooke vpon them to name the Lord Iesus.* Such bee the Exorcists of the Romish Church; meere Iuglers.

[Extortioner.] One that wringeth and wresteth from others, more then right, vnder the colour of an office, taking aboue his appoynted Fee. 1 Cor. 6,10 *Extortioners shall not inherit the kingdome of Heauen.*

[Expiation Feast] That the Church assemblies, Ministers & people offending in their dayly seruice, are euery day purged through Christ. Leuit. 23, 27,28. *There shall bee a Feast of Expiation or atonement.* The seruice of this Feast day, was by ŷ annoynted Prieſt, to purge the holy place, by putting bloud vpon the hornes of the Altar seuen times. Leuit. 16,17,18,19. Which signified that euery assembly is acceptable to God, onely thorough the bloud of Christ by remission of sinnes. Hebr. 9,23,24. Also the bloud of a slaine Goat being brought within the veile, must be sprinkled vpon the mercy seat, Eastward, with the finger of ŷ high Prieſt. Leu. 16,15. which signified that euen heauen it selfe is defiled by our sinnes, vntill it bee made cleane by the bloud and obedience of Christ, as the Apostle insinuateth to the Hebrewes. 9,12,23.

E. Y.

[Eye referred to God.] That member of the body, whose faculty it is to see light some things, and to direct our way.

2 The knowledge which God hath of all things. Pro. 15, 3. *His Eye is in euery place to behold good and euill.* Psa. 11,4. *His Eyes will consider, his eye-lids will try the Children of men.* Metaphor.

3 Gods mercifull and watchfull prouidence. *Psa.* 34,15. *His eye is euer the righteous.* Metaphor. Psal. 11.12 Psa. 40.4. 1 Pet. 3.5.

[Eye referred to men.] The vnderstanding or the Iudgement of the minde, which is as the Eye of the Soule. *Psal.* 119, 18. *Open mine eyes.* Acts 26 18. Numb. 24,3. by a Metaphor. Ephe. 1,18.

2 An euill affection appearing and expressed by the Eye. Mat. 5,29. *If thine eye offed thee, plucke it out.* Iob 31,1.

3 A guide to direct. Iob 29, 15. *I was an eye to the blind*, that is, a guide to the Ignorant, to shew them right and wrong.

4 The whole man, by Synecdoche. Reuela. 1,7. *Euery eye shall see him*; that is, all men.

[Eyes like a flame of fire.]

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The wiſedome of Chriſt piercing (like fire) into the deepeſt ſecrets & moſt hidden things. And his feete like braſſe, ſignifie the ſtablenes of his counſell and works. Dan. 10, 6. See Reu. 1, 13, 14, 15.

[To haue God before our Eyes.] To reſpect God, that wee may feare him, and truſt in him. Pſal. 10.

[Pure Eyes.] The infinite holineſſe and Iuſtice of God, cannot looke vpon any ſinne without extreame hatred and loathing of it. Hab. 1, 13. *Thou art of pure Eyes.*

[Single Eye.] A minde enlightned vnto a liuely faith in Chriſt Ieſus. Math. 6, 22. *If thine Eye be ſingle, all the body is full of light*; that is, when the heart is endued with a pure ſincere faith, it enlightens and directs the whole man in all Chriſtian wayes, as a good Eye directs ỹ whole body.

[After the ſight of the Eyes.] According to the manner of men by outward appearance. Eſay 11, 3. *Hee ſhall not iudge after the ſight of the Eyes, &c.* that is, his vnderſtanding ſhall be ſo quick & perfect, as Hypocrites with their outward works and words ſhal not deceiue Chriſt, who ſeeth what is within man. Iohn 2, 24. Acts 1, verſe laſt, Iohn 21, 15, 16, 17. *Hee is the ſearcher of the heart.*

[Eyes of a fole.] Raſh meddling, and fond gazing of fooliſh men, after things vnprofitable, and vnneceſſary, letting goe things more needfull. *Pro.* 17, 24. *The Eyes of a Foole are in the corners of the world.*

[Eyes of the wiſe.] The circumſpection and prudence of wiſe men, eſpying and finding out all things, both good and hurtfull, that the one may bee followed, and the other eſchewed. Eccles 2, 14. *The Eyes of the wiſe are in his head.* As Eyes ſet aloft in the Head, are as Watch-men to looke out for the weale of the whole body, ſo is wiſedome to the man that is wiſe: it lookes out and tryeth all things, that he may doe the good, and refuſe the contrary.

[To open the Eyes.] To reſtore the faculty of ſeeing, or to make them ſee which were borne blinde. Iohn 9, 10. Math. 20, 33. *That our Eyes may be opned.* Or to make ſuch to ſee, as were for a time made blinde. 2 Kings 6, 20.

2 To giue vſe of ſeeing to ſuch as haue the faculty. Gene. 21, 19. *Then God opened her eyes that ſhe ſaw the Well.* Numb. 22. 31. Or to cauſe one acknowledge what he ſaw before. Luk 24. 3. Gen. 21. 19.

3 To giue experimentall knowledge of a thing. Gene. 3. 7. *And their Eyes were opened, &c.* God opened the Eies both of

of body & minde, giuing them sight and conscience of their outward shamefull nakednesse, and their inward soules impurity, which in the act of sinning they saw not.

[**To wink with the Eies**] To refuse to see that trueth, which (if men would) they cannot but see. Mat. 13.15. *They winked with their Eyes.*

[**Which Eye hath not seene.**] That which doth exceed all naturall capacity of man; to wit, the Mystery of the Gospel. Esa. 64.4. 1 Cor. 2.9.

[**Eye seruice.**] Duty and seruice done to please, only while the Mayster is in sight, being sloathfull and careless in the absence of their maysters. Eph. 6.6. *Not with Eye seruice as men pleasers.*

[**Plucking out of the Eye.**] A readinesse out of entire loue to part (for *Pauls* sake) from a thing most deare to them. Hyperbole. Gal. 4.15. *Ye would haue plucked out your owne eyes.*

[**To haue Eyes and not see, Eares and not heare.**] To heare and see Gods workes & words with the sense of the body, but without the assent of ỹ minde, taking no profit to amendmẽt of life, but being rather more dulled and blinded by them. Esay 6.10. Mat. 13.15. Rom. 11. 8. Acts 28.26.27.

[**To darken the Eyes.**] To make dimme (not the Eyes of the body) but the mind, which is the Eye of the Soule, ỹ they might not vnderstand what to chuse & desire for their good. Psal. 69. verse 22. *Darken their Eyes &c.* that is, depriue them of vnderstanding and discretion, that as blind men grope in the darke, so they may be blockish in the noone-shine and cleare light of trueth, shining round about them: a iudgement before threatned, and now inflicted vppon the rebellious Iewes, for their malice against Christ and his worde; to feare al men from shutting their eies against the manifest will, and glory of Christ.

Note.

F. A.

[Fables] A Tale not true but likely, or a faigned deuice.

2 All vaine, falſe, and curious Doctrines, Speculations, and Queſtions, which haue in them no profit to edification. 1 Tim. 1, 4. *Giue not heed to Fables.* Titus 1, 14. and 3, 9.

3 Opinions which haue a ſhew of truth and wiſedome. 2 Pet. 1, 16.

[Face] That part of mans body, which (being on high) is moſt apparant to bee ſeene, and doth beſt bewray our fauour or diſpleaſure towards others: Laſtly, by which one man is knowne and diſcerned from another, as touching his perſon. Gal. 1, 21. *I was vnknown by face vnto the Churches.* Alſo it ſignifies a mans ſelfe, as Eccle. 8, 1.

2 The appearance and outward ſhew or countenance (as it were) of euery thing. Math. 16, 3. *Ye can diſcerne the Face of the Skie.*

3 The inuiſible nature of God, or the moſt perfect diuine eſſence and maieſty diſcouered. Exod. 33, 23. *My face ye cannot ſee*; that is, my Maieſty and Eſſence in the brightneſſe and full glory yee cannot ſee, and abide it diſcouered.

4 The fauour, countenance, and good will of God. Dan. 9, 17. *Cauſe thy face to ſhine vpon the Sanctuary.* Alſo it comprehends all benefits and deliuerances, wherby God doth witneſſe his fauour to his people. Pſal. 80, 3. *Cauſe thy Face to ſhine, that we may be ſaued.*

5 The place of Gods worſhip, whence his Face and fauour is to bee perceiued in the Doctrine of grace, ſoundly taught and applied. Gen. 4, 14. *I ſhall be baniſhed from thy face.* Heereof *Dauid* complaines, 1. Sam. 26, 19. Ionas 1, 3.

Gods face in the old Teſtament, were the pillar of Fire, the Cloud, the Mercy-ſeat, Sacrifices, Circumciſion, the Paſſeouer, the Law, and Prophets: and in the new Teſtament his Face is Baptiſme, the Lords Supper, the Word preached, publike Prayer, &c. for by theſe God is manifeſted to his people, to be their God & Father through Chriſt, as a mã is knowne by his face who hee is. Note further, that as men by their face ſhew foorth pleaſure or diſpleaſure, fauour or wrath: ſo face is vſed in Scripture for Gods anger, Pſal. 34, 16. Leuit. 20, 6. Gen. 32. 20. Lament. 4, 16. Iere. 3, 12. Pſa. 21, 9. *Note.*

6 Seruice before God, or in the preſence of God. Math. 18

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10. *Their Angels alwayes behold the Face of my Father*; that is, do seruice in his presence. *Psal.*51,11. *Cast me not out from thy Face*; that is from dooing seruice before thee as a King, as thou didst cast out *Saul* who was King before mee,&c.

7 Some externall thing obiect to our eies which can make a person to become grateful to vs, *Gene.*19,21. 2 *King.*3,14. *Gen.*33,10.

[To shew his Face] To reueale, lay open, or make known vnto vs, his most bright and glorious Maiesty: this he doth to no man. *Exod* 33,20. and verse 18. *Shew me thy Glory*; and God answered; *Thou canst not see my Face.*

2 To manifest his fauour: thus he doth continually to his Saints. *Psal.*80,19. *Shew vs thy Face, and we shall be whole. Psal.* 4,6.

[To hide his Face] Not to take knowledge of vs, and of our sinnes, with dislike and meaning to punish them, *Psal.* 51,ver.10. *Hide thy Face from my sinnes*; that is, looke not vpon them to punish them.

2 To with-draw his countenance, and shew foorth his displeasure in some iudgement and affliction. *Psal.*27,9. *Hide not thy Face from me.*

Note. This phrase of hiding the Face is contrary to the lifting vp of the light of Gods Face. *Psal*,4,6. and importeth trouble and griefe; it is caused by sinne, and is the cause of many aduersities and discomforts, *Deut.*31.17,18. *Esay* 59,2. *Eze.* 39,23,24,26. Therefore the Prophet *Dauid* doth complain thereof, and pray against it, as *Psal.*30,7. *Psal.*104,29. and 88 14. and 69,17. and 102,2. and 143,6. and 27,9.

[To seeke Gods Face] To aske counsell of God in things doubtfull and distressefull, and to pray vnto God in cases dangerous. *Psal.*27,8. *Seeke yee my Face*; *thy Face Lord I will seeke.* 1 *King.* 10,24. 2 *Sam.* 21,1. *Hos.*5,15. so *Psal.*105,3.

[Face to Face] Familiarly, and plainely. *Deut.* 5,4. *The* L O R D *talked with you Face to Face, Exod* 33,11.

Whereas God spake to other Prophets by dreames, visions, reuelations, *Numb.*8,6. yet he spake to *Moses*, Face to Face, as one man speaketh with another. *Exod.*33,11.

2 Perfectly and fully, 1 *Cor.* 13,12. *Then shall we see Face to Face.*

[Faces like flames.] Countenances red and blushing for shame, full of confusion, *Esay* 13,8. *Their Faces shall bee as flames.* It is heere saide they should be amazed euery one at his neighbour, because beeing of noble courage and animosity, verse 2. they should wonder

der to see themselues so timorous & cowardly. This is spoken of the *Babylonians*, at what time the *Persians* and *Medes* (which had serued them) shold Lord-like conquer and rule ouer them.

[To fall vpon the Face] To adore & worship God grouelling vpon the ground. *Iosh.7,6. And fell to the earth vppon his Face. Math.17,6.*

[Face of Iesus Christ] The knowledge which we haue of God, by, and through our Lord Iesus Christ, who is the liuely expresse Image of his Father, *2 Cor.4,6. In the Face of Iesus Christ. Col.1,15. Who is the Image of the inuisible God.*

[Faire] Beautifull, or one of good fauour, goodly to see to. *Iohn 42,15. Dan.4,4.*

2 The Church, which is faire, beautifull, and glorious within. *Cant.4,1. Thou art Faire my Loue*; Faire she is, for she hath the perfect holinesse of Christ her husband imputed to her by Faith, that shee might bee without spot or wrinkle. *Ephe. 5,27.* Also she hath the Spirite of Sanctification, to begin holinesse in her selfe. *1 Pet.1,2. 2 Cor.6,11.* So as she is faire, both imputatiuely, & inchoatiuely, and at length shal be Faire perfectly: and all this spiritually. For outwardly she is black, afflicted, crossed, and persecuted in the world. *Cant.1,4.*

[Faith] Truth and constancy in words and promises, when that is performed in deede, & in words was spoken and promised. *Rom.3,3. Shall our vnbeleefe make the faith of God of no effect? Psal.25,10. Psal.86,15.* And in all other places where God is commended for Mercy and Truth. The word in the Originall signifies [Faith] *Gala. 5,22. Math.23,23.*

2 The Doctrine of Faith, or the Gospell which wee doe beleeue, *Gal.1,22. He now preacheth the faith, which before hee destroyed. 1 Tim.1.1.* and 3,9. *Iude 3. 1 Tim.4,1.* and 3,9. A Metonimie of the Adiunct for the Subiect.

3 Things promised, or the accomplishment of Gods promises made in the Old Testament. *Gal.3,23. We were shut vp vnto that faith, which afterwards should be reuealed.*

4 A naked knowledge of God, ioyned with an outward profession of his religion and Faith, *Iames 2,17,24. Faith, if it hath no workes, is dead.* This is Historical or Dogmatical faith, as Diuines call it.

5 A certaine and sure perswasion of some wonderous and strange effects and workes to bee done by the power of God. 1. Corinth. chap. 13, ver. 2. *If I had all Faith.* Mathew, Chap. 17, verse 20. This is an actiue miraculous faith, which lasted

lasted but a short space.

6 The knowledge and ioyfull assent of the minde, yeelded to Gods promises for a time, till affliction come. Luk. 8,13. *Which for a while beleeue, but in time of temptation fall away.* Acts 8,13. This is Temporary faith.

7 A firme and constant apprehension of Christ and all his merits, as they are promised and offered in the word & Sacraments, Rom.1,17 *The iust shall liue by faith.* Gal.3,11,14. And in all those places of scripture, where Righteousnesse, Iustification, life Eternall, and Saluation, are attributed to it. This is Iustifying or sauing Faith, because it enables the elect soule, to receiue Christs perfect Iustice vnto Saluation in heauen. This Faith once had, is neuer vtterly lost, as Papists fancy. neither doth it Iustifie sinners as an inherent quality, as the Hereticke *Bertius* affirmed, because one good quality is not a perfect conformity with the Law.

8 Fidelity, and faithfulnesse in doing duties to others without fraud and deceit. Tit.2,10. *That they may shew all good faith*; that is, Faithfulnesse.

9 Hope. 1 *Pet.*1,5. *We are kept through Faith vnto saluation.* Yet this properly belongs to hope, which is a certaine expectation of saluation promised. A Metonimie, of the cause for the effect.

10 A confidence of obtaining some earthly and bodily good thing, after a miraculous sort. Act.14,9 *When he saw that he had Faith to be healed.* This is a passiue miraculous Faith.

11 A firme knowledge and assurance of that liberty which Christians haue in things indifferent. *Rom.*14.1,14,22,23. *Whatsoeuer is not of Faith, is sinne.*

12 Feruent study, desire, & zeale, to practise and maintaine Christian Religion and Doctrine. *Rom.*1,8. *Your faith is published throughout all the world.* Also fame and report of Faith, 1 Thess.1,8.

13 Righteousnesse or Iustice. *Psal* 119,75. *Thou hast afflicted me in* * *Faith, or in righteousnesse, and iustly.*

14 A promise, or vow, 1 *Ti.* 5,12. *They haue forsaken their first Faith.* See the word [First.]

15 Constancy and faithfulnes in performing duty; or inconstancy and vnfaithfulnesse, indifferently. 1 Sam.26,23. *The Lord will reward euery man according to his Righteousnesse and Faith*, or faithfulnesse.

16 Christ being apprehended by faith, *Rom.*9,32. Also *Rom.*3,28. *A man is Iustified by faith.* So it is put and taken in the Treatise of Iustification, whersoeuer Faith is written with-

* So it is the orig

without expreſſe mention of Chriſt.

[Faith faile not] That his faith ſhould not periſh and vtterly be extinguiſhed, but remaine firme in his heart, although it ſhould faile in the mouth, as one of the Fathers ſaith, the guift and habite of faith failed not in *Peters* hart, when the Confeſsion of Faith failed in his tongue, Luke 22, 32. *But I haue prayed for thee that thy faith faile not.*

[Faith of the Elect] That Faith which is proper to the elect, Titus 1,1,2. Acts 13,44, 48. which none can haue but the elect and choſen Children of God.

[To be of the Faith] To be a true beleeuer in Chriſt, as *Abraham* was, or to apprehend Chriſt by faith. Gal.3,7. *They which are of the Faith.* alſo verſe 9.

[Dead Faith] A fruitleſſe and vnworking faith, *Iames* 2. 26. *Faith without works is Dead*; like a dead man, a barrē womb a withered Tree.

[Not of Faith] That the law doth not pronounce one to be iuſt, becauſe hee beleeueth, or on condition of faith in Chriſt, but becauſe one doth ỹ things therein commanded, or on cōdition of workes, Gal.3,12 *The Law is not of Faith.*

[Before Faith came] Before the time of the Goſpell, & ỹ reall exhibiting of that righteouſneſſe taught therein, giuing vs to wit, the whol externall diſpenſation of the Ceremoniall Law was temporary, and to ceaſe at the time of the Reuelation of Chriſt by the Goſpell. Gal.3,23. *But before Faith came, wee were kept vnder the Law.*

[Faith vnfaigned] Sincere, without hypocriſie and counterfeiting. 1 Tim.1,5. *And of Faith vnfaigned.*

[Precious Faith] An excellent faith, beeing a moſt worthy guift, whereby we may attaine very worthy and precious things, 2 *Pet.* 1,1. *To you which haue obtained like precious Faith.*

[Faith of him] That Faith which relieth vppon Chriſt alone, Ephe.3,12.

[Meaſure of Faith.] A certaine degree or portion (not a fulneſſe and perfection) of the knowledge of the doctrine of Chriſt, and of Iuſtifying Faith which followeth that knowledge; alſo of ſuch guifts (ordinary and extraordinary) w at that time Chriſtians receiued together with faith: of all theſe, God had giuen to each a certaine portion, to ſome more, to ſome leſſe, and fewer gifts; to ſome greater, to ſome weaker knowledge and Faith, Rom.12,3. *As God hath deuided to euery one the meaſure of Faith.*

fa th. This condemneth the arrogancy (as of others) so chiefely of the Pope, challenging all to himselfe alone.

Note. The gifts which follow faith are called faith, either because faith is that gift by which other gifts are obtained: or because they are giuen to such as haue faith.

[From Faith to Faith.] From one degree of Faith to another, as from a little and weake Faith, to a great and strong one, or by Faith alone and not by workes, *Rom.* 1,17. *Reuealed from Faith to Faith.* For true liuely Faith encreaseth daily, also righteousnes before God beginneth and continueth by Faith.

[Houshold of Faith.] The beleeuers dwelling together in the visible Church, as in one house or family, vnto the same Lord and Lawes, being partakers al of the same immunities. *Gal.* 6, 10. *Namely to the houshold of Faith.*

[Faith of Iesus Christ.] That Faith which is had toward his word, and relieth vpon him & his promise, *Iam.* 2, 1.

[Faith great or little.] The degrees of faith, as men beleeue in Christ more or lesse strongly. *Luke* 7,9. *I haue not found so great Faith.* *Math.* 14, 31. *O thou of little Faith.* This little faith is adioyned with much doubting.

[According to the proportion of Faith.] These two things; first, the reuelation and knowledge of the truth, with the gift of interpreting Scripture, according to which euery Minister is to proceede in his teaching and exhortations, affirming nothing but what he certainely vnderstandeth by the gift and inspiration of God, forbearing to speake thinges doubtfull, or too high for him. This would haue cut off all abuses in Doctrine and Religion by mens owne inuention. Secondly, the axiomes, principles and heads of Faith and religion, contained in plaine Testimonies of Scripture, in the apostolicall Creed, the Decalogue or ten Commandements, the Lords Prayer, which we ought to make the rule and squire of all Interpretation, Doctrine, & Exhortation: yea, of all questions and disputations in matters of saluation, holding euery thing for true which agreeth to this, and all that for false which differeth from it *Rom.* 12 6. *Let vs prophecie according to the proportion of Faith:* both sences and expositions aforegoing, as they are godly and true, so yet most of our new writers, *Caluin, Beza, Paræus, Fains, Gualter, &c.* and *Tertullian*, doe like the latter as fittest, both because the former, of not exceeding the measure of our know-

knowledge and guifts, was ſaid in the third verſe, and in the beginning of the ſixt, it had been an idle repetition to ſay the ſame againe: alſo for that a meaſure is one thing, & a proportion is another thing, being betweene two things compared together; whereas a meaſure is of one & the ſame thing meaſured. Then they are deceiued which interprete this proportion of faith, either of ỹ merit of fayth, as *Haymo*; or after the capacity of faith, as if euery man ſhould receiue ſo much grace as ỹ receiuer hath faith; as *Theophylact*: or of reaſoning againſt faith, as *Bellarmine*; or of a rule without writing, according to which all Scriptures ſhould be tryed, as the *Rhemiſts* note; whereas the Scriptures themſelues are ỹ Canon and rule of faith.

[**Like Faith.**] The guift of faith (which is ỹ effect of Gods iuſt promiſes) to bee in all the Saynts (not equall of one meaſure) but of like property and power for receiuing Chriſt, who is the common obiect of faith. 2 Pet. 1. 1.

[**Faithfull.**] One who keepeth his word and ſtandeth to his promiſe. 1 Iohn 1. 9. *God is faithfull.* 1 Cori. 1. 9. 1 Cor. 10. 13. 1 Iohn 1. 9. Eſay 11. 4.

2 One who beleeueth ỹ promiſes of Chriſt. Eph. 1. 1. *To the faithfull in Chriſt Ieſus.*

3 One who faithfully & truly performs his office & charge that hee is put in truſt with. 1. Tim. 3. 11. *Faithfull in all things.* Col. 4. 9. 1 Pet. 5. 12. *Siluanus a faithfull brother to you.*

4 That which is firme, ſure, certayn, and conſtant. 2 Sam. 7. 16. Deu. 28. 59. *Faithful plagues for durable.* Pſa. 93. 5. and 3. 7.

[**Faithfulneſſe.**] See the word [Faith.]

Liuely Faith what?

It is that gift of God whereby an elect regenerate ſoule receiueth Chriſt and all his benefits to bee her owne. Iohn 1. 12. Or thus more plainly: That gift whereby the beleeuers are firmely perſwaded, not onely that the worde of God and all the promiſes are true, but doe belong to themſelues.

[**To ſtand by Faith.**] To be engraffed into, or haue place in the true Oliue (the body & Church of Chriſt) by means of faith knitting vs to Chriſt, the roote of the Oliue, the head of his body. Romanes 11. 20. *Thou ſtandeſt by faith.* That this is the meaning appeareth by ỹ oppoſition betweene faith and vnbeliefe; which as it is layd downe for the proper cauſe of the deſtruction of the Iewes, which are broken off: ſo is faith mentioned as the true cauſe of the free inſition & graffing in of ỹ Gentiles. Alſo ſtanding is expounded by graffing. *Ro.* 11. 17. 20. Laſtly

Laſtly, being compared with other Scriptures, which teach vs to bee made the Sonnes of God by faith, Iohn 1,12. and Gal.3,24,26. Ephe.1,5,8. and all thoſe places which affirme our Iuſtification to be by faith, or that we liue by faith, or haue Chriſt dwelling in our hearts by Faith, &c. Theſe and ſuch like, do teach that we haue no place in Gods Church (which is the true Oliue) no part in Chriſt or his merits, but tarogh Faith. Euery one is made a Chriſtian by ſuch Faith as hee hath: the hypocrite by profeſſion of Faith in the mouth: true Chriſtians by the guift of a liuely Faith in the heart. Therfore Papiſts erre which affirme of Baptiſme, that it (before & without Faith) by the verye word, ſaide or vttered, & waſhing done, regenerateth, engrafteth into Chriſt, iuſtifieth, &c. Of which graces, Baptiſme is but an external pledge, and an effectuall ſeale to reſemble and ratifie them to vs, and to teſtifie our engrafting into Chriſt Ieſus, that all his guifts may be ours.

[Firſt Faith] The vow of Baptiſme, or Faith of Chriſtianity, which young widdowes (who wer laſciuious wantons) did make voyde by marrying to Infidels; ſo as they renounced Chriſtianity, and followed Satan. Others do expound this firſt Faith, of the promiſe and fidelity which young widdowes gaue to the Church, to do ſeruice to the poore; which vpon their marriage to another husband, they did fruſtrate,* 1 Tim.4,12. *Making voyde the firſt Faith.*

*Papiſts do interpret (firſt faith) to be vow of chaſtity, without any ground from the Text.

[Fall] Euery ſinne, eſpecially when the will doeth conſent vnto it: for that is, as if one ſhould ſtumble and take a fall, *Pſal.*37,24, *Though he fall he ſhall not be caſt off. Iames* 4.2. *In many things we ſinne all.* In the Originall Greeke Text, it is thus: We ſtumble or fall. Alſo the word Engliſhed [*Offence*] in *Rom.*5. verſe 16,17,18. in the Originall Text ſignifies Fall. A Metaphor.

2 A particular departing or going from the Doctrine and profeſsiō of Chriſt, vnto ſome Hereſie or Idolatry; after the example of *Hymeneus, Philetus, Alexander*, and other apoſtates *Reuel.*9,1. *I ſaw a Starre which was fallen from heauen into earth.* 1 *Cor.*10,12. *Let him that ſtandeth, take heed leaſt he Fall.* 2. *Theſſ.*2,3. 1 *Tim.*4,1.

3 Any aduerſity or danger, *Pron.*24.16. *A iuſt man falleth ſeuuen times a day, and riſeth againe*; that is, Many are ỹ dangers and troubles of the righteous, but the Lord deliuereth them out of all.

4 Decay or worldly ruine, *Reuel.*17,2. *Babylon is Fallen, it*

is

is Fallen; that is, *Rome* is decaied in credite of her Doctrine and Religion, in authoritie, riches, power, and Iurisdiction, and in all these shee hasteneth to an vtter and finall ruine and downefall. Also in all those places which speake of worldly downefals, *Psal.* 20,8. *Lam.* 1,14. *Reuel.* 17,10. *Prou.* 16,18. *Esay* 21,9.

§ Perishing for euer, or euerlasting destruction, Luk. 2,34. *He is appointed for the fall, and rising againe of many in Israel.*

Fall of man, what it is. §

It is the defection of our first parents in their voluntary disobedience to Gods Commandement, whence followed vpon themselues and all their posterity, losse of Gods fauor and image, with corruption of nature, and desert of all misery. *Rom.* 5,12,13,14,15, &c. compared with *Gen.* 3,1,2,3,4, &c.

[Falling away] An vniuersall forsaking or departing frō the whole Doctrine of Christ, after it is once knowne by the enlightning of the Spirit, with a malicious despite of it, because it is the truth of GOD. *Heb.* 6,6. *If they fall away.* and 3 12. and 10,29. This is the sin of totall Apostacy: whereof reade more, 2 *Pet.* 2,20. 1 *Ioh.* 5,16. See Blasphemy of the spirit.

[Falling away from the Faith] A generall departure from, and forsaking of the profession of § doctrine of Christ, or true Christian Faith. 1 Tim. 4,1. This is also fore-spoken in 2 Thess. 2,3. This Apostacy hapned vnder Antichrist.

[To fall from grace] To leaue and forsake that good way & course, which men had once taken for § obtaining of grace, Gal. 5,4. *Ye are fallen from grace* Such as haue once sauing grace and be iustified through Faith, doe not fall vtterly and wholy from it: but sundry which had entred a good course to gette this grace, doe afterwards leaue it; and this is to fall from grace in that place of *Paul* to the *Galathians*. They erre, which think sauing grace may be wholy lost for a time, or finally, and for euer.

There is a falling from God eyther secret, when the heart by distrust, is with-drawne; or open, when men do blaspheme the truth, and raile at the doctrine of God, as the Iewes, Acts 19. Also there is a temporary saling or defection of such as do repent; or a finall of such as dye in their Apostacy, as in *Iulian*. Againe, there is a partiall defection from some part of doctrine or obedience, as in *Dauid*, *Peter*, &c. and a totall when the foundation of § Faith is denied. Lastly, some fal from God in their first yeares, fol-

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following their superstitious Ancestors, as many borne of popish parents: and others fel in their middle age, after their enlightening with the truth, as sundry inconstant Protestants which runne backe to Popery.

[False] That which is voyd of truth, being vnsound and counterfeit; as False Ballance, False weights, False heart, False doctrine, False waies. Psal. 119. *False witnesse.* Math. 27.59. *They sought false witnesse.*

[False Brethren] Certaine hypocrites which fained themselues willing to further (together with the Apostles and sincere Pastors) the pure doctrine of the Gospell; and vnder this pretence of piety craftily, not being obserued at first, were brought into the company of Christian professors. *Gal.* 2.4. *Because of false Brethren, vnawares brought in.*

[False Christ] One that professeth himselfe to be Christ, & is not. Math. 24,24. *There shall arise false Christs.* This did one *Dositheus*, of whom *Theophylact* maketh mention; & one *Theudas* an *Egyptian*, spoken of in the Acts, chap. 5.36. And after ỳ, one *Manes*, & *David George*, head of the *Libertines.* (Of *Theudas Iosephus* writeth.) And one *Hacket* an Englishman: all these named themselues Christ so did one *John Moore* at London, in the third yeare of Qu. *Elizabeth*, & two other at *Oxford*, in the sixt yeare of *Henry* the third, as *Holinshed* reporteth.

[False Apostles] Such as say they are Apostles, and are not, being Broachers of lyes and errors, vnder the name of true Apostles of Christ. 2 Cor. 11. 13. Reuel. 2, 2.

[False Prophet] One that is a teacher of lyes, wresting the Scripture for his belly and filthy lucre, or for vaine glory sake. Mat. 7.15. *Beware of false Prophets.* *Rom.* 16.18. Titus 1.11 1 Tim. 6.3.4.5.

[False matter] A lying speech or word of vntruth, which may endanger another mans life. Exod. 23.7. *Thou shalt keepe thy selfe farre from a false matter.*

[False Ballance] Deceitfull Weights, which beguile those that trust the truth of them. *Prou.* 11.1. *False Ballance are an abhomination vnto the Lord.*

[False waies] Whatsoeuer opinion or action swerueth frō the word of God. *Psa.* 119.128 *I hate all false wayes.*

[Famine] Scarsity of bread, euen vnto hunger; or extreme want of victuals. Gene. 26.1. *There was a Famine in that Land.*

2 Scarsity and want of heauenly bread, which is the word of God. *Amos* 8.11. *I will send a famine of the hearing of the word.*

An

[Family] An houſhold conſiſting of perſons of diuers ſexes, ages, ſtature, ſtrengths, &c.

2 Chriſtian Church conſiſting of beleeuing *Iewes* & *Gentiles*, among whom, ſome were weake like Babes, other ſtrong like men. Eph. 3, 15. Gal. 6, 10.

[Fanne] Gods word preached, whereby (as by a Fanne) the good are ſeuered from the bad. Math. 3, 12. *Whoſe Fanne is in his hand.* A Metaphor.

[Faſting] A totall or whole abſtinence from meates, drinks and all other pleaſures of this life for a certaine time, to witneſſe our vnfained humiliation for ſinne, to tame the fleſh, and to helpe our feruency in prayer, eyther for preuenting ſome Iudgement to come, or turning away ſome Iudgment preſent. It is eyther priuate or publike. Eſter 4, 16. Acts 10, 30. Marke 2, 19. Ion. 3, 4, 5. This is bodily faſting, which is no worke cõmanded in the Law ſimply for it ſelfe, much leſſe a meritorious worke: neither doth chriſtian faſting conſiſt in forbidding of certaine meats at certaine times limited: that is, rather a ciuill faſt.

2 An abſtinence or freedom from vices, as couetouſneſſe, oppreſſion, cruelty, incontinency, lying, &c. Eſay 58, 6. *Is not this the faſt that I haue choſen, to looſe the bands of wickednesſe, to take off the heauy burthē?* This is ſpirituall Faſting.

3 Abſtinence from all manner of meate or ſuſtenance for many daies together, without being any whit hungry. Math. 4, 2. *Hee faſted forty daies and forty nights:* thus *Moſes* faſted, and *Elias.* This is miraculous faſting, which ſerued the more to commend the Doctrine of the Law and Goſpell, to ſhew it to be no vulgar thing, but giuen of God. The apiſh imitation of this Faſt, by the Papiſts, is ridiculous and ioyned with groſſe ſuperſtition, in as much as they forbeare fleſh in Lent, as a worke of Religion and ſaluation, contrary to the Scriptures, which teach, that meates defile not a man.

4 Hunger, Matt. 15, 32. *I will not ſend them away faſting*; that is, hungry, 2 Cor. 11, 27. This is a neceſſary and compelled Faſt, which the Saints of God doe ouercome by patience.

[To ſanctifie a faſt] To call men vnto a publik repentance. Ioel, chap. 2. verſe 15. *Sanctifie a Faſt.* The power to command this, is in the lawfull Chriſtian Magiſtrate (where ſuch a one is) vpon the aduice and good direction of Gods Miniſters, who are to execute and performe, what hath beene religiouſly and aduiſedly by Superiours enioyned.

[Father] One that begetteth

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Children by ordinary and naturall generation, Gene. 22,7. *My Father*, Exod. 20.12. This is a Father by Nature, as *Abraham* was to *Isaac*, and *Isaac* to *Iacob*.

2 A Grand-father, and generally any Anceſtor or Progenitor. Exod. 2.18. *And when they came to Reuell their father.* Gen. 20,12. *She is the Daughter of my father.* Ezek. 20.18. *Walk not in the ſteppes of your fathers*; that is, do not as your fore-fathers did. Heb. 3,9. This is a Father by precedency of time. Thus *Iacob* called *Abraham* his Father. Gen. 31,42. who is alſo called the Father of *Leui*. Heb. 7. as *Nahor* is of *Laban*.

1 K. 15.3 2 K. 19.37 / 20.5 C. 22.2.

3 An aged man, or one full of yeares, 1 Tim. 5,1. *Rebuke not an Elder, but exhort him as a father.* This is a father by age.

4 One who is in ſtead of a father, performing the loue, care, and duty of a father; by inſtructing, ruling, protecting. Thus all Superiors are Fathers to their Inferiors. 2 Kings 5,13 *Father, if the Prophet, &c.* and in *Eſay* 49,23. Kings and Maieſtrates are called Nurcing Fathers. Alſo Miniſters are called Fathers, *Prou.* 4,1. *Heare ô children your Fathers inſtruction.* This is ſpoken in the perſon of a Miniſter, who is a Father to the people: the reaſon is rendred, 1 Cor. 4,15. *Because they beget men by the Goſpell.* Theſe be Fathers by Office.

5 Author or Inuenter of any thing. Gen. 4,20. *Iabal was the father of them that dwell in tents, Iohn* 8,44. *Father of lies. Iam.* 1, 17. *Father of lights.* ~~Gen. 36.43, *Homas father of the Edomites.*~~

6 A benefactor and preſeruer, Gen. 45,8. *God hath made mee a father to Pharaoh*, Iob 29 16. Pſalme 68,5.

7 One that is the originall or head and chiefe beginner of any Nation or people, Gen. 22, 21. *And Kemuell the father of Aram.* 1 Chro. 8,6. *Theſe were the cheefe fathers of them that inhabited Geba*, Geneſis 36,43. *Eſau was father of the Edomites*; that is, Author and roote of that people.

8 One that is inwarde with vs, or very neerly ioyned to vs, *Iob* 17,14. *I ſaide to corruption, thou art my father.*

9 All the perſons of the Trinity, euen the whole Godhead Math. 6,9. *Our Father which art in heauen.* Heere Father is put eſſentially.

10 The firſt perſon of the bleſſed Trinity, begetting the Sonne, and ſending foorth the Holy Ghoſt. Mathew 28,19. *And baptize them in the name of the Father.* Ephe. 1,3. *God, the Father of our Lord Ieſus Chriſt.* Heere Father is put perſonally.

God is in Scripture called Father, with reference, firſt to Chriſt, *Note.*

Christ, whose man-hood is the Sonne of God, by the perfect sanctificatiō of it in the womb of the Virgin, and by personall vnion tothe God-head. Lu. 1, 32. In regard as hee is God by an vnspeakeable, eternall, and wonderfull generation cōmunicating the whole diuine substance to him, he is the Son of God, Io. 1, 14. 2. Vnto the creatures, and that foure waies, by similitude; first of step or print or track (*vestigij:*) so of all creatures he is Father, hauing imprinted some track or steppe of his Maiesty in the least of them. 2. Of Image, so he is Father of all men, hauing framed thē in *Adam* to the likenes of himselfe, in wisedome, righteousnesse, and holines. 3. Of Grace: so he is Father of the elect beleeuers in earth. Ioh. 1, 12. 4. Of Glory, so hee is Father of Angels, and blessed spirits of mē in heauē. Iob 1, 6. Also note that here in the world he doth all offices of a Father to his adopted Children; first by begetting them spiritually. 2. By feeding them with the flesh of his Son, in the word and Sacraments. 3. By cloathing them with the long white Robe of his sons imputed holines, adorning them with the garment of holines inherent. Gal. 3. 27. Ro. 13. 14. 4. By chastising them. Heb. 12. 5, 6, 7. 5. By prouiding them an inheritance, keeping & protecting thē to it. 1 *Pe.* 1. 4

[**Father of glory**] Most glorious Father, or one full of glory. *Eph.* 1. 17. *The Father of glory.*

[**Father of mercies**] One who is himselfe most merciful, & the author of mercies and compassion in others. So is God alone. *Blessed be God the Father of mercies, and God of all Comfort.*

[**Euerlasting Father**] One who is himselfe absolutely Eternall, and the Author & purchaser of eternity to others, giuing eternall good things to his people, Esay 9, 6. *Euerlasting Father.* Thus is Christ Iesus a Father of Eternity; himselfe euerlasting, and making others to be so.

[**Which is in God the father**] A people ẇ by faith stay vpon God through Christ, by whose power they were called out of darknes vnto God. 1 Thes. 1, 1.

[**The father of spirits**] The maker and giuer of Soules. *He.* 12. 9. *Be in subiection to the father of spirits.*

[**Your Father**] God, who is a Father of the beleeuing Apostles, and all other the faithful. First, because they are begottē by the immortall seede of his word: and 2. are the members of his Son: 3. and are adopted by him: 4. bearing his Image: 5. and are partakers of his fatherly loue and benefits. Ioh. 20. 17 *I ascend to my Father, and to your Father.*

Similitudo vestigij.

a Imaginis.

3 Gratiæ.

4 Gloriæ.

1 Generat.

2 Pascit.

3 Vestimēta exhibet.

4 Corrigit.

5 Paratha-reditatem exhibet.

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[Without father and mother] One whose Parents were not manifested and knowne, Heb. 7,3. *Without father, without mother.* Such was *Melchisedech*, who so long out-liued those of his time, as his Parents were worne out of knoledge, & be vnmentioned in the holy Story.

Note. In 4 things is *Melchisedech* a type & figure of Christ. First, in respect of the name *Melchisedech*, wch by interpretation is King of righteousnes; so was Christ, Ps. 45,6,7. 2. Because he was King of *Salem*; that is, of peace: and Christ is Prince of peace. 3. Because *Melchis.* was together both a King & Priest; so was Christ. 4. Because the progeny of *Melchis.* is not related in sacred Story, as if hee were without beginning or end: so is Iesus Christ an eternall Priest, *Ps.* 110,4. Whereas papists make *Melchis.* in offering bread & wine to *Abrahã*, to bee a type of the sacrifice wch christ, & after him other priests should offer of the body and blood of Iesus to God his Father; this is fabulous & false: For first, the word in ỹ Hebrew which papists in fauor of ỹ sacrifice of the Altar, do translate (*Offerens* or *Sacrificans*, offering) doth signifie *proferens*, viz. bringing foorth; & so not onely *Tertullian* & *Epiphanius*, but eũ *Caietan* a Cardinal doth expound it, in *Ge.* 1,14. & *Andradius* likewise, *Defens. fidei Tridentinæ, l. b.* 4. Secondly, if we say that he did offer, yet he offered nothing but bread and wine, wch our aduersaries say, do not continue after Consecration. Thirdly, this bread and wine serued not as a Sacrifice to God, but only as a bodily refection for *Abrahã* & his Souldiors, wch were hungry, as *Iosephus* affirmeth, *li.* 1. *cap.* 11. And thus *Andradius* confesseth, that his souldiors were refreshed with the bread & wine of *Melchis.* Such as these, be the best props of popish masse, like rotte posts which fall asunder so soone as they be but touched.

Heb. 7,1,2, 3, &c.

Gen. 14, 18

[Father of many Nations, & of the faithfull] *Abraham*, who is thus called. First, because he was vnto his posterity & seed, a rare example of faith and iustification. 2. A worthy restorer of Religion. 3. The Father of the *Messiah*. 4. Hauing the promises of eternal life giuen him, both for himselfe & others. 5. Into whose bosome beleeuers of all Nations shall be gathered. Rom. 4, 16, 18.

[To turne the harts of fathers to the children.] To inuite them by his preaching of Christ, to faith, repentance, & charity in ỹ band of peace, Mal. 4,6. At the comming of Christ, the Iewes were far from keeping vnity of spirit in bond of peace, beeing rent with schismes & factions.

[To go or be gathered to their Fathers] By dying, to be ioynd vnto

vnto their fore-Fathers in the estate of the dead, both in respect of their bodies beeing put in the Sepulchers of their Fathers; and of their soules, being companions with them of the same eternall blisse. Ge. 15,15. *Thou shalt be gathered to thy Fathers in peace.* 2 *Ki.* 22,22. *I wil gather thee vnto thy fathers.*

[**Thy Father is an Ammonite**] One that is degenerate and growne out of kinde, beeing of the childe of *Abraham*, become as bad as an Heathen, *Ezekiel* 16.3,45.

[**Fat heart**] Senceleſſe, hard, vn-yeelding hart, without feeling of Gods mercies or iudgments. Psal. 119,70. *Their hart is fat as Brawne.* Deut. 32,15. A Metaphor. Esay 6,10. Matth. 13, 14,15. Marke 4,12. Luk. 8,10. Act 20,26,27.

[**Fat Bread**] Plenteousnes of the earth, and abundance of all pleasant things belonging to this life. Gen. 49,20. *Concerning Asher, his Bread shall be Fat.*

[**Fat wheat**] The finest and best of the wheat. Ps. 81,16 *He shal feed thē with the fat of wheat.*

Note. This word [Fat] in Scripture hath a proper acceptation as Leuit. 3. and Gen. 4.4. Also Metaphorically, in a borrowed sense, it is put for that which in euery thing is most excellēt and best: as the Fat of Oyle, the Fat of Wine, Numb. 18,12. Also ỹ Fat of the earth. Ge. 45. 18. and Fat of Wheat. Psal. 147 8. Note further, that whereas the Fat of Sacrifices was wont to bee wholy consumed with fire (neither the bringer nor offerer was to haue it:) this did signifie, as our most delightfull and excellent things (which we consecrate to God, preferring his glory before our owne liues:) so the excellent reward w the Saints receiue from God, onely by the merits of his Son.

[**Fat of the Land**] The cheefest and choisest commodities and fruites. Gen. 45,18. *You shall eate the Fat of the Land.* A Metonimie.

[**Marrow and Fatnesse**] Trāquility, and ioy of minde. Psa. 63,5. *My soule shall be filled with Marrow and Fatnesse.*

[**Fatnesse of the Earth**] Great abundance of Corne & Wine, which comes from the Fatnes of the earth. Gen. 27,39. *The Fatnesse of the earth shall bee thy dwelling place.* Gen. 4. A Metonimie of the cause.

[**Fatnesse of Gods house**] The manifold and plentifull spirituall blessings of God. Psalm. 36,8. *They shall be satisfied with the Fatnesse of thine house.*

[**Fat men**] Men full of wealth and might. Esay 10.6. *The Lord of Hoasts shall send leanenesse amongst his fat men.* *Iudg.* 3.29. *Psal.* 78,31.

2 Full of spirituall vigour and liuelinesse, *Ps.* 92,10. *They*

Rom. 4. 18.

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shall be Fat and flourishing.

3 Kings, Princes, and Potẽtates of the Earth. *Psal.*22,29. *They that be Fat in the Earth, shal worship.*

[Fatnesse] Swelling Pride. *Psalm.*73.7. *Their eyes stand out for Fatnesse*; that is, so puft with pride, that they can neither see & know themselues, nor consider others. A Metaphor.

2 Delicates, or delightfull things, *Iob* 36.16. *That which rests vpon thy Table hath beene full of Fatnesse.*

[Fault] The guilt of *Adams* disobedience imputed to vs. *Rom.*5.16. *The fault came by one offence.*

2 Some sinne done in our owne persons. *Psal.*19,12. *Who knoweth his faults?*

[Fauour] A good & comely countenance, *Prou* 31,30. *Fauour is deceitfull.*

2 Credite and respect, gotten by well doing, *Prou.*22,1. *Louing Fauour is better then Gold.*

3 Good will, gracious liking or acceptance, *Psal.*5,12.

[The fauour of God] His gracious accepting of vs, and mercifull readinesse to doe vs good, *Psal.* 51,18. *Be fauourable to Sion.*

[The fauour of men] Their good liking toward vs, & readinesse to do vs good, and not hurt. *Gen.*33.10. *If I haue found fauour or grace in thy sight. Acts* 24,27. *And Fœlix willing to get fauour of the Iewes, left Paul bound.*

F. E.

[Feare] A certaine naturall affection, whereby men are stricken, by reason of some dãgerous and hurtfull euill; eyther true or imagined, *Gen.*31, 11. *I feare him, Iosua* 2,9,11. *Math.*14,30. and 28,4. This is naturall Feare, in it selfe neither good nor euill: It was in the man Christ. *Heb.*5,7. *It becomes euill through our distrust mixt with it*, and by immoderation.

2 The free voluntary reuerence which Inferiors shew to their Superiors, for the Lords sake, making them carefull to obey, and loath to offend, *Eph.* 5,33. *Ye Wiues feare your Husbands, Rom.*13,7. *Feare, to whom feare belongeth.*

3 The thing or danger feared, *Prou.*1,20. *When their feare commeth*; that is, when that which they feare commeth. *Ps.* 53,5. *They feare where no feare is*; that is, no cause of feare, nothing to be feared. A Metonimie. Esay 8,13.

4 The person which is feared. In this sence God is called the Feare of *Isaac. Gen.* 31,42, 53. *But Iacob sware by the feare of his father Isaac*; either because God had stricken *Isaac* with

with a feare when hee would haue giuen away the blessing to *Esau*; or because of the reuerence and feare which *Isaac* yeelded vnto God: or for both these causes, is God called the Feare of *Isaac*. A Metonimie. So Psal. 76,11. Feare is put for the fearefull God, to whom all feare is due, as Esay 8,12,13. Mal. 1,6.

5 An holy affection of the heart, awing vs, and making vs loath to displease God by sin, in respect of his great goodnes and mercies, and for a loue we beare to righteousnesse. *Ps.* 130,4. *There is mercy with thee that thou maiest be feared. Exod.* 24,25. This is * filiall or childlike Feare: Gods children are commanded thus to feare, and are often commended for so fearing, *Iob* 1,1. *Acts* 10,2. The fruite and force of this feare is, to restraine from vice, and constraine vnto well doing, for desire to glorifie God. See examples of *Ioseph*, *Gen.* 39. and *Nehemi.* 1. A spirituall Feare.

* This childe-like feare, may well stand with certainty of saluation, so cannot seruile and perplexed Feare.

6 A terror in the heart of wicked men, dreading God as a Iudge, being loath to offend him by sin, in respect of his punishments, and not from a hatred of wickednesse. Thus *Felix* feared, *Acts* 24, 25. This is seruile and slauish Feare. Gods Children are forbid this feare. *Exod.* 20, 20. *Moses saide to the people, Feare not.* Yet through Gods mercifull goodnesse it proues a preparatiue vnto faith as a bristle drawes in ỹ thred. *Acts* 2,37. *Rom.* 8,15. *Ion.* 1, 16.

7 The whole worshippe of God, *Deut.* 6,13. *Thou shalt feare the Lord. Acts* 10, 35. *In euery Nation he that feareth God. Psal.* 112,1. and 128,1. & elsewhere very often by a Synecdoche of the part for the whole. For where Gods feare is truely plãted, ther will follow the whole worship of God. *Esa 29 17 Mal 1.5.6.*

8 Dreadfull works of Gods Iustice, which strike men with Feare, *Psalme* 90,12. *Who knoweth the power of thy wrath or anger, according to thy feare?* Thus *Tremelius* reades it. It is a Metonimie of the effect for the cause.

9 The Law of God, which is called Feare, (as God himselfe is) for that it was giuen with fearefull Maiesty, and worketh in men the feare and reuerence of God, *Psal.* 19,9. see *Exod.* 20,18,19,20. *Deut.* 5, 24,29. It signifies also an holy seuerity, whereby sinners are reduced into the way, when they grow secure, and other meanes will not helpe, Iude, verse 23.

[*Feare not their feare*] Feare not that whereof they are afraid; to wit, their Idols. *Esay* 8,12. *Feare not their feare*; or (as *Tremelius* translates it) *Feare not with their feare*; that is with

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a diſtruſtful Feare, which withdraweth the heart from God and his promiſes.

[To meditate feare] To think vpon dangerous things, which breede feare. Eſa. 33,18. *Thine heart ſhall meditate feare.*

[Without feare] Securely & impudently, without all reuerence of God or men, Iude, 12.

[Feare of God was vpon them] A great terror and feare, ſent into their hearts of God, to reſtraine and ſtay them from doing any harme to *Iacob*. Ge. 35,5. *And the feare of God was vpon the Cities that were round about them.* *Eſay* 2,10.

Note. In the place of Eſay 2, ver. 10. the army of the Babylonians is called (the feare of the Lord, and the glory of his maieſty) becauſe it ſhould bee fearefull for power, and glorious for victory; yet being but an inſtrument of diuine vengeance vpon the wicked Iews, therefore it is ſtiled the feare and glory, not of Babylon, but of the Lord.

[Feaſt.] Solemne and abundant fare, kept vpon ſome eſpeciall occaſion, to remember ſome great mercy of God, and therewith to cheere the heart. Gen. 21, 8. *Abraham made a great feaſt that ſame day that Iſaac was weaned.* Nehe. 10, 12. Gen. 29 22. *And made a feaſt.*

2 The day or whole time wherein ſuch ſolemne Feaſts are kept. Acts 18,21. *I muſt needs keepe this Feaſt.* Ioh. 7,8. Leuit. 23,4. The whole ſpace of eight daies, wherein their feaſts laſted.

3 A good Conſcience, which of *Salomon* is called a continuall feaſt, becauſe of the great and conſtant peace and ioy it breedeth. Prou. 15,15. *A good Conſcience is a continuall feaſt.* A Metaphor.

The Iewes had three feaſts which were of moſt reckoning and ſolemnitie, becauſe in the euery male muſt appeare, and none come empty, Exod. 23, 14,15,16,17. Deut. 16,16,17.

[A feaſt of fat things. &c.] The rich graces of the Spirit, which God bountifully beſtoweth on the Saints by the preaching of the goſpel. Eſ. 25,6. ſee Eſ. 55,1

[Feaſts of loue.] Bankets kept in the publike meetings of the Church, to teſtifie and to nouriſh brotherly loue. Iude, verſe 12. *Theſe are as ſpots in your feaſts of loue.* Theſe grew to ſuch abuſe, as the Apoſtle *Paul* aboliſhed them. 1 Cor. 11.

[To feede] To nouriſh by miniſtring meate to the body, cõmon to men and beaſts. This is naturall feeding. In Pſalme 23,1. it comprehends all the duties of a good Shepheard, feeding, guiding, obſeruing & defending his flocke. This title is attributed to God, and to Chriſt, feeding the Church,

as

as Ezek.34,12.14,15. Esay 40. 11. also vnto Kings, Ioh.10,11 Ps.78,70,71.2 Sam.15.verse 2.

2 To teach others by wholsome doctrine, & to rule them with godly discipline. Iohn 21, 16. *Feede my sheepe.* Math. 28, 18. *Goe teach all Nations.* This is Ecclesiasticall Feeding, peculiar to Gods Church. It is farre from the Popes supremacy, w is a tyrannising, not a teaching

A Metaphor.

3 To rule or gouerne politieally. Psal.78, 71, 72. *Hee brought Dauid to feed his people, and so hee fed them.* 2 Sam.5,2. Math.2.6. This is a politicall feeding.

4 To strengthen and comfort the Soule inwardly. Psalm. 28,9. *Feede them also.* A spirituall feeding.

5 To correct, chastise, tame, and take downe, Hosea 4.16.

[**To feed and eate straw**] To vse that common food which for beasts in the creation was appointed. Gen.1,30. and not longer to deuoure men. Esay 11,7. *Cow, Beare, and Lyon shall feed and eate straw.* Heere is described the vnity and innocency of men cõuerted by ỹ gospel of Christ, as also the great restoring of mans decayed most corrupt nature, in ver. 6,7,8,9.

[**Fellowes.**] All true beleeuing Christians, whom Christ hath taken into fellowship of himselfe and his merits. Psalm. 45,7. *With Oyle of gladnes aboue his fellowes.*

[**Fellow Prisoner**] Eyther one which is partaker with another of his dangers, or which is held with another in the same person, Rom.16,7.

[**Feete**] That member which is lowest in the body, bearing it vp, being the Instrument of motion, and carrying the body from place to place. Iohn 13.5. *He washed the Apostles feete.*

2 Approching and comming of such as preach reconcileinẽt with God, or the Preachers so approching. Rom.10, 15. *How beautifull are the feete, &c.* If there be beauty in their feete, how much more in the whole person?

3 The whole man, or the man himselfe, Rom.3,15. *Their feete are swift to shed blood;* that is, they themselues are ready and forward to slaughter. *Ps.*119, 101,105. *Thy word is a Lanterne to my feete;* that is, to my selfe, *Psal.*73,2. There be innumerable examples of this signification in the Psalmes, & elsewhere in the Scripture. It is a **Synecdoche** of the part for the whole. *Psal.*122,2.

4 The Apostles, and other sincere Preachers of ỹ word. *Ro.*10 15. *How beautiful are their feet?*

5 The wil, and the affections, desires, care & endeuors, which are the beginning of our actions, as the feete are the Instrument

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ſtrument of motion, and doe carry our minde hitherand thither, as our body is carried by our feete. Eccles 4.17. *Look well vnto thy feete, when thou entreſt into the houſe of God.* Pſal. 17.5. *That my feet doe not ſlide.* Pſa. 16 12 *Proue.* 4.27. *Remoue thy foote from euill.* Metapho:

6 The daily ſlips and ſinnes that come of frailty. *Iohn* 13, 10. *Hee that is waſhed, hath no neede ſaue to waſh his Feete.* The meaning is, ſuch as bee once waſhed from their ſinnes, by faith in the bloud of Chriſt vnto Iuſtification, and by his ſpirit vnto newnes of life, or ſanctification; ſuch haue no neede but to waſh their feet; that is, their dayly faults which they fall into of weaknes: which are to bee waſhed by lamenting that we haue committed them, by asking of God pardon for them, beleeuing that wee ſhall obtaine it through Chriſt; craueing ỹ gouernment of the holy Spirit, to become more heedefull of ſin for hereafter.

7 Chriſtes humanity or Man-hood, the which is ſubiect to his God-head, as our feete is to our head; alſo to Chriſt, as he is Man, all things are put vnder, as the foote-ſtoole to the foot. Pſa. 8.6. *Thou ſhalt put all things vnder his Feete.*

[Foot of pride.] The cruelty and violence of proud men. Pſa 30.11. *Let not the Foote of pride come againſt me.*

[To ſit at ones feete.] To be ones Scholler, or dayly hearer, Acts 22.3. *At the Feete of Gamaliel,* & Deut. 33.3. The reaſon hereof is, becauſe hearers ſat on forms at the feet of their teachers, ſpeaking to them out of a Chayre or higher place.

[To treade vnder ones feete.] So to cruſh and conquer Satan and his inſtruments (Heretikes and Schiſmatikes eſpecially) as they ſhould neuer haue power to recouer themſelues. This Chriſt did perfectly in himſelfe at his Reſurrection from the dead; but in reſpect of his mẽbers, it ſhall not fully be done, till the laſt Reſurrection, when the victory of the Saintes ſhall bee conſummate. Rom. 16 20. *The God of peace ſhall treade Satan vnder your Feet ſhortly.* This (ſhortly) ſome referre vnto the day of Iudgement, of which *Paul* ſayth it is at hand; others vnto the time of *Paul* his comming to *Rome*, when he would ſo confirme the beleeuing *Romaines*, as the ſeducers ſhould not bee able to hurt their faith and ſaluation: but it is beſt to think that he comforteth them with promiſe of a quicke and ſpeedy victory: there is in theſe words a playne alluſion to the promiſe. Gen. 3.

[To dip the foote in oyle.] To haue Oyle in ſuch aboundãce, as one may waſh or dippe his foot

foote in it. Deut. 33. 24.

[Washing one anothers feet] All mutuall duties and workes of loue. Iohn 13. 14. *Ye ought to wash one anothers feete*: By this [*One*] all helpes and seruices towardes our Neighbour are meant.

[Feet of the poore.] The weak and feeble meanes (not hands, but Feet euen of the poore) to pul downe and destroy ỹ proud & lofty enemies of his Church. Esa. 26. 5. 6. *The Feet of the poore shall tread them downe.*

[Path of thy feete.] Euery action of our life, either outward, or inwarde. Prou. 4. 26. *Ponder the path of thy feete.*

[To fall at ones feete] To become a suppliant vnto any. 1 Sam. 25. 24. *She fell at his feet.*

[To lick the dust of feete] Most submisse reuerence, & extreme adoration. Esay 49. 23. Psalme 99. 5.

[Feruent.] Earnest. Iames 5. 16. *Prayer anayleth much if it be Feruent.* Vnto Feruent prayer there is required, on the one side a distinct knowledge, joyned with good feeling of our sinnes and miseries; and on the other side, a certaine beleefe to speede, coupled with zeale of his glory, earnest desire of Gods truth & mercy to be manifested, in granting of praiers.

[Few.] A small number. Mat. 15. 34. *A few fishes.* It is vsed heere absolutely.

2 A very great number, yet but a fewe in comparison of a farre greater. Mat. 20. 16. *Many called, few chosen.* Math. 7. 14. *Few there are that finde it.* It is put here comparatiuely.

F. *I.*

[Fidelity.] Trueth in performing of our iust promises, and in standing to lawfull bargains and couenants. Math. 23. 23. *Mercy and fidelity, or faith.*

[Fig tree with leaues] Hypocrites, which haue appearance of holinesse without fruites of good life. Mat. 21. 19.

2 All vnprofitable, and vnfruitfull hearers. Luke 13. 7.

[Filthy] One who weltreth (as it were a Swine in myre) in the defilement of sin, taking his full pleasure in it. Reue. 22. 11. *Let him that is filthy, be filthy stil.*

[Filthy lucre] Gayne, gotten or kept by sin. Titus 1. 11. *Teaching what they ought not, for filthy lucre.* 1 Pet. 5 3.

[Filthinesse] The secret and vncomely parts of the body (as they are called of ỹ Apostles) being naked or bare. Exod. 20. verse last. *That thy filthines bee not discouered thereon.*

2 Euery sinne which is called filthinesse, because it defileth man spiritually, and ought to bee loathed as a filthy thing in Gods sight. 1 *Pet.* 2. 1. *Lay away all filthines.* 2 Cor. 7. 1. Iam. 1. 21.

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1.21. 2.*Pet.*2,20. *Math.*15,18. *That which commeth out of a man, defileth a man:* it signifies the sin of Idolatry in Esay,44.

3 Shame and Ignominy, which followes sinne and sinners. *Ezechiel* 16, 36. *Thy filthinesse discouered.*

[Filled.] Perfection, when there is no want, *Luke* 2,40. *He was Filled with wisedome.* This sence the worde [*Filled*] hath, whereseoeuer it is spoken of Christ, or of the Estate of the life to come.

2 A great and rich portion, or measure of any thing, though there be great want. *Luke* 1,53. *Hee hath Filled the hungry with good things. Psalme* 106. *verse* 2.

[Find.] The hauing that giuen vs which wee want and desire of God. *Math.* 7,7. *Seeke and ye shall Finde.* Thus doe wee Finde God, and good things.

2 The bringing home of a sinner, by giuing Faith and repentance. *Rom.* 10, 20. *I am Found of them that seeke mee not.* Thus God Findeth vs.

3 Also (to Finde) doth signifie to performe and accomplish. *Esay* 58, 13. *Not Finding thine owne pleasures,* (that is) not doing or performing them so. Rom. 7, 18. Or to Finde, is to get, to obtaine. Rom. 4,1. Mat. 11, 29. Gen. 6, 8. Or to Finde, importeth to inuent, to deuise new mischiefes: as the Apostle speakes of inuenters & finders out of euill things. Rom. 1,30. it is also to prepare or build. Psal. 132,4. Act. 7,46. Also to come vpon one. Psal. 116,2. 1.Chro. 10, 3. Also to obtaine. 2.Tim. 1. verse 18.

[Finger of God.] The holy Ghost (which is as the Finger and power) whereby all great workes are wrought, *Luke* 11. 20. *If I cast out Deuils by the Finger of God. Mat.* 12,28. *Exo.* 8, 16. A Metaphor.

[To finish Trangressions.] The speciall benefits of remission of sinnes, and eternall righteousnes, conuaied to the faithfull by Christ, vnto their perfit saluation in heauen. *Dan.* 9,24. *To finish Trangressions, &c.* These two benefits of taking away sinne, and conferring righteousnesse perfit & perpetuall, Christ performeth by two meanes: First, by Euangelicall preaching (*sealing of the vision and prophesie:*) and secondly, by his Priesthood and Sacrifice of himselfe. (*the annointing of the most Holy.*) See Dan. 9,24. the whole verse compared with 2.Cor. 3. Chap. Heb. 8. and 9. & 10. Chapters.

[To finish Sayings. To make an end of speaking. *Math.* 26. 1. *When Iesus had Finished those Sayings.*

[It is Finished.] Whatsoeuer was prophesied or figured vnder the Lawe, touching the sufferings of Christ, is now ended.

ded. Iohn 19.30.

[To finish his workes.] To doe his workes (morall and miraculous) in such absolute perfection, as there was no maner of defect or want. Iohn 5. 36. *The workes which he hath giuen me to finish.*

[To finish his good worke] To make an end of what is begun, bringing it on by degrees to perfection, and giuing grace of perseuerãce. *Phi.* 1.6. *Will finish or performe it.*

[Fire] That Element, whose property is to burne, and giue light, which we commonly call Fire; the vse wherof, is not only for heate and light, but for trying and purging Mettals.

2 Christ, who in regard of his mighty operation in purging the Elect, and separating them from the drosse of their corruption, is compared to Fire. Mal. 3.2 *He is like a purging fire, & Fullers Sope.*

3 The Holy Ghost, which is of a fiery quality, enlightening and cleansing the heart. Mat. 3. 11. *With the Holy Ghost and with Fire*: that is, which is like vnto Fire. Marke 9.49.

4 The word of God, trying & examining mens Doctrines. 1 Corin. 3.13. *Euery mans worke shall be reuealed by Fire*: that is, as by the Fire it is knowne what gold is currant, and what is counterfeit; so by the light of the word, it shall bee manifested what Doctrine is built vpon the foudation, what not. Are not Papists wise builders, who would found their purgatory fire on this Text? Which speakes of the fire of the spirit and the word, and of tribulations of this life, not of the fire of purgatory, or of ỹ last iudgement after this life, as *Lactantius* & *Ambrose* thought.

5 The word of God; to wit, the Gospel preached, which in another respect is likened to Fire, because of the trouble it kindleth and raiseth among the wicked which resist it (as if fire were cast amongst them.) Luke 12.49. *I am come to set fire on the earth.*

6 Afflictions great and dangerous, which serue to try and purge vs, as Gold is tried in the fire. *Psa.* 66.12. *We went through fire and water.* 1 *Pet.* 4.12. *Thinke it not strange concerning the fiery triall.*

7 Extreme and most sharpe payne, appointed for the wicked in hell. Marke 9.34. *where the Fire neuer goeth out*: that is, most grieuous payne which neuer shall haue end.

8 Gods burning displeasure and wrath, as the cause of all punnishment and payne to the wicked. Hebrewes 12. verse last. *Esa.* 66.15. *Psa.* 88. *Psa.* 18.8. *A consuming Fire went out of his mouth.*

9 Lightning and thunder. *Psa.* 148

148.8. *Fire and hayle. Psalm.* 105 32.

[**Coales of fire**] Diuine plague or iudgement, hanging ouer ỹ malici ous: thus the Scripture phrase signifies, in *Psalm.* 18.13 and 120.4, the wrath of God. And that it ought thus to bee expounded, appeareth further by comparing Romane 12.20. with Prouer. 25.22. *Thou shalt heape coales of Fire on his head, & God will reward thee.* That is, God shall punish thine enemy, and reward thee. Some vnderstand this heaping of Coales, of kindling vpon our enemie, feruent and burning charity by our beneficence, which so pricketh his Conscience, that he shall be forced to loue vs: others thus, that we by our kindnesse and benefits, shall either so mollifie him, as that hee will repent and embrace vs friendly, shaking out of his hart cankred malice, as one would shake hot Coales from his head: or else if hee continue still in his malice, hee shall bee set on fire with the testimony of his Conscience, and consumed with ỹ flame of Gods wrath; and this indeed is both a fit and a more full sence.

[**Strange Fire.**] Common Fire, such as was not set down frō Heauen. Leu. 10.1. *And offered strange fire before the Lord.* Vnto ẅ by allusion, strange worship, and strange doctrines are likened.

[**Flames of fire.**] The piercing knowledge of Christ, searching and piercing into all things, euen the most secret thoughts of the heart. Reuelat. 1,14. *His eyes were like a flame of Fire.*

[**Consuming fire.**] The infinit wrath of God, against faithlesse and vnrepentant sinners. Heb. 12.29. *Our God is a consuming fire.* And often in the Prophets, the wicked are likned to stubble, & Gods wrath to Fire, which as easily and fiercely destroyeth wicked men, as ỹ Fire doth consume stubble.

[**Fiery flying Serpents**] Properly such Serpents as stung the *Israelites* to death, mentioned, Num. 21.6.

2 *Ezekiah*, like such a Serpent, mortally and speedily wounding the *Philistins* his enemies. Esay 14.29.

[**A Fiery law.**] That Fire, out of which god vttered al things which hee would haue done of vs, or not done, according to his law. Deut. 33.2. *At his right hand did shine a fiery Law.*

[**Pillar of Fire.**] A token of Gods visible presence, seruing to guide the people of *Israel* in the night season, thorough the wildernesse. Exod. 13.21. *By nights in a pillar of Fire.*

[**Fiery Tongues.**] The operations and effects of the Holy Ghost, expelling darknesse, and illuminating the minde with Di-

Diuine knowledge like to fire, and framing the tongue to tell foorth the glory and works of God. Acts 2,3.

[**The Holy Ghost and with fire.**] The Holy Ghost, which is like Fire, of a fiery quality, enlightening and purging our soules. Mathew 3,11. *He shall baptize you with the Holy Ghost, and with Fire.*

[**The bush burning with fire and not consuming.**] The estate of the militant Church here in earth, mightily preserued by Gods defence, amidst many great dangers and afflictions. Exod. 3,2. *The Bush burned with fire, yet not consumed.* It was a figure both of *Moses* and the Israelites affliction in Egypt without harme. see Deuter. 4, verse 20.

[**To answere by fire**] To send downe fire from heauen (as an answere) to the prayers which were made to God for it. 1 Kin 18.21. *And then the God that answereth by fire, let him be God.*

[**To passe or go through the fire**] To offer vp, or to sacrifice one as a burnt offering: as Israel did their Children to the Idoll *Moloch*. 2 Kin. 21,6. *And he caused his sons to passe through the fire.* Leuit. 20,2,3.

2 To purge or purifie mettal by fire, that it may be meet for the Lords vse, Num. 31,23. *All that will abide the fire, yee shall make passe through the fire, and it shall be cleane*

3 To endure affliction, or to abide the tryall of the Crosse, Psalme 66,12, *We did passe thorough fire and water, and thou broughtest vs to a wealthy place.*

[**Firebrand**] A piece of wood almost burnt, consuming it selfe, ready to be quite extinct and put out.

2 The two Kings of *Israel* and *Assyria*, which threatened *Iuda*, as if they would destroy it themselues, beeing shortly (for all their brags) to fall and perish, Esay 7,4. *Feare not these Firebrands.*

[**First**] That which is afore other, in respect of time: and then it is a word of order, and hath reference to second, third, fourth, &c. Math. 10,1. *The first, is Simon, called Peter*; that is, he was first called to be an Apostle, 1 Cor. 15,47. *The first man is of the earth, the second man, &c.* 1 *Cor.* 12,28. [Note] how substantially doth this prooue the primacy of *Peter* in power and dignity ouer his fellow Apostles: by this reason *Iames* must be Primate, because he is named first, Gal. 2,9.

2 That which is chiefe or more excellent, Rom. 3,2. The word which is heere translated [*Chiefely*] in the Originall it signifies [*First.*] And so it is also in Luk. 19,47. Acts 28,2. where the [*First of the Iewes, and of the people*] is put for the [*Chiefe of the*

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the Iewes, and of the people.] So Luke 15.22. Here it is a worde of Dignity and Honor. Rom. 1. 8. Dan. 6. 2. 3.

3. The greatest, and then it is a word of power and authority. Reue. 1. 5. *The first begotten of the dead, and that Prince of the Kings of the earth.*

[To giue first] To giue before. Rom. 11. 35. *Who hath giuen him first.* This place is diligently to bee obserued against such as would haue foreseene faith and workes, the mouing causes of election: and our actuall and present workes proceeding of faith, to be meritorious causes of saluation; whereas all Creatures, euen Angels as well as men, are debtors to God, of whose free guift they hold all they haue, hee beeing debtor to none, of whome hee takes nothing, nor takes ought from them, therefore cannot be obnoxious or iniurious to any.

[First Borne.] The principall or chiefe. *Psa.* 78. 50. and 89. 27 Amongst the Iewes, the first borne had three prerogatiues: First, a double portiō of goods. Deut. 21. 17. Secondly, the gouernment or chiefty ouer brethren. 2 Chro. 21. 3. Thirdly, the Priest-hood, for the first borne vsually ministred to God, and after those the Tribe of *Leui*, ministred in their stead. Numb. 8. 14. 15. 16. 17. Mal. 2. 5. 6. 7. & 3. 3. Numb. 3. 40. 41. 45. and 8. 19. This honour is peculiar vnto Christ, who is said to be first borne of euery Creature, and & first born among the dead, that in all things he might haue the preheminence. Colos. 2. 15. 18. *To bee worshipped therefore of all the Angels.* Heb. 1. 6. *and Prince of the Kings of the earth.* Reuela. 1. 5.

[First loue] Former affection of loue, which being decayed, needed refreshing. Reu. 2, 4.

[First workes] Former actions, which they were wont to doe, while they heartily loued the Gospell. Reuel. 2. 5.

[First faith] Vow in baptisme, whereby we are bound to professe the Christian faith, or that promise which younger widdowes made to the Church to remayne such, that they might serue the poore. 1 Timothy 5 11, 12.

[First borne, or first begotten] The first Male childe that was borne to a man, though there were none other born after it. Gen. 49, 3. *Reuben my first born.* Deuter. 21, 17. 2 Chro. 21, 2, 3, 4. Mathew 1, 25. Amongst the Iewes, the First-borne had a two-fold prerogatiue aboue his Brethren: one, was a double portion in his Fathers substance; the other, was * preheminence and rule ouer his brethren. The Apostle alluding to this custome of the Iewes, called

To wit, if the Father were ſicke, lunatick, or abſent frō home, then the eldeſt brother being of ſufficient age, did gouern the reſt in his Fathers ſtead. Thus Peter Martyr, on Rom 8.

led Chriſt *The firſt begotten of euery Creature.* Col. 1, 15. *And firſt begotten of the dead.* ver. 18, becauſe hee was begotten (as he was the Sonne of God) before things were created; and being the chiefe heyre of the world, hee had chiefe rule amongſt all his brethren, which being once dead, ſhall after riſe to eternall life. Heb. 1, 2. Note, firſt fruits were offered to ſanctifie all the reſt, alſo to teach vs that wee are to conſecrate our beſt things, and perſons vnto God; compare Exo. 13, 2. with Prou. 3, 4.

[**To ſanctifie the firſt borne.**] That Chriſt the firſt begotten of all Creatures (that is, begotten afore any Creature in reſpect of his God-head, and according to his Man-hoode the firſt borne of his Mother. Col. 1, 15. Mat. 1, 25.) was conſecrated the Prince of our ſaluation, or the Authour and finiſher of our faith. Hebr. 2, 10. & 12, 2.

2 That Chriſtians by the Spirit of Adoption, as it were by the firſt fruites of the ſpirit, are aſſured that all they doe, & themſelues are acceptable to God, till they obtaine full Redemption. Rom. 8, 23.

3 That the firſt kindneſſes & fauours of God to any Nation, Country or Family, ſeale vp his loue to all the reſt. 1 *Cor.* 16, 15 Ro. 11, 16. Ex. 13, 1, 2. *Sanctifie to me all the firſt borne.* Exo. 22, 29. & 34, 19. 20. Deu. 1 , 19.

[**Firſt fruits**] That ſinal portion of fruites which was Firſt gathered to offer vnto GOD. *Exo.* 22, 29. and 34, 26. *The firſt ripe fruits of thy Land, thou ſhalt bring to the Lord. Nū* 15, 20, 21.

2 Chriſt raiſed from ỹ dead, by his own Reſurrection, ſanctifying all the beleeuers to a bleſſed Reſurrection, as the firſt fruits vnder the Law did ſanctifie the whole maſſe and heape of other fruits. 1 *Cor.* 15, 20 *The firſt fruits of them that ſleepe.* Alſo as in order of time, the Firſt fruits vnder the Law were reaped and cut downe before the croppe; ſo the Reſurrection of Chriſt ſhall goe before, and by the force thereof, the riſing of beleeuers againe ſhal follow at the laſt Iudgement: vnbeleeuers riſe againe, not by vertue of Chriſt the Mediatour, with whom they haue no communion, but by force of Gods curſe denounced againſt *Adam. Gen.* 2. *Thou ſhalt die the death.* The death heere threatned being principally that which is eternall, the wicked by a generall power of God muſt riſe againe to ſuffer as their ſin deſerueth.

3 An holy kinde of offering, taken out of the reſidue of men (as Firſt fruites were taken out of the reſt. Iames 1, 18. *As the firſt fruits of his Creatures.*

4 A certaine meaſure of the ſpeciall and ſauing graces of the Spirite; as Faith, Hope,

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loue, &c. which therefore are likened to the Firſt fruites, becauſe the hauing of theſe graces, giues hope of inioying heauenly bliſſe & ioyes in due time: euen as the *Iſraelites*, by the Offering vp of their Firſt fruites to God, were raiſed vp to a good hope, to enioy the whole crop in due ſeaſon. *Rom.* 8,23. *We alſo which haue receiued the Firſt fruites of the ſpirite, do waite for the redemption of our bodies.*

5 The fore-fathers, or Firſt fathers of the *Iewes*, as *Abraham, Iſaac,* & *Iacob. Rom.* 11.16 *If the Firſt fruites be holy, ſo is the whole lumpe.*

6 One, who preuenteth others in beleeuing, being conuerted to Chriſt before others. Rom. 16,5. 1. Cor. 16,15.

[**The Firſt borne of the poore.**] The moſt needy, weake & beggerly *Iewes* ſhall feed, (that is) vnder *Ezekiah* as a Sheepheard ſhall reſt & enioy good things. *Eſay* 14,30. **A Metaphor.** For as the Firſt borne by ỹ Law were to excel their brethrē in wealth as hauing a double portion: ſo theſe poore in miſery ſhould exceed other miſerable perſōs.

[**The Firſt borne of the dead.**] Chriſt the Firſt borne among them ẅ riſe from ỹ dead to goe into life euerlaſting. *Col.* 1,18.

[**The Firſt of his ſtrength.**] The man-child, which is Firſt begotten whē his Parents were in their beſt ſtrength & vigour. *Deu.* 21,17. *For he is the Firſt of his ſtrength. Gen.* 49,3. *He is called the beginning of ſtrength.*

[**The Firſt day of the Sabaoth.**] The Firſt day of the weeke, ẅ in Scripture is called the Lords day, and with vs Sunday. *Ioh.* 20 1. *The Firſt day of the Sabaoth.* So it is read in ỹ original. 1. *Co.* 16,2

[**Firſt heauens, & Firſt earth.**] Heauens and earth, conſidered in that corrupt eſtate wherein now they are, through our ſin, before that perfect reſtoring and change which ſhall bee at the great and laſt day. *Reu.* 21,1 *Firſt heauens, and Firſt earth.*

[**Firſt things.**] Sins, and their effectes of ſorrow and miſery. *Reuel.* 21 4. *There ſhal be no more crying, nor death, nor ſorrow, nor paine, for the Firſt things are paſt.*

[**Firſt Adam.**] That man named *Adam*, Firſt of that name, and Firſt in reſpect of the ſecond *Adam* (hauing brought in ſinne and death) as the ſecond *Adam* ſignifies Chriſt, who deſtroyed theſe works of the Firſt *Adam*, and became Authour of righteouſneſſe, and life to his members. 1. *Co.* 15,45. *The Firſt man Adam was made a liuing ſoule.* See *Adam* in the letter A.

[**Firſt reſurrection.**] Sanctification, whereby the Elect ariſe from the death of ſin, to walke in newneſſe of life. *Reuel.* 20,6. *Bleſſed & holy, is he that hath part in the Firſt reſurrection. Rom.* 6.4

Chriſt.

Christ hath raised vs from the dead, to walke in a new life. Maister *Brightman* expounds the First resurrection, of the calling of the Iewes againe vnto the faith; which is after a sorte, a raising them from the dead. This exposition in substance is one with the former, because the calling of the Iewes, wil be the quickening of them by grace.

[**Firmament**] The whole Cope of heauen, (or the Orbs of the heauens) with the ayre, which because it is spread ouer the earth, as siluer and gold being beaten with hammers, is spread into sheetes, or plates, & leaues; hence it is called of the Hebrews by a word which signifies firme expansion, or outspreading: and being fast and firme, (though it be soft and liquid) thence it is of Latines, & of vs in english called a Firmament. *Psal.* 19,1. Also in Gen. 1, 6. vnder [Firmament.] *Moses* comprehendeth the three heauens, whereof Scripture makes mention. 1. The Ayre, with ỳ three regions which be next vs. 2. The Sky or Firmament where the starres be fixed. 3. The Heauen of the blessed, and together therewith were made the Angels, the inhabitants of those highest heauens, by the name whereof, the holy Angels be sometimes named. Iob 15,15. and being creatures and made within the sixe daies, and yet created neither the day before, nor any of the other daies following, they must be created the second, when the highest heauen their habitation was framed: for by Iob 38,4. they appeare to be made before the third day, when earth was made dry Land. Note further, ỳ *Moses* speech of the Firmament is three fold, or of 3 fashions; somtime the whole compasse and space aboue vs, with all the bodies in it, be so called, as Gen. 1 8. 2. It signifies the superior part, that wherein the starres be fixed, Gen. 1,14. 3. The inferior part alone, namely the middle region of the aire, wher the Clouds be, as Gen. 1.6. The reason is, because euery part of the Firmament is no lesse the Firmament, thē the whole outstretched body of the heauens.

[**Fishers**] Such as make benefit vnto themselues by fishing. Esay 19,8. *The fishers shall mourne*; that is, the Egyptians shall be sorry, when that the riuer *Nilus* shall be dryed vppe, wherein they were wont to fish to their commodity.

2 The Armies of the Chaldeans, pursuing the Iewes to destruction, like as fishers take fishes in their net. Ier. 16.16. *I will send out many fishers to take them.*

[**Fishers of men**] Ministers of Christ, who by the word (as by

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a net or hooke) doe draw men (as fishes) to Gods Church and kingdome. Mat. 4,16. *I wil make you fishers of men.*

F. L.

[Flagons of wine.] The most comfortable promises of Gods mercies for Saluation, which are as wholesome wine abundantly drawne out of Christes celler, which is his word. Cant. 2,5. *Stay me with Flagons*; that is, the plentifull comforts of ỹ worde, and the rich graces of the spirit, powred into my hart for my strengthning.

[To Flatter.] To speak pleasing or false words, with a mind only to please and beguile, for our owne profite. Prou. 28,23. *Hee that reproues, findes more fauor at last, then he that flattereth.* Pro. 26,22.

[Smoaking flaxe] Weake Christians (like to Flaxe) which hath neither heate nor flame, & yeeldeth forth but smoake only: euen such bee infirme and weake Christians, who haue no more but an vnfaigned desire to beleeue and repent; as it were, a spark ready to die. Mat. 12,20. *Smoaking Flaxe shall hee not quench.* Esay 42,3. Bruised reed, hath ỹ same signification.

[Flea.] A vile and base creature so called.

2 A meane and contemptible person. 2 Sam. 24,15. *After whome doest thou pursue? after a dead Dog, or after a Flea?* That is, an abiect or base person.

[Flesh] The body consisting of sundry members. Rom. 2,28 *Which is outward in the Flesh*; that is, in the body. 1 Cor. 5,5. 2 Cor. 7,1. Gal. 2,20. Psa. 79,2. *The flesh of thy Saintes, vnto the Beastes of the earth.*

2 A Wife. Gen. 2,23. *This is flesh of my flesh.* Ephes. 5,31. *Who euer hated his owne flesh?* In Mat. 19,5. [Flesh] is put for [Person.] *Shall be one flesh.* Ephesians 5,31 Iohn 1,13.

3 One of our kinde, a neighbour which is like vnto our selfe, euen euery man and woman. *Pro.* 11,17. *He that hateth his owne flesh is cruell.* Esay 58,7. *Turne not thy face from thine owne flesh*; that is, from him that hath a common Nature with thee.

4 Consanguinity, or neerenesse of bloud. Rom. 9,3. *My Kinsmen according to the flesh.* Rom. 11,14. *If I might prouoke them of my flesh*; that is, my Kinred which were borne of the same flesh or Auncestors.

5 The whole man, consisting of body and soule. Gene. 6,12, 13. *All Flesh hath corrupted his way vpon earth.* 1 Peter 3,18. *Christ was put to death concerning the Flesh.* that is concerning his Man-hoode, for his body was dead naturally, and his Soule felt the sorrowes of death spiritually. Acts 2,26. Luke 3,6. 1 Pet. 1,24. and Mathew 24,22.

And

And elsewhere often, is [Flesh] put to signifie the [whole humane Nature.] Rom. 1. 3. and 8 5. as it is simply considered, without sinfull corruption: but together withall other properties and infirmities of a man.

6 Mankind, being weake & feeble, eyther to helpe himselfe or others. Ier. 17. 5. *Cursed be he that maketh Flesh his arme*; that is, which placeth his strength and safety, in weake and vaine man. Esay 40. 6. *Psalme* 78. 39. Ioel. 2. 28. In these, and many other places [*Flesh*] doth signifie our whole kinde, as it is wrapt in great imbecillity and frailty.

7 The quality of corruption which is not sinfull, but the effect of sin, accompanying our bodies in this life. 1 Cor. 15. 50 *Flesh and bloud shall not inherit eternall life, neither corruption inherit incorruption*; that is to say, our corruptible bodies cannot come to Heauen. That which shall inherite heauen, must bee an incorrupt flesh, a body without corruption.

8 What thing soeuer belongs to this present life. 1 *Cor* 7. 18. *Such shall haue trouble in the flesh.* Thus *Beza* expoundeth it. Also it signifies the estate of this present life. *Phil.* 1. 24. *To abide in the flesh is more needfull for you.* Gal. 13. 14.

9 Whatsoeuer is in man, reputed most excellent and glorious without the grace of Christ; as Nobility, birth, wisedome, wit, vnderstanding, reason. Math. 16. 17. *Flesh and blood hath not reuealed this vnto thee.* Iohn 1. 13. 14. *Borne not of flesh and bloud.* Iohn 3. Phil. 3.

10 All that in Religion, which is outward and to bee seene with the eye, as Morall workes or ceremonies. *Rom.* 4, 1. *What hath Abraham gotten according to the Flesh?* This word [*Flesh*] in the second verse, is expounded to bee the workes of *Abraham*, which did not iustifie him before God. Thus *Beza* & *Piscator* interpret this place. See Gal. 6, 12. and 33. Where Flesh, signifies the Ceremonies of *Moyses* Law; and whatsoeuer it is which is without, is noted by this word. Phil. 3, 3.

11 The whole Nature of Man, as it commeth into the world, corrupt & vile, infected by sinne; or that part of Man which is vnregenerate. *Iohn* 3, 6. *That which is borne of the Flesh is Flesh. Rom.* 7, 5. *When we were in the Flesh. Rom.* 8, 8. *They that are in the Flesh. Gal.* 5, 13. That is, in the corruption of sinfull Nature; and in all other places where the word [*Flesh*] is applyed to men vnregenerate, it signifies the whole corruption & naughtinesse of our Nature, raging and raigning both in the reason and will: but in those places of Scripture, where [*Flesh*]

Vnbeleefe, & all motions of the soule which bee euill, all wicked desires, all our words and works done without grace: how good, holy, or spirituall soeuer they seeme to be & shew for: also our learning, doctrine, preaching, praiers, and what else soeuer commeth not of the spirit of Christ, is called Flesh in the phrase of Scripture.

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is attributed to new-borne persons, and is set against the spirit, as in Gal.5,17,19,24.Rom. 7,18,25. In all these (I say) and such like Texts, the word [*Flesh*] signifies the remainder of naturall corruption, euen so much of that vicious quality of sinne, as still sticketh behind in regenerate persons, and is vnmortified. The reason and cause why sinne is noted out by the name of [*Flesh*] it is, because through the Flesh (to wit our Seede) or through carnall generation, sinne is conueyed into the whole man Soule and Body: also, for that the Flesh or Body is the instrument to execute the lusts of our natural concupiscence. Ro.6,13. Thus *Piscator*, and *Peter Martyr* doe iudge. *Illyricus* addes another reason; to wit, because man, as he is sinfull, tendes wholy to carnall things. By this we see, how such are deceiued, who wil haue the onely inferior part of the soule (as will and affections) meant by Flesh.

12 Commō or ordinary course of nature. *Gal.4, 29. Hee that was borne after the Flesh.* Thus was *Ismael* borne of *Agar* after the manner of other men.

13 The Inferiour, or vnreasonable part of the soule, as it is corrupt by sinne; to wit, the sinfull will and affections. *Ephe. 2,3. In fulfilling the will of the Flesh*; that is, the desires of our corrupt will.

14 Euery liuing Creature, reasonable and vnreasonable. *Psal. 136,25. Which giueth foode to all Flesh. Gen.6. and 7. Leu. 17.*

15 Authority, dignity, wealth, worship, corporal conuersation. 2 Cor.5.16. *We know no man after the flesh.*

16 Outward apparence. Ioh 8. *Ye iudge according to the flesh.*

17 A glorified person, whole body & soule is perfectly blessed. Iob 19.26. *And shall see him in my flesh.*

18 The secret parts of Man or Woman. Leuit.15.2. *Whosoeuer hath an Issue from his flesh.*

[**According to the flesh**] As concerning, or for so much as toucheth the body and outward things which Maisters haue in their power; for ỹ conscience that is onely in Gods power. Ephe.6.5. *Obey your maisters according to the flesh.*

[**Hart of flesh.**] A tender and soft heart, yeelding vnto the word of God, and easily receyuing the impression of Grace. Ezekiel 11.19. *I will giue you an hart of flesh*: which is set against a stony heart, that is hard and hardned, not yeelding to God. Such an heart *Iosiah* had. 2 Kin 22.19. and *Dauid* prayed for it. *Psa.51.17.18.*

[**Holy flesh**] Flesh to be offered in Sacrifice. Hagga.2.13.

Such holy flesh and meates as

as were assigned to the Priest to eat, might not be eaten of any Priest as was vncleane, nor of strangers, or of hyred seruants: which signified and figured, that they which serue in ỹ Ministery shonld liue by it, and that things appoynted to that purpose should not be conuerted to other vses. 1 Cor. 9. 13.

[**The infirmity of the flesh.**] The weakenesse of our vnderstanding, being more carnall then spirituall, and hauing in it more ignorance then knowledge. Rom. 6. 9. *I speak after the maner of a man because of the infirmity of your flesh.*

2 The crosse or afflictions, which make one outwardly infirme and weake. Gala. 4. 13. *Paul* beeing considered according to the outward man, was weake.

[**The flesh of Christ.**] Whole Christ, both God-head, and Man-hood in one person, with all his benefits. Iohn 6. 55. *My flesh is meat indeede*; that is, my selfe being beleeued on. A Synecdoche.

2 The Man-hood of Christ, as it is considered apart from his God-head, or Diuine Nature. Iohn 6, 63. *The flesh profiteth nothing*; that is to say, the humane nature of Christ, is not profitable to vs of it selfe, but as the God-head dwelleth in it, giuing life to it, and quickning vs by it. Thus Master *Tindall*, & the Bible-note expound this place. *Augustine* and *Chrysostom* expound it of vnderstanding the word Carnally, & not Spiritually. The former is the better.

[**Uncircumcision of the flesh**] Flesh or Naturall corruption, ỹ is an abhominable thing. *Col* 2, 13. Vncircumcised ones were in times past abhominable to God and his people, as *Dauid* in detestation of *Goliah*, termed him that vncircumcised *Philistine*.

[**Destruction of the flesh**] The taming and making leane the body, the vitall iuyce or moysture being dryed vp by heauinesse of the heart for sin. 1 Cor 5, 5. *He be deliuered vnto Satan for the destruction of the flesh.* Thus *Piscator* expoundeth this place.

[**Flesh of flesh, or to be one flesh**] Natural coniunction, such as is betweene Husband and Wife, or betweene Kinsmen. 2 Sam. 6, 2. *Hee is flesh of our flesh.* Ge. 2, 13. *This is flesh of my fl. sh.* Math. 19, 5. *They twayne shall be one flesh*; that is, as one man most neerely coupled, or one person, as before.

Man and wife are sayde to bee one flesh. First, for the vndeuidable society of life. Secondly for the coniugal copulation and vnity of the whole. Thirdly, for the generation of one flesh, ỹ is to say, one childe. *Note.*

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4. For the mutuall right which each hath vnto the body of the other. 1 Corinth.7,4. Gene. 2,24. Note further, that this phraſe, to be one fleſh & bone, as it peculiarly noteth the moſt neere conjunction of man and wife, by naturall and worldly marriage: and of Chriſt to his Church by ſpirituall marriage: ſo it importeth at large, and commonly any Conſanguinity or kindred whatſoeuer, as in *Labans* ſpeech to *Iacob*, Gene. 29, verſe 14. *Thou art my bone and my fleſh*: & in *Dauids* words to the Elders of *Iſrael*. 2 Samuel 9, verſe 12. *Are ye not my bone and my fleſh*? and in their words to him. 1 Chron. 11, verſe 1. *Behold, we are thy bone and thy fleſh*. Woman was of *Adams* fleſh, both originally: 2. and by communion of nature: 3. and by right of marriage, Gen. 2,23.

2 Spirituall vnion and coniunction, ſuch as is betweene Chriſt and his members. Eph.5, 3. *We are members of his Bodie, of his Fleſh, and of his bones*; that is, moſt ſtraightly coupled to Chriſt by the ſpirituall band of our faith.

[**Fleſh and Blood**] The whole humane Nature, ſuch as it is in reſpect of corruption, conſidered without the grace of regeneration. Mat. 16,17. *Fleſh and blood hath not reuealed this*; that is, humane Nature, as it is corrupt & ſinfull, hath not taught it thee: or ſuch as it is in it ſelfe without reſpect to ſin and corruption, Heb. 2,14.

2 Mortal mē, as they are weak & feeble. Eph. 6,12. *We wreſtle not againſt fleſh and blood*, Gal. 1, 16. *I communicated not with fleſh and blood*; that is, with any man in the world.

3 An humane liuing body, ſubiect to rottennes. 1 *Co.* 15,50

[**To walke after the Fleſh**] To follow the motions of corrupt nature, in the guiding of our life and manners, Rom. 8,1 *Which walke not after the fleſh*. verſe 12.

[**To walke in the Fleſh**] To liue in this fraile body vntil we be taken vp into heauen, 2 *Cor.* 10,3. *Though we walke in the fleſh*. Alſo to liue in the fleſh hath the ſame ſignification, *Phil.* 1, 22. *Gal.* 2,20.

[**To ſow vnto the fleſh**] To apply a mans care and labor to heape vnto himſelfe carnal and earthly things, which belong to the cheriſhing of this mortall fleſh or body. Gal. 6,8. *Hee that ſowes to the fleſh, of the fleſh ſhall reape corruption*.

[**To be in the Fleſh**] To be a meere naturall man, vnregenerate, drowned in the luſtes of ſinne, and a ſeruant of ſin. *Rom.* 7.5. *When we were in the fleſh*. *Romanes* 8.

[**To crucifie the fleſh**] To weaken the ſtrength and power of naturall

corruption. The death of Christ doth this by merit, and the Spirit doth it by the efficacy of his grace, and the Saints by godly endeuor stirring vp that grace. Gal. 5,24. *They that are Christs, haue crucified the flesh.* Rom. 8,12,13,14.

[**To be condemned in the flesh**] To haue the wicked naughtinesse of our Nature mortified and subdued. 1 *Pet.* 4,6. *That they might bee condemned according to men in the flesh.* 1 *Corinthians.* chap. 5.

[**Flocke**] A great company of Sheepe gathered together into one Pasture. *Iere.* 49,29.

2 The whole Church of Christ vpon earth. Cant. 1,7. *Get thee foorth by the steps of the flocke.* A Metaphor.

3 Some particular Church, Acts 20,29. *Take heed to the flocke.*

4 An hoast of men, or a rude and vnskilfull multitude. Iere. 49,20. *The least of the flocke shall draw them out.*

[**Flood**] The ouerflowing of waters, as *Noahs* flood. Gen. 6. Psal. 93,3,4.

2 Extreme dangers and violent troubles, stirred vp by wicked men against Gods children, or such great euils as bee otherwise sent of God. Psal. 42.7. *All thy Floods and Waues are gone ouer me. Reuelation* 12, 15. *The Serpent cast waters (like a Flood) out of his mouth. Psalme* 69, verse 15. *Psalme* 18. verse 4.

3 Mighty Kings and people, who for strength and power are like vnto a Flood. *Esay* 59,19. *For the Enemy shall come like a flood.* A Metaphor.

4 Great store, rich plenty of good things bodily and spirituall. *Esay* 41,18. *I will open the flouds on the tops of the hils. Iohn* 7.38. *Out of his belly shall flow Floods (or Riuers) of Waters of life.* A Metaphor.]

[**Floore.**] The visible Church as it containes good and bad, (like Wheate and Chaffe in a Barne floore) *Math.* 3,21. *He hath his Fan in his hand, and will purge his Floore.* A Metaphor.

[**Flourishing**] The outwarde fraile estate and short prosperity of wicked men. Psal. 37.35. *I haue seene the wicked strong & flourishing (or spreading) like a greene Bay Tree, Psalme* 103. *As a Flower of the fielde, so flourisheth he.*

2 The happy prosperity of the godly. Prou. 14,11. *The Tabernacle of the iust shall flourish.*

3 Spirituall liuelinesse and vigor. Psalme 92,14. *They shall be fat and flourishing.*

[**Flowing**] Plentifull encrease either of earthly blessings, or of spirituall graces. *Iohn* 7,38. *Out of his belly shall flow the water of life. Psalme* 23,4. *My Cup doth Flow or run ouer.*

[Flower

[Flower.] Fraile and vaniſhing men, which flouriſh for a while, and ſuddenly vaniſh like a Flower, that withereth in a day. *Eſay* 40, 8. *The graſſe withereth, and the Flower fadeth.* Metaphor.

2 Riches, proſperity, and al good things of this life. *Iam.* 1, 10. *For as the Flower of the graſſe, he ſhall vaniſh away.* That is, his riches & plenty of worldly good ſhall fade as a Flower fadeth.

[To hiſſe for Flie and Bee.] To call vnto him to fight againſt *Ahaz* & *Iudahs* enemies, as *Egyptians*, *Philiſtins*, *Idumeans*, *Chaldeans*, *&c.* compared to Flies and Bees for their number, ſwiftneſſe, ſtrength, and warlike ſkill. Eſay 7, 18.

F. *O.*

[Fold.] A Sheep-coate, or Sheep-houſe, to keepe them ſafe frō the cruelty of Wolues, or other wilde Beaſts.

2 The inuiſible Catholike Church of Chriſt, conſiſting of beleeuing *Iewes* and *Gentiles*. *Iohn* 10, 16. *I haue other Sheepe which are not of this Folde.* The elect are gathered into the Church, as Sheepe into a Fold by the Miniſtry of the Paſtors. A Metaphor.

[Seauen-Fold.] Manifold, or aboundantly, alſo often times. *Pſal.* 79, 12. *And render to our Neighbours ſeauen-Fold.*

[Hundred Fold.] Plentifully, or very much. *Math.* 19, 29. *He ſhall receiue an hundred Fold.*

[To Follow] To come after one which goeth before. 1. *Sam.* 25, 27. *Let it be giuen them that Follow my Lord.* *Math.* 4, 19. *As ſeruants Follow and goe after their Maiſters.*

2 To imitate, or to doe as another giues vs an example. *Math.* 10, 38. *He that takes vp his Croſſe and Followes me.* 1. *Cor.* 11, 1. *Be ye Followers of me as I am of Chriſt.*

3 To beleeue and obey. *Iohn* 10. 27. *My Sheep heare my voyce and Follow me.* 1. *Kings* 18, 11. 2. *Pet.* 1, 16. And in all places where men are ſaid to Follow ſtrange Gods: it doth ſignifie to put truſt in them, and rely vpon them, yeelding them ſeruice.

4 To endeuour and ſtriue towards the obtaining of ſome thing. *Phil.* 3, 12. *I Follow*: and verſe 14. *I Follow hard*; which is expounded in verſe 13. *I endeuour.*

Nota. The worde in the originall tongue, is affirmed either of a thing or of a perſon: when it is referred to a thing, then it ſignifies a deſire with endeuor to obtaine that thing, and is put in good part, as in Rom. 9. 30, 31. But being applyed to a perſon, it is then put in ill part, for perſecuting and deſire to hurt, as Rom. 12, 14.

5 To

5 To dye with one. Iohn 13 36. *Thou canst not follow me now*; that is, die with me.

[Foole, or foolish] An Idiot, or one destitute of wit, of little or no capacity and discretion.

Foole is named after a word in Hebrew, (*Nabal*) which hath the signification of fading, dying, or falling away (as doth a leafe or flower, Esay 40,8. 1. Pet. 1,24) This name is giuen to a foolish man, as hauing lost the iuyce & sappe of wisedom, reason, honesty, and godlines, being fallen from grace, and without the guift of God, as a dead carkasse, and therefore ignoble, and of vile esteeme opposed to the noble man, Es. 32.5. The Apostle in Greeke turneth it imprudent or without vnderstanding. Rom. 10. 19 from Deut. 32,21.

2 A sinner and wicked man, who despising the wisedom of the word, followes his owne lusts, and the sinfull vaine customes of this wicked world. In this sence, the word is vsed throughout the Prouerbs of *Salomon*: also *Psal.* 14,1. *The Foole hath saide in his heart*: and often else-where, as *Psal.* 73,3. *I fretted at the foolish, to see the prosperity of the wicked*: thus expounded, *Psal.* 5,5.

3 A couetous worldling, *Lu.* 12,20. *O foole this night shall thy Soule be taken from thee.* 1 *Sam.* 25,25. It is put for an Idolatour, in *Rom.* 1,2. *They became Fooles.*

4 A man that is vnprouident without foresight. Math. 7,26. *He that heareth these words and doth them not, shall be like vnto a foole which built his house, &c.*

5 One who (though he bee godly, yet) hath much ignorance and vnbeleefe remaining in him. *Luke* 24,15. *O ye fooles and slow of heart to beleeue.* It is also put for all vnbeleeuers, & wholy want faith. *Math.* 25,2. *Fiue were fooles.*

6 One possessed with naturall ignorance from his birth. In which sence, all men, yea young Infants, naturally bee fooles. *Titus* 3,3. *We were fooles or vnwise.*

7 A name, or word of reproch. Math. 5,22. *Whosoeuer shall say, Foole.* A Synecdoche. Euery worde of disgrace, as Knaue, Asse, &c. is vnderstood by this one.

8 One which doth see and acknowledge his owne spirituall foolishnesse. 1 *Cor.* 3,18. *Let him be a foole, that he may bee wise*; that is, saith *Musculus*, let him be a beleeuer.

9 One accounted a foole by the world, 1 *Cor.* 4,10. *Wee are fooles for Christ.*

10 One spiritually bewitched, hauing the eyes of his minde so held and hood-winkt by the pollicy of Satan and his instruments false teachers, as not

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not to see manifest errors and blasphemies, but to apprehend them for the sound truth. Gal. 3,1. *O ye foolish Galatbians, who hath bewitched you?*

[Vaine glorious fooles] Mad-boasting people (of *Halal*) a word which signifies to extoll, praise, glorifie, which when it is of ones selfe, and immoderate, it prooueth dotage, folly, and madnesse. Psal. 5,5. Hence is the word vsed for mad, wood raving with folly. Eccle. 2,2, 12. & 7.9. and 10.13. Es. 44 25.

[Foolish words] Such words as be voide of reason and godlinesse, hauing in them no edification. Eph. 5 4. *Neither filthinesse, nor foolish talking.*

[Foolish things] Such things as the world esteemeth for foolish. 1 Co. 1,27. *God hath chosen foolish things to confound the wise.*

[Foolish Questions] Questions or doubts mooued about things curious and vnprofitable. 2 Tim. 2,23. *Put away foolish questions.*

[Foolishnesse or folly.] All naughtinesse whatsoeuer generally. *Prou.* 22,15. *Foolishnesse is bound vp in the heart of a Childe.*

2 Some particular hainous sinne, as Incest, Idolatry, and such like. 2 Sam. 13,12. *Commit not this folly. Iosh.* 7,15.

3 That which men doe account most absurd and foolish. 1 Cor. 1,23. *Wee preach Christ crucified, vnto the Grecians foolishnesse.*

4 That which is indeed and truth most foolish and absurd, 1 Cor. 3,19. *The wisedome of the world is Foolishnesse with God.*

[For] An efficient originall cause of a thing. Rom. 8.2. Rom 3,23. And elsewhere very often, this word [For] is a causall particle. Lu. 19,44.

2 A signe, or a consequent of a thing. Luke 7.47. *Many sinnes are forgiuen her; For shee loued much.* Heere this particle [For] noteth the consequent, & that which followeth, forgiuenesse of sinne; to wit, the earnest loue of Christ, and doth not note the cause why her sins were forgiuen her, which was her faith in Christ. Math. 25,34. 35. *Come ye blessed of my Father, For when I was hungry.* Heere likewise the particle [For] noteth not the cause, but ỹ signes and tokens of blessed persons, or the fruit by which they were discerned and knowne. Heere it is a particle redditiue, rendring the reason of the foregoing sentence. Re. 14.13. Ro. 4,2,3. and 10.16. *For Elias saith, &c.* is not to bee vnderstood that therefore the Iewes beleeued not, because *Elias* foretold it, but he fore-tolde it, because they were not to beleeue.

3 In behalfe of another, or in ones stead, to ones benefit or good: as to suffer for the Gospell, or for the name of Christ, to

Therefore the papists doe dote, when they do heere vpon gather, that loue and good works be the meritorious cause of forgiuenes of sinnes: whereas the forgiuing much debt, is laid down as the cause of much loue, verse 42,43.

to dye for the brethren, and to be ſeparated from Chriſt for the brethren; and Chriſt dyed for vs, and ſuch like. Whereof al do note the impulſiue cauſe, Marke 10.45. Math. 17,27.

4 The finall cauſe or end, as Rom. 11,36. *All things for him*; that is, his owne glory is the end to which all things, both made of him, and gouerned by him, are referred and diſpoſed. Prou 16,4. *God made all things for himſelfe.* 1 Co. 11,15. *He.* 12,2

5 In the ſtead, or place, or lieu, as in caſes of permutation by contracts, &c. Gen. 29.20. *Iacob* ſerued ſeauen yeares for *Rachel*, viz. to enioy her as his wife, in ſtead of his 7. yeares ſeruice. Gen. 23.13. Heb. 12.16

[Foreknowledge] A bare foreſight of things to come, or to be done hereafter; which in God is euer ioyned with his counſel or determination. Acts 2.23. *Being deliuered by the determinate counſell and fore-knowledge of God.*

2 Gods eternall loue or good pleaſure. Rom. 8.29. *Whom hee knew before, &c.* Rom. 11,2. 1. Pet. 1, 2. *Elect according to the Fore-knowledge of God.*

Fore-knowledge, purpoſe, good pleaſure of God, or indifferently vſed and put one for another in Scriptures, where it is vſuall by knowledge to ſignifie approbation, imbracing with fauour, when God ſpeaks of his creature, as Pſalm. 1,6. Math. 7,23. Iohn 12,18. 2 Tim. 2,19. Rom. 8,29. and 11,2. Romanes 9.11. Epheſians 1,11. In this kinde of knowledge, which is efficient of approbation, and euer ioyned with his good pleaſure, there is contained the effectuall will of God to conferre grace to perſons ſo knowne. Eſ. 53,6. and 22,16. 8. Ro. 4,17. 2 Tim. 1,9. Tit. 3,4,5. Deut. 7,6,7,8. and 8,17,18.

Such as ſeuer Gods will from his fore-knowledge, or doe make his fore-knowledge of things, the higheſt cauſe of their exiſtence (whereas God fore-knoweth what things ſhal be, becauſe he hath firſt decreed they ſhall be) or which will haue fore-knowledge of faith and works, to be cauſes of election; they are deceiued. *Note.*

[Forreſt] Mighty men and valiant ſouldiors, ſtrong as trees in a Forreſt, wherein the King of *Aſſyria* gloried. Eſay 10,18 *And the glory of his Forreſt.*

[God of Forces] The true God, the God of *Iſrael*, of infinite ſtrength, in whoſe ſeate *Antiochus* ſhould honour a ſtrange God, neuer known before to his Predeceſſors, euen *Iupiter Olympius*, of whom yee may reade in the 2 of Mac. 6. Dan. 11,38.

[To Forget] To let things ſlip out of minde. This is the generall ſignification.

2 To let God, his word, and benc-

Therefore the papiſts doe dote, when they do heere-upon gather, that loue and good works be the meritorious cauſe of forgiuenes of ſinnes: whereas the forgiuing much debt, is laid down as the cauſe of much loue. verſe 42,83.

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benefits, slip out of mind; wherof followeth disobedience, neglect of gods worship, & wicked contempt of God, as a fruite & consequent of such Forgetfulnesse. Iudg. 3, 7. *They did wickedly and forgot the Lord.* Psa. 78 42. Thus men forget God; the wicked wholy, & godly in part.

3 To cast off one, to cease to loue, care, and prouide for him, *Psal.* 77, 9. *Hath God forgotten to be mercifull?* Esay 49, 15, 16. Thus God forgets the wicked; and the godly doe sometime thinke that they are thus forgotten, yet are not so. *Psal.* 137 5. *If I forget thee (ô Ieruſalem;)* that is, if I cease to loue thee.

4 To deferre or put off the punishment of the wicked; and to remoue punishment from ỹ godly. *Psa.* 74, 23. *Forget not the voyce of the enemy.* *Amos* 8, 7. *I will not for euer forget any of their workes*; that is, I will not alway deferre to punish them, thogh it may seeme I haue forgotten. *Ier.* 32.

[**God Forbid**] A forme of deniall, with a loathing of the thing obiected. Rom. 3, 31. also 6, 2. This is vsuall with *Paul*, so often as hee iudgeth cauils vnworthy of a direct refutation.

[**To forget his labour**] Not to bee moued nor troubled with remembrance of calamities past. Gen. 41, 51. *God hath made me forget all my labours.*

[**To forget that which is behinde**] Not to thinke vppon, or minde that which one hath done or suffered for Christ or his Gospell, looking forward to things which are to be done hereafter. *Phil.* 3, 15. *I forget that which is behind.*

[**Land of Forgetfulnesse**] The place and estate of the deade, who forget the liuing, and the liuing them. *Psal.* 88. 12. *And thy righteousnesse in the Land of forgetfulnesse*; or Obliuion.

[**To forget thy fathers house**] To renounce and abandon all carnall and worldly affections which spring from in-bred corruption, and whatsoeuer may hinder our faith and loue vnto Christ. *Psal.* 45, 11. *Forget thine owne people, and thy fathers house.*

[**Forgiuenes**] The pardoning of our sins done against God, as if one should crosse a debt-booke. *Psal.* 32, 1. *Whose sinnes are forgiuen.* In the Hebrew it commeth of a worde which signif. to lift vp, or take away: it hath reference to Christ, who bare and tooke away the sins of the world, Iohn 1. 29.

2 A forbearing to reuenge trespasses done against vs, beeing ready to take vnto fauour such as wrong vs, vppon their repentance. Math. 18. 35. *Except ye forgiue from your hearts.* *Col.* 3. 13.

[**Forme**] Fauour, beauty, outward dignity, and glory. Esay 53, 1,

53,1. *He hath no forme.*

2 Substance, or essence, *Heb.* 1,3. *The engraued forme of his person.*

3 Vaine shew, 2 Timothy, 3. verse 5.

[**Forme of God**] God himselfe, or one who is God, and that truely and in very deed, of the same substance and glory that God is. Phil. 2,6. *Who being in the forme of God.* Forme, Nature, or Substance, bee all one in this argument. By Forme, some vnderstand condition diuine and humane; maiesty and infirmity, which doth necessarily follow substance, as a shadow doth the body.

[**Forme of a seruant**] A very man, one hauing the true nature of a man, being like a man in all things (sin excepted) *Phi.* 2,7. *He tooke the forme of a Seruant, and was made like to a man*; that is, he tooke the substance, nature, properties, affections, & infirmities of a man, all except sinne, Heb. 3,17. and 4,15.

[**Forme of wholesome words**] Some short and rude description of Christian doctrine deliuered in writing, to bee a patterne for *Timothy*, or a rule to direct his teaching. 2 Tim. 1,13 *Holde fast the forme of sounde words.* It is a Metaphor from Painters, who being to draw a picture, do first make a draught or portraiture of it, before they expresse it in liuely Colours.

[**Formed**] Fashioned, framed: Christ is saide to bee formed in vs, eyther when the liuely faith of Christ is at our new byrth engendred in vs, or is renued after some great fall. Gal. 4,19. *Till Christ be formed in you.*

The Apostle *Paul* signifies heereby some knowledge of Christ to remaine in the Galathians, yet such as was rude & vnformed, which he did couet by this Epistle written to them to bring them to a more perfect forme.

[**Fornication**] The vncleanesse of vnmarried persons, about generation, Gal. 5,19 *The workes of the flesh are manifest: Adultery, Fornication, &c.*

2 All vncleannesse that way, by whom-soeuer, married or vnmarried, or howsoeuer, 1 *Co.* 6,8,9. *He that committeth Fornication, sinneth against his owne body.* This is bodily Fornication. **A Synecdoche:** see Math. 5, 32. [Fornication] put for [Adultery.]

3 Idolatry, or strange worship, which is spirituall Fornication: wherin the faith plight with God (as with an husband) to worship him onely after his owne wil, is violated and broken. Ezek. 16,15. *Thou hast powred out thy Fornications*; & elsewhere very often, in this and other Prophets: as Ier. 3,9. *Iudah hath committed Fornication with stockes and stones.*

[To commit Fornication] To exercise Merchandize, and by the gaine thereof to prosper, (as Harlots growe rich by the lucre which commeth of the prostitution of their bodies) A Metaphor. Esa.23,17. *And shall commit Fornication.* Elsewhere this phrase importeth either Idolatry *Rev.*17,2. or Adultery, Incest, or any bodily vncleannes.1 Cor.5,1.

[To Forsake referred to God] Not to with-draw his essence or power from his Creature, (for they bee euery where present) but his grace & blessing, which is done diuersly, in respect of them whome hee doth forsake.2 Chronic.15,2. *If you forsake him, hee will forsake you.* This is the generall signification.

2 Wholly and for euer, to take away from men all such graces as hee had giuen them, leauing them altogether to Satan, and their owne lust. This is called a giuing vp, or deliuering vp to vile affections. Rom. 1,24. Thus God forsakes wicked men, and Hypocrites. Thus did he forsake *Caine* and *Iudas*, and *Saul.*1 Sam.16,14. *The Spirit of the Lord departed frō Saul.* 2 Sam. 7,15. And thus will not God forsake his people. 1 Sam. 12.22. *The Lord will not forsake his people for his names sake.*

3 To take away some particular grace, and that for a time onely. Thus was *Dauid* forsaken, hauing lost (after his grieuous sin) cleanenesse of heart, peace and ioy of Conscience, freedome of Spirit, stableness of minde, &c. Psal.51,10, &c.

4 To take away the knowledge, feeling, fruite, and working of his graces for a season, Thus was *Peter* forsaken, Mat. 26, and against this forsaking, *Dauid* prayeth in *Psalm.*119,8. *Forsake me not ouerlong.*

5 To withdraw for a time or for euer, his blessings & good successe from our labours, and his temporall protection from our persons, both our selues & ours. Hebre.13,5. *I will not fayle thee, nor forsake thee.* Psal.22,1. *Why hast thou forsaken me?*

6 To withdraw and take away his word, his worship and ministery. Lamen.2,7. *The Lord hath forsaken his Altar*; that is, hee hath caused his worship to cease, hee hath taken away his Law, his Prophets, his Visions, his Sabbaoths, as ver. 7,9. *This is Gods forsaking man.*

[To forsake, referred to men] To with-draw our heart from God, when we cease to put our trust in his promises and prouidence, and to obey his Commandements. Deute.32,15. *Israel forsooke the strong God that made them.* Psal.119,53. *I am affraid of the wicked, because they forsake thy Law.* Heb.13,12, *Psa.* 119,118. Heb.10,39.

2 To

2 To depart from the seruice of the true God, to the seruice of strange Gods. This is a branch and fruit of the former forsaking, Iudges 2,11,12. *They serued Baalim, and forsooke the Lord God of their Fathers.* This is mans forsaking of God. Esa. 1,4.

3 To deny our helpe and aide to others in their necessities and dangers. 2 Timothy, 4, verse 16. *No man assisted mee, but all forsooke me.* Thus man forsaketh man.

[**A Forsaking all for Christ**] A setled & well grounded purpose and affection, to leaue all outwarde good things of this life, and life it selfe, for the loue of Christ his Gospell; and to leaue them indeede actually, when occasion serues. Luke 14, 33. *He that forsaketh not al that he hath, cannot bee my Disciple.* Mark. 10, 29. Thus the Christian man forsaketh all; first in affection and desire, then in effect and deed, if need bee, and occasion serue thereunto, as thē it doth, when we cannot holde life and earthly things, without denying Christ & his word.

[**To Forsake father and mother**] Not to deny honour, loue, obedience, succour, and thankfulnesse to parents, (this were vnnaturall, and to be worse thē Infidels, yea then beasts) but to leaue the family and house of parents, that hee may dwell together with his wife, & with her beginne and erect a newe houshold. Gen. 2, 24. Math. 19. Note, as touching reuerence, obedience, & succour, we owe more to parents then to wiues; but in respect of houshold society and cohabitation, the mā is more bound to the wife.

[**Fortitude**] Courage, when aduersities are borne, and duties done with a valiant & stout minde. Esay 11, verse 12. *The spirit of Fortitude shall rest vpon him.*

2 Diuine might, vpholding and strengthening vs. Psal. 18, 1 *The LORD is my Fortitude or strength.*

[**Fortresse**] A strong holde, or place of defence; such is Gods prouidence to them that trust in him. Psalme 18, verse 2. *The Lord is my Fortresse.* A Metaphor.

[**Fortune**] Chance, when some things fals out beside our purpose, and whereof wee can giue no reason. This is called Fortune or chance: but in respect of God, who knoweth al things, & ordereth them most wisely to iust & due ends, there is no chance nor Fortune. Ecclesiast. 9, verse 11. *Time and Chance commeth to them all.* Luk. 10. verse 31. *And it Fortuned, or Chanced.* Christians must alwaies beware how they doe commonly vse this worde [*Fortune* and *Chance*] in their

mouths, or attribute ought to it, setting it vp against Gods prouidence, which ordereth all things, both good and euill, great and small. I giue this signification of Fortune, onely to shew how far it may be allowed; namely, so far, as that in such things (as in regard of our fore-sight happen accidentally to vs) we do yet acknowledge a diuine prouidence, ordering all euents most wisely & righteously.

[Foot stole] Earth, which is subiect to God, and put vnder his will and power, as a stoole vnder our Foote. Esay 66, 1. *Heauen is my Seat, and the Earth is my Foot-stoole.* A Metaphor.

2 The Temple of God, or the Ark where God promiseth to heare his people. *Psal.* 99, 5. *Fall downe before his Foot-stoole. Lamen.* 2, 1. See Bible-note in *Geneua* Translation.

[To Found] To decree firmly, to appoint, & so consequētly to fit and perfect. *Psal.* 8, 2. *Thou hast founded strength.* Mat. 21, 16. Esther 18. *The King hath founded Psal.* 2, 2.

[Foundation] The Ground-worke, which vpholds ỹ whole building, as the foundation of an house, of a Castle, of a Fort and Tower, &c.

2 Christ, who in respect of his person and office, is the only foundation and rocke of his Church, to support and beare it vp against hell gates; he being the firme foundation, or Corner-stone. 1 Cor. 3, 11. *Other foundation can none lay, then Iesus Christ.* 1 *Pet.* 2, 4, 5, 6. *Behold, I put in Syon a chiefe Corner-stone, and precious.* Christ is the foundation of Foundations.

3 The Apostles and Prophets, who in respect of their doctrin are as subordinate or seconde Foundations, laying the elect vpon Christ, the onely sure foundation. Ephe. 2, 20. *Built vpon the Foundation of the Prophets and Apostles.* These bee such Foundations, as that them selues also be liuely stones, built vpon that Foundation, Christ. All be equally Foundations, not *Peter* more then the rest. A Metaphor.

4 The Doctrine of Christ, taught in an easie and short manner: or the summe of christian Doctrine. Hebre. 6, verse 1. *Not laying againe the Foundation, &c.*

5 The vnmoueable strength and firmenesse of Gods elect, being grounded vpon his eternall loue. 2 Tim. 2, 19. *But the Foundation of GOD remaineth sure.* As a Foundation stayeth an house, so vpon the decree of election, the godly are staied.

6 Princes and Rulers of the earth, vppon whom the Common-wealth resteth, as ỹ house doth vpon the Foundation. *Ps.* 82, 5. *All the Foundations of the earth*

earth were moued. Or elſe expound it thus: All things from the higheſt to the loweſt, are out of order.

7 The bottome of the waters, or bowels of the Earth, or loweſt parts of the world. *Pſal.* 18, 15. *The Foundations of the world were diſcouered.*

8 The great Mountaines and higheſt hils, which ſeeme to beare vp the Heauens vppon their tops. *Pſalme* 18,7. *The Foundation of the Heauens moued and ſhooke.* Thus it is read in *Tremelius*, according to the Originall.

[To Found] To build ſurely, to eſtabliſh and confirme. *Pſal.* 24,2. *Hee hath founded it vpon the Seas.*

[Fourth generation] The ſpace of foure hundred yeares, being ended and expired. Ge. 15,16.

[Fountaine] A Spring, from whence Waters, Brooks, or Riuers do ſpring, or an head-water. Gen. 7,11. *The Fountaines were broken vp.*

2 The Originall beginning or firſt cauſe of euery good thing which concernes true life. *Pſalm.* 36,9. *With thee is the Well (or Fountaine) of life.* A Metaphor.

3 The word of God, or the Scriptures of *Moſes* & the Prophets, whence (as from a fountaine) doth ſpring and flowe foorth Riuers of wholeſome doctrines, giuing life to ſuch as receiue them. Ier. 2,13. *They haue forſaken me the Fountaine of liuing water, and digged pits that hold none.* A Metaphor.

4 Chriſt Ieſus, whoſe bloodſhed is an euer running Fountaine, to waſh beleeuers from all vncleanneſſe of ſin. Zach. 13 1. *In that day there ſhal be a fountaine opened to the houſe of Dauid, for ſinne and vncleanneſſe.* This is an alluſion to their water of ſeparation and ſin, Num. 16.9,19.

5 The Spirit of God, with his healthfull and ſauing gifts, deriued vnto, & flowing vpon the Church & euery true member of it, to cheere it & refreſh it. Ioel 3,18. *A Fountaine ſhall come foorth of the houſe of the Lord. Ezek.* 47,1. *Reuel.* 22,1.

6 Our poſſeſſions and goods whence our liuely-hood ariſeth, as water ſprings out of a Fountaine. Prouer. 5,10. *Let thy Fountaines flow foorth, &c.*

7 Eyes, which (as a Spring or Fountaine) ſendes foorth teares (as a witneſſe of hearts griefe.) Ierem. 9 1. *Mine eyes a Fountaine of teares.*

[For] Euery thing that hurteth the Inheritance or Vineyard of the Church, bee it falſe doctrine, or corrupt manners. Cant. 2,15. *Take away the Foxes.*

2 Falſe Prophets, which craftily vndermine the ſafety and ſtate of Religion, and of the

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Church. Ezek. 13,4. *O Israel, thy Prophets are as Foxes in the waste places.*

3 All crafty and guileſull perſons, which with their craft and cunning, ſeeke to deceiue and hurt others, Lu. 13,32. *Tell that Foxe.*

[Little Foxes] All occaſions and appearances of euils. Can. 2,15. *Theſe little Foxes.*

[To bee a portion for Foxes.] To be caſt out vpon the Mountaines without buriall; that Foxes and Beaſts may feed vpon them. Pſal. 63,10. *They ſhall be the portion for Foxes.*

F. R.

[Frame of the heart.] The inward ſecret thoughts, inclinations, and purpoſes of the ſoule; as it is expounded by *Moſes* himſelfe. Gen. 6,5. *The whole frame*; that is, ỹ thoughts of mans heart are euill continually, according to the Tranſlation of *Tremelius* it ſhoulde thus be read.

[Free] Such as be bond-men, but are exempt from the yoke of ſlauery. 1 Cor. 7,22.

2 Beleeuers, whom Chriſt hath ſet free, and deliuered frō the curſe and rigor of the Law, and not only from the yoak of Legal Ceremonies: but alſo frō the tyranny of ſin, by his death and Spirit, ſo as they are no more vnder the bondage of ſin (though ſin be ſtill in them) nor need feare the condemnation due to it; alſo they ſerue God with a free ingenuous ſpirit, as children their father. Ro. 6,7. *Hee that is dead, is free from ſinne.* Rom. 7,6. *Free from ſinne*; that is, from the dominion of ſinne. verſe 14. Rom. 8,2. *Free from ſin and death*; that is, from the condemnation due to it, as verſe 1. Pſal. 51,11. Iohn 8,38. This Freedome is wholly of Grace, not at al of Nature; See Will.

Beleeuers are Free, and not free; therefore they cry both, *Who ſhall Free mee from ſinne?* Rom. 7,24. and alſo they triumphantly ſay, *Chriſt hath freede me from the Law of ſinne.* Ro. 8. 2. They are freed wholy from the guilt and puniſhment of ſinne, but from corruption of ſinne, they are freed in part only; ſo farre as that it doe not reigne ouer them. *Note.*

[The Lords Free man] A true Chriſtian, who though he be bound & ſeruant vnto man, is yet ſet Free by the Lord Ieſus, from the ſeruitude of Satan and ſinne. 1. Corinth. 7, verſe 22.

[Free from all men.] One that is not beholden vnto other men to liue at their coſt. 1 Cor. 9,19. *Though I be free from all men.*

[Free among the dead.] One ſeparate

separate from the liuing, left for dead. *Psa.* 88,5. *Free among the dead, like to the slaine which lye in the graue.*

[**Friend.**] One, whome wee do entirely loue aboue others, and vse more familiarly & priuately then wee doe others, as *Dauid* did *Ionathan*. *Pro.* 18,24. *A friend is nearer then a Brother.*

2 One, to whome God imparteth his minde and secrets, so familiarly and fully, as one Friend doth to another. Gene. 18,17. *Shall I hide this thing from Abraham?* Hence it is, that *Iames* 2,29. calleth *Abraham* the Friend of God: also the Apostles are called Christes frieds. Ioh, 15,15. *You I haue called Friends, because what I heard of my Father, I haue made known to you.* Whereas Iesus Mat. 22, 12. calleth him Friend who had not on a wedding garment: also in Mathew 26,50. doeth so terme *Iudas* the Traytor; wee are to take it for a word of ordinary salutation, howsoeuer it may and is of some iudged to be spoken by an **Ironie**, or **Antiphrasis**, meaning the contrary to that which the word soundeth; or that hee is called so, because hee appeared so to others (to bee Christs Friend) or was so taken and accounted of himselfe (though falsly being an Hypocrite:) howbeit, being spoken in the person of him who made the Feast, the best way is to take it for an vsuall cõpellation, & that Christ following the like curteous fashion of appellation, and friendly greeting, did so salute *Iudas*, which yet left a sting behinde it in his Conscience, who knew himselfe to bee no thing lesse then that which he was called.

Note.

Note.

[**Friendship of the world.**] The loue and vnmeasurable desire of carnall and worldly things. Iames 4,4. *The Friendship or the Amity of the world is the enmity with God.*

[**Frozen in their dregs.**] Stubborne sinners, which obstinately stick in their sinnes, mocking both God and Man. *Zephe.* 1, 12. *I will visite them that be frozen in dregs.* Ier. 48,11.

[**Fruit.**] The encrease which commeth of ỹ Land; of Trees, of Cattle, and of other Creatures. Deuter. 28,4. *Blessed shall be the Fruite of thy ground, and of thy Cattle.* Any profit which commeth of a thing. Es. 27,9.

2 The Conuersion of men to God, by the ministery of his seruants. Iohn 15,16. *I haue appoynted that ye go and bring forth fruite*; and verse 2,3. *He that abideth in me bringeth forth fruit.* In this sence, the Gospell was fruitfull in all the world. Col. 1,6. Conuersion of Sinners to the Faith, is as delightfull to God, as sweet fruite is to men. **A Metaphor.**

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3 All, and euery one of Gods Graces and works in his Children, becauſe they come from his ſpirit, (as fruite frō a tree) & do ſo pleaſe him, as good fruite is pleaſing to vs. Gal. 5,22. *The fruits of the Spirit, are loue, peace ioy, &c. Phil.* 1,11. *Filled with the fruits of righteouſneſſe.* A Metapho.

All the ſpeciall fruites of the ſanctifying Spirit, are ſummarily comprehended by *Paul*, Eph. 5,9. in theſe three things. Firſt, Goodneſſe, which is that quality contrary vnto malice or naughtineſſe, whereby a Sinner is euill in himſelfe. Secondly, Righteouſneſſe, which is ſet againſt that vice of iniuſtice whereby one prooueth hurtfull to others through deceit, couetouſneſſe, oppreſsion, and violence. Thirdly, Trueth, which is oppoſed vnto errors, lies, hereſies, hypocriſie both in common affaires, and in matter of religion, to the beguiling of our ſelues, other men, and God alſo, as lyars do ſuppoſe

4 The due recompence and merite of our euill works. Mic. 7,13. *For the Fruits of their inuentions. Pro.* 1,31. *They ſhall eate the fruite of their works.* Alſo blaſphemous boaſting. Eſay 10 12,13.

5 Falſe doctrine the proper Fruite of a falſe Prophet. Math. 7,16. *By their fruites yee ſhall know them.*

6 The profit and commodity that comes of well dooing. *Prouer.* 31,31. *Giue her of the fruite of her hands. Rom.* 6,22. *Ye haue your fruite in holineſſe.*

7 Any godly deed tending to the ſpirituall profite of others. *Phil.* 4,17. *I deſire the fruite, &c.*

[**Fruite of the mouth.**] Eyther ſpeech it ſelfe, or the reward which comes of good or euill ſpeech. *Prou.* 12,14. *A man ſhall be filled with good things by the fruite of his mouth.*

[**Fruite of the lips**] The conſolations which flow from the words of God ſpoken by the Miniſters, and beleeued on by the people, Eſay 57,19. *I create the fruite of the lips.*

[**Fruites of righteouſneſſe**] Al good workes, done by iuſtified and righteous perſons, *Phil.* 1,11. *Abounding with the fruites of righteouſneſſe.*

[**Fruits worthy of repentance**] A godly and iuſt life, meete for ſuch as haue repentance. Math. 3,8. *Bring foorth fruites worthy of repentance.*

[**Fruite of the wombe**] Children. Deut. 28,4. *Bleſſed ſhall be the fruite of thy wombe. Pſalm.* 127,3. and 132,11. *Geneſis* 30. 2. and in *Deuter.* 28,4. Children be called the fruite of the body, beeing deriued from the body of their Parents, as fruite ſprings from a Tree: Alſo delightfull vnto them, as fruite to

our

our mouth.

[To fill with Fruite.] To increase the Church with multitude of beleeuers, when the preaching of the Gospell shall come to them, Esa.27,6.Iohn. 15.

[To gather Fruite.] To conuert elect sinners to Christ by preaching the Gospell, who are deare to God as Fruite to our mouth. Iohn 4,36.

[Fruitfull.] Profitable: as vnfruitfull, signifies vnprofitable. Titus 3,14. Colos. 1, 6. *And is Fruitfull.*

2. Abundant. Colos. 1,10. *Fruitfull in good workes.*

[Fruitfull fields.] Rich Princes and Rulers in the kingdom of *Assyria*, which in one night with his mightie armie like a Forrest were destroyed, Esay 10, 18.

To count the Fruite vncircumcised.] That all meates thorough our sinnes are vncleane to vs; but thorough Faith in Christ they are blest and sanctified by prayer and thankesgiuing, Leuit.19,23. *The fruite of the Land shall bee vncircumcised.* 1 *Tim.*4,4,5. *Titus* 1.15.

[Fruite of their deeds.] Such reward as the mercifull GOD should freely for his promise sake render to the iust, for their godly workes. Esay 3,10. *Eate the fruite of their doings.* A Metaphor.

F. *V.*

[Full] The proud, and such as bee swollen with high conceite of their owne sufficiency and worth, so as they feele no need of Christ. Luke *6,26. Woe vnto them that are full.* Reuel. 3, 17. affords vs an example hereof.

2 Much, or abundantly rich and plentifull. Acts 6,5. *Stephen full of the Holy Ghost, & of faith*; that is, endued with a great portion of faith. In Luke 1,28. it would not bee read [Full of grace,] but [Freely beloued,] as the Greeke word signifies; and *Chrysostome* expounds it.

3 That which is perfect, or hath no want. 2 Iohn 8. *That we may receiue a full reward*; that is, a perfect reward. *Iohn* 15,11. *Iohn* 1.14.

4 Sincere and sound. *Col.*4, 12. *That yee may stand Full in all the will of God.*

[Full of his Glory.] Plentifull documents and proofes of diuine glory, both of his bountie in blessing; and of his iustice in chastising his people. Esay 6,3. *The whole earth*) *Iudea* especially) *is full of his glory.*

[Fulnesse] Such a measure of perfection, where nothing is lacking. Iohn 1.17. *Of his fulnesse we all receiue.* Col.1,10. And sometime it signifies only

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a large and plentifull portion of any thing, wherof the scripture hath innumerable examples: as fulnes of the earth, &c Whereas Fulnesse of the Holy Ghost, of grace, of faith, is attributed to other beside Christ; as to *Iohn Baptist*, Luke 1,15. to *Stephen*, Acts 6,8. it is with a three-fold difference: First, that grace and the Spirit be in others by participation, as the Moone hath her light from the Sun, Riuers their waters from the Fountaine, the eye her sight from the soule; but in Christ it is originally, naturally, and of himselfe. Secondly, in Christ they be infinite, & aboue measure *Ioh.*3,34. But the saints by measure according to the guift of God, Eph.4,16. The Moone is ful of light, but the Sun more full: Riuers bee full of waters, but the Sea more full. Thirdly, the Saints cannot deriue their graces to others; whereas the guifts of the Spirit be in Christ as in an head and fountaine, to impart them to his members, as it is written, Io.1,16. This was shaddowed out by the oyntment powred on *Aarons* the High-Priests head so plentifully, as it run downe his beard, to the skirts of his cloaths.

[Fulnesse of God] Such a measure of perfection, as God hath appointed to euery one of the elect through Christ, Eph. 4,13. and 3,19. *That ye may bee filled with all the fulnesse of God.*

[Fulnesse of Christ] The church, which being Christ his body, hee esteemes himselfe an vnperfect head without it, though in himselfe he be filled with all good things, and doth fill and worke all in all men. Ephesians 1,23.

The word (Christ) is put either singularly, and then it signifies the person of the Mediatour alone, considered apart from his members; or it is vsed collectiuely, and signifieth the whole Church, consisting of head and members, as in 1 Cor.12,12, 13. Gal.3,16. Ephe.1,23. Also note that this phrase of the fulnesse of Christ, doth elsewhere signifie Christ himselfe, filling and perfecting al his members, causing them still to grow in grace, till they come to their appointed fulnesse in Heauen. Ephe.4,13. *To the measure of the age of the fulnesse of Christ.* Note.

[Fulnesse of the God-head] The whole and most perfect God-head. Col.2,9. *In whom dwelleth all the fulnes of the God-head bodily*; that is, substantially.

[Fulnesse of the blessing of the Gospell.] A rich and plentifull blessing of knowledge and comfort, by the doctrine of the Gospell. Romanes 15.25. *With fulnesse* (or abundance) *of the blessing of the Gospell of Christ.*

[Fulnesse of the Gentiles] The whole

whole number of the elect *Gentiles*, called and brought home to Christ, Romanes 11, verse 25. *Till the fulnesse of the Gentiles be come in.*

[**Fulnesse of time**] That time fully ended and come, which God in his Counsell had set. Galath. 4,4. *At the fulnesse of time*; so as Christ could come neither sooner nor later then he did come.

[**Fulnesse of Bread**] Excesse in eating, or gluttony, Ezek. 16 49. *Pride, Fulnesse of Bread.*

[**Fulnesse of Iewes, and of Gentiles**] Not only that Iewes and Gentiles shall be conuerted to Christ by the Gospell, in great multitudes, but also bee enriched abundantly with the graces of the Gospell. Rom. 11, ver. 12. Where fulnesse of the Iewes beeing set against their fall and diminishing, doth require this sence. Rom. 11, 25, 26.

[**Full wickednesse**] Wickednesse come and growne vp to the greatest measure, beeing now ripe for vengeance. Gen. 15, 16. *When the wickednes of the Amorite was full.*

[**Fulfilling being referred to God**] The performance of his threatnings, promises, or Prophesies. Math. 26, 54. *How then should the Scriptures be fulfilled?* and 27, 35. Also in those places, where God is saide to fulfill the desires of the righteous, by giuing promised blessings.

2 The perfect keeping of the word, as by Christ onely. Math. 3, 15. *It behoueth vs to fulfill all righteousnesse.* 2. To Christ.

3 An earnest desire, with answerable endeuor to fulfill the Law. Psal. 119, 112. *I haue applied my heart to fulfill thy Statutes.* 3. To other men.

4 Supplying something that is wanting; or encreasing that which is little. Philippians 2, verse 2. *Fulfill my ioy*; that is, adde something to my ioy. Iohn, chapter 17, verse 3. *My ioy is fulfilled in them.* Colos. 1, verse 9.

5 Truely and indeed performing a thing. Galathians 6, verse 2. *Fulfill yee the Lawe of Christ*; that is, the law of loue, which is fulfilled of such as do indeed loue their Christian Brothers euen as Christ commanded, and for Conscience of his Commandements.

[**To Fulfill the measure of our fathers.**] To goe on, to do as our Fathers did before vs, following their wayes, till we be as euill as they. Math. 23, 32. *Fulfill the measure of your fathers.*

[**Furnace**] Most sharpe afflictions, whereby Christians are prooued and knowne to themselues and others what they bee, as Gold is tried in the Furnace. Deuter. 4, verse 20. *The Lord hath taken you, and*

Note.

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and brought you out of the Iron Furnace. 1 *Pet.*1,7.

[**To fulfill the lusts of the Flesh.**] To order the course & actions of this life, according to those sinful motions, desires and affections which arise out of the foule fountaine of naturall corruption. Galath. 5, 16. Ephe.2,3.

To fulfill all things] To enrich and repleniſh his Church with guifts and benefits which belong to eternall life in heauen, Ephe.4,10. *That hee might fulfill all things*. Hence the hereticall Vbiquitaries do ſophiſtically and falſely conclude, that the body of Christ is infinitely extended, locally filling all places; whereas the meaning of theſe words will appeare to be as is before ſet downe, by comparing them with *Pſalme* 68,verſe 18,19. and with the two next verſes in this preſent chapter; beſide that, of their opinion it will follow, that the body of Chriſt,(which is but a creature, and circumſcribed as other naturall bodies be,) ſhall be made a God, whoſe property is to fill heauen and earth, & to be infinite.

[**Fullers ſope, and Refiners fire.**] The good and wholſome effect which ſhould follow the preaching of *Iohn Baptiſt*, and of Chriſt toward the godly, who ſhould thereby bee made more pure and bright in faith and piety, as mettals are purged from droſſe by the Refiners fire, and things ſcoured by Fullers ſope. Mal.3,2,3. This latter verſe expounding the former: the effects hurtful, which by the default of the wicked are to come to them by the Goſpell, are ſet downe, verſe 5,6.

G. A.

[Gaine.] PRofite comming of a mans bodily labour.

2 Spirituall aduantage or commodity. 1 Tim.6,6. *Godlineſſe is great Gaine.*

[Gall.] A thing ſo called, of a very bitter quality.

2 Any bitterneſſe whatſoeuer. *Pſal.*69,22. *They gaue mee Gall to eate.* Lam.3,5,15,19.

3 The euill workes of wicked men, whereby they grieue God and mar. Deu.32,32. *Their grapes of Gall.* and verſe 33. Deu 29,18.

[Garden.] A place of pleaſure for hearbes and flowers, to delight our ſences withall. Mat. 26, Gen.2,8. In the Hebrew it ſignifieth a ſeced place, becauſe Gardens vſe to be fenced with hedges, and becauſe they bee places of pleaſure, thence called Paradiſes.

2 The Church, wherein the righteous which bee the Lords Plants do grow, hauing excellent graces, and bringing forth excellent workes (as ſpices & fruit) to delight Chriſt withall, that he may loue to walke and abide therein. Can.6,10. *I went downe to the Garden of Nuts.* Cã. 4,15,16. and 5,1.

[The Garden of the Lord] A moſt excellent delicate Garden. Gene. 13,10. *It was as the Garden of the Lord.* Such was the Garden of *Eden*, full of all pleaſures and delights. It is to bee obſerued, that this worde (Lord or God) is often vſed in Scripture, to note and ſignifie an excellency in that thing or perſon to which it is ioyned; *As the Garden of the Lord.* Gen.13, 10. And *Nimrod an Hunter before the Lord.* Gene.10,9. And *Terror of God. Sleepe of God.* 1 Sam.24,12. *Weapons of God.* 2 Cor.10,13. *Cedars of God. Pſal.* *Note.*

[To ſend Adam forth of the Garden.] To deprine him of many and great commodities of this life, and of the Symbole or Sacrament of eternall life, with all he had in that Garden wherein he was placed. Gen.3, 23. *Therefore the Lord ſent him forth of the Garden of Eden.*

[A Garden watered or vnwatered.] An eſtate, either proſperous and flouriſhing thorough Gods bleſsing, or vnhappy and woefull through his curſe. Eſa. 58,11. *Thou ſhalt be as a watered Garden.* Eſay 1,30. *As a Garden which hath no water.*

[Garments.] That wherewith one is cloathed. Math.27,37. *They deuided his Garments.* 1, Tim.6,8.

2 Chriſt with his perfect righteouſneſſe imputed, which as a Garment or long white Robe, doeth hide the ſpirituall nakedneſſe, and decketh or adornes

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dornes the Soule with ſpiritual beauty. This is that wedding Garment ſpoken of in Mat. 22, 11. And to this doe theſe exhortations belong, where wee are willed to put on Chriſt; except Rom. 13, 14 where it ſig. ỹ fruites of Sanctification.

3 The graces of Sanctification. Reue. 3, 4. *Which haue not defiled their Garments.* Hither doe thoſe exhortations appertaine, which bid vs put on the new man. Epheſi. 4, 24. *And to put on mercy, meekeneſſe, humblenesſe, &c.* as in Coloſsians, chapter 3, and ver. 9, 10, 11. The holy Garments, goodly and beautiful, which for glory and comlineſſe were put vpon the Prieſt at his Conſecration, and which afterward hee did weare in the courſe of his miniſtery (as the Tunicle, Robe, Girdle, Miter, Crowne) theſe ſignified, firſt ỹ glory of Chriſt, adorned with all the gifts of the Spirit, as *Pſa* 45, 9. And ſecondly, the beauty and glory of true Chriſtians, in and through Chriſt, as in the former Pſalme verſe 9. See Zac. 3, 4. and Eſay 61, 3, and 62, 3, 5.

[Garment ſpotted by the fleſh] Obſtinate ſinners, their perſons, ſins and ſocieties. Iude 23. *Hate the Garments ſpotted by the fleſh.* It is a ſpeech borowed frō the cuſtom of the Iewes, which did ſhunne and eſchew ſuch as were Legally vncleane; yea, euen their Garments: to teach Chriſtians how to abhorre offenſiue wicked perſons, & their company.

[Garments white as ſnow.] The moſt vncorrupt iuſtice & abſolute power of God for finiſhing his iudgements. Dan. 7, 9. *His Garment white as wooll.* All the Tipes and figuratiue ſpeeches of fiery flames, and fiery ſtreames, and the reſt in verſe 9 10. doe tend to ſhaddow to vs the moſt mighty, conſtant, and iuſt iudgements of God, piercing (as fire) through all, and conſuming al that ariſe againſt him.

[Garner] A Store-houſe, wherein to lay vp Corne or other things. A Corne houſe.

2 Heauen, whereinto the faithful are gathered in the end of the world, as wheate after harueſt is gathered into a Garner. Math. 3, 12. *And gather his wheate into his Garner.* A Metaphor.

[Gates.] That which giues vs entry or paſſage into a houſe or Citty. Iudg. 16, 3. *And Sampſon tooke the doores of the Gates of the Citty.*

2 A place before the Gate, where Magiſtrates did publikly meet, for hearing and determining cauſes. Geneſis 34, 20. *Hamor and Sechem his Son went vnto the Gate of the Citty.* Geneſis 23, 10. And very often elſewhere; as in the Prophets.

3 A Citty, by a **Synecdoche** of the part for the whole. Gen. 24,60. *And thy ſeede poſſeſſe the Gate of his enemies*. as *Pſalme* 87,2.

4 Iuriſdiction or power. In the 5, Chapt. verſe 14, of Deut. *Nor the ſtrãgers within thy gates*. Becauſe ſeates of Iudgement were erected in the gates, for the adminiſtring of Iuſtice: Hence they ſignifie iuriſdiction and gouernment. Amos 5,12. *They oppreſſe the poore in the gate*; that is, in publicke iudgement, which was exerciſed in ỹ Gate. Alſo ſtrength and power is ſignified by gate, becauſe of olde time, the chiefe fortification of the Cities, conſiſted in theyr Gates, where their munitions and defences were placed. Hence comes that phraſe (of the Gates of hell) beeing put for the whole power and policy of Satan, euen whatſoeuer by counſell or force he is able to doe. Math. 16,18. *The Gates of Hell ſhall not preuaile againſt them*.

5 That godly conuerſation, whereby an entrance (as by a Gate) is miniſtred into ỹ kingdome of heauen. Math. 7,13. *Narrow is that Gate that leadeth to life*. 2 Pet. 1,11.

6 The Iudges and Princes which ſate in the gate to exerciſe Iudgement. Eſa. 3,26. *Then ſhall her Gates mourne & lament*; that is, the Gouernors and Rulers. Ier. 14,2. Eſay 14,31.

[**To open the Gates.**] Literally the doores of the Citty & the Temple, for the people to come in without controll: but ſpiritually to make entrance by the miniſtery of the word and faith, that Chriſt may come into the hearts of the elect, and they againe may flocke freely into the Lords aſſemblies. Eſay 26.2. *Pſalme* 24,7. Reuelation 3,20. The gate of the Tabernacle was very coſtly and glorious, as in Exodus 26,36,37. to ſhaddow and ſignifie the glorious hearts of the elect, ſo made by faith to receiue Chriſt that glorious King, as is taught in the Pſalme.

[**Gate of Heauen or houſe of God**] A place worthy and fit to be conſecrate and ſet apart for prayer and the ſeruice of God. Geneſis 28, verſe 17. *It is the houſe of God, and the Gate of heauen*.

[**Gates of Sion**] The open aſſemblies of the Church, wher the publike miniſtery is exerciſed. *Pſa. 9,14. Within the Gates of the Daughter of Sion*.

[**Gates of righteouſnes**] The Temple, which is called the gate of righteouſneſſe; either becauſe onely iuſt and righteous perſõs were to enter there to worſhip the righteous God; or elſe, becauſe by the doctrine and Religion there taught, an entrance was made to come vnto

vnto God, and to attaine true righteousnes. *Psal.*118,19,20. *Open vnto mee the Gates of righteousnesse*; that is, the gates of Gods Sanctuary, which were opened by the Priests and Leuites, for men to come in (to serue the Lord) which were cleane and iust. Esay 26,2. and 2 Chro. 23,19.

[Gate of death.] Death it selfe, or grieuous daungers threatning death. *Psal.*9,13. and 107, 18. This phrase noteth not only deadly perill, but that it is present, as being now at ỹ very doore and gate thereof. Gen. 47. Iudges 5,8. It signifieth also power, strength, and iurisdiction which death hath (euẽ raigning as the Apostle saith, Rom. 5,14.) because Magistrates sate, & iudgemẽts were executed at the gates of the Citty. Deu. 22, 15. Iob 31,21. Amos 5,10,15, 50. In other Scriptures, Gates of death & hell doe note their perill, strength, and horrour. *Psa.*107,17, Esay 38,10. Math. 16,18. Iob 38,17. Vnto these be opposed in *Psalme* 9,14. *the Gates of the Daughter of Syon*: which meane the publike places where Gods people came together at Syon Gates, where God sate, verse 11, and which he loued most. *Psa.*87.2. By sitting in the gate of the King, Dan. 2,49. is meant the chiefe principality and dignity in the Kings pallace or court, to haue free accesse to the King.

Note.

[Broad Gate, narrow Gate] The entrance and passage to destruction to bee very easie, but very hard to life and glory. Mat. 7,13,14. *Broad is the Gate, and narrow is the way.*

[Gates of brasse.] The strongest helpes and defences. *Psal.* 107, 16. *Hee hath broken the Gates of brasse.*

[To praise one in the Gates.] To commend one publikely in the open meetings, amongst ỹ Elders. *Pro.*31,31. *Her workes prayse her in the Gates.*

[To Gather.] To bring or binde together things which are scattered. Leui. 19,9. 2 Cor. 8,15.

2 To collect for the poore, when the guifts of many doe meete togither to helpe one. 1 *Cor.*16,1,2. *Concerning the gathering for the Saints.*

3 To bring Elect Sinners, (like straggling sheepe) into the fold of the Church, that they may at length meete altogether in Heauen. Ephe. 4,12. *For the Gathering of the Saints*: Also to call the Reprobate by the outward ministery. Mat, 23,37 *How often would I haue gathered thee, & thou wouldst not?* Also to ioyne all Elect Iewes and Gentiles in one body, vnder one head Christ, as many litle sums are collected into one. Ephes. 1,10.

4 To destroy and ouerthrow.

Psa.

*Psal.*26,9. *Gather not my soule with the Sinners.*

5 To search and examine our hearts, prouoking our selues vnto repentance. Zeph. 2,1. *Gather your selues, &c.* This word sometimes signifieth, taken away. Ierem. 16,5. Esay 4,1. and Death. Esay 57,1. 1 Samu. 15,6. Ezeki. 34,29. and sometime it is expressed to whom they bee gathered, as to their fathers, to their people, to ỹ graue. 1 *Kin.* 22,20. Numb. 20,24,26. And what is gathered, the Soule, as *Psa.*26,8. or the Ghost, the Spirit. *Psa.*104,28. Contrariwise, Gathering is sometime vsed for gracious receiuing, or succouring, as *Psalm.*27,9. *Yet the Lord would gather me:* that is, receiue and succour me.

Note.

[To Gather Manna.] The receiuing of Christ himselfe, for meate and spirituall nourishment of their Soules, by a continuall application of him, more and more through faith, continually growing. Iohn 6, 32,33,34, &c. The equality of the gathering (whereof reade Exo. 16.) sig. that Christian and mutual cõmunication of Gods blessings. 2 Cor. 8,13,14,15. The giuing of Manna sig. that God offered Christ for meat to them.

[To Gather with Christ] To further and aduance true Religion and Gods kingdome. Mat 12,30. *He that Gathereth not with me, scattereth.*

[Gazing stocke.] A publik reproach. 1 Cor. 4,9. *We are made a Gazing stocke to the world.* Nahum. 3,5.

G. *E.*

[Genealogy] A pedigree, linage, stocke, or race.

2 Vaine and vnprofitable questions and things. 1 Tim. 1, 4. *Giue no heed to Genealogies.*

[Generations.] A History or narration of things which happen vnto any persons. Gen. 6,9 25,19.

2 The originall or first beginning of a thing. *Genesis* 2,4. *These are the Generations, &c.* *Gen.*5,1. and 6.9.

3 Ancestors & Forefathers. Math. 1,1. *The Booke of the Generation of Christ.*

4 Persons or people which liue in some one age. Hebre. 3, 10. *I was grieued with that Generation.* Math. 11,16. Eccles. 1,4. Math. 23,36. and 24 34. For an age, or men of that age. Mat. 12 42. Luke 11.31. The original word in the Hebrew, which is translated (Generation) race, or age, hath the signification of durance, or durable dwelling and abiding, and so noteth the whole age or time that a man dwelleth in the worlde. Eccles. 1,4. And so consequently the multitude of men that liue together in any age, as *Psa.*

12,7

12,7. and Deuter. 1,35. and in many other places.

5 A kinde of men. Luke 16, 8. *Wiser in their Generation.*

6 The age & time how long Christ shall endure, of whose kingdome there is no end, who being raised doth die no more. Esay 53,8. Rom. 6,9.

[**From Generation to Generation**] In all times, both past and to come; for euer, & without end. *Psa.* 90,1. *Thou hast bin our refuge from Generatiō to Generation.*

2 For a long time. Exod. 17 16. *The Lord sware, I will haue warre with the Amalekites from Generation to Generation.*

[**Chosen Generation**] A people elected of God in Christ, to be partakers of al his holy promises. 1 *Peter* 2,9. Exodus 19. 6.

[**Genesis.**] Birth, originall, or first beginning of any thing. Hence the first Booke of *Moyses* is called *Genesis*, because it describes both the beginning of the World, and the Church of God; of Religion and Policy, Nations and Languages.

[**Gentile or Græke.**] Euery one who is not a *Iew*. Rom. 2, 28. and 9,30.

3 One, who being a *Iew* by Nation, was a *Gentile* in behauiour, beeing full of impiety & vnrighteousnesse. *Psal.* 59,5. *O Lord awake to visite all the Gentiles, or Heathen.*

3 The *Iewes* which were scattered amongst the *Greekes*. Ioh. 12, 20. *There were certaine Greekes amongest them, which came for to worship.*

[**For you Gentiles.**] Not in their name, or for their cause, but for ẏ he had equalled them, (being now called and drawne to Christ) with the *Iewes*, who were now no more Gods people (though they beleeued in Christ) then the faithfull Gentiles. Hence came much persecution to *Paule* amongst the Iewes. Ephe. 3,1.

[**Gentlenesse**] That gift which makes vs curteous and tractable, ready to giue milde words, and with reason to yeelde to others; easie to be spoken to, and to bee entreated; apt to please, loath to displease with reason, Gal. 5,22. *The fruites of the spirit is Gentlenesse, long suffering, Faith, &c.*

G. *H.*

[**Holy Ghost**] The third person in Trinity, proceeding frō the Father and the Sonne, beeing himselfe most holy, and the worker of holinesse in all Angels and good men. Math. 28, 18. *Baptizing them in the name of the Father, of the Sonne, and of the Holy Ghost.* Ioh. 15,20. Rom. 8,9.

[Gift] Euery good thing which is giuen vs of God. Iam. 1,17. *Euery good guift is from aboue.*

2 Christ, who by an excellency, is called that gift worth all other gifts, beeing the head and cause of them all. Ioh. 4,10. *If thou kneweſt the gift of God.* 2 *Cor.* 9,15. *Iohn* 3,16. and 6,32. *Rom.* 8,32.

3 Patient suffering for Christ. *Phil.* 1,19. *It is giuen you to ſuffer with Christ.* Where suffering for Christ, is called a gift.

4 Gods eternall election, & such spirituall good things as flow from thence; to wit, Remission of sinnes, Faith, Sanctificatiō, perseuerance in grace, and eternall life. Rom. 11,29. *The gifts of God are without repentance.*

5 An almes or releefe bestowed vpon the Saints, 2 *Cor.* 8,7. *That yee may abound alſo in this gift.*

6 Iustification, or imputed righteousnesse. Ro. 5,16,17. *The gift of that righteouſneſſe.*

7 The Holy Ghost and his miraculous gifts. Act. 8,20. *That the gift of God may bee obtained by mony.* Also the ability or faculty to teach ỹ word. 1 *Ti.* 4,14

8 A thing giuen from man to man, eyther to testifie good will and loyall affection; then it is taken in good part, as 1. Sam. 19,27. or to gaine good will from some Ruler to helpe our suite; then it is taken in ill part. Exod. 23,8. *Thou ſhalt take no gift.*

9 A ministeriall calling or office, with fit gifts for worthy discharge of it, Rom. 12,6. 1. Tim. 4,14. Eph. 4,11. *Hee gaue gifts to men, &c.*

[Gift good and perfect.] Firme and solid, such as be those spirituall graces in Christ, communicated to beleeuers, which are here opposed to worldly goods which though they come from the Fountaine of Gods bounty, yet are fading and vanish away. Iam. 1,17. *Euery good and perfect gift.*

[Gifts and calling of God.] The gift of calling, by Endiadis or by gifts vnderstand ỹ good things giuen according to election of grace, as in verse 28. and by calling that effectuall worke of the spirit, whereby God had called many Iewes, & decreed to call many more to his kingdome, by drawing thē to Christ. The gifts and calling of God are without repētance. Rom. 11,29. These gifts and calling proper to the elect, are said to be without repentance, not in the nature of the things which are mutable (God alone being absolutely vnmutable:) not because the Saints might not, or deserue not to lose thē wholy; but because there is no change with God, who so con-

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ferreth thē, as he also preserues them without any alteration of his purpose, or griefe for that which he hath done, 1 Sam. 15, 29. Num. 23, 19. In all which places, repentance is vsed to signifie change or mutation of Gods decree, which is more firme then heauen and earth; as euen *Lira*, *Haimo*, and other popish Authors expound it. Here is then in this text strong ground for the doctrine of perseuerance in grace, and a check to the popish erronious opinion of doubting of saluation, and of loosing the grace of a iustifying faith, whereby they crosse the oracle of the Spirit, affirming such gifts to be without repentance. God giue the Papists true repentance, such as belong to him.

[**To neglect a gift**] To suffer it to lye idle & vnprofitable (as a sword that rusteth in a sheath) 1 Tim. 4, 14. *Neglect or despise not the gift in thee.* He neglecteth his gift which doth not diligently and faithfully exercise his talent to the vtmost of his power, with sincere desire of glorifying God, & benefiting the Church, without hiding them slothfully, or conuerting them ambitiously to gain thereby preferment and wealth.

The gift of ones hand] That which is in ones power to giue or the giuing after ones ability. Deut. 16, 17. *Euery man shall giue according to the Gift of his hand.*

[**To giue**] To elect, or in his decree of election to giue. Ioh. 6, 36. 37. *All that the Father giueth me, &c.* 2 Tim. 1, 9.

2 Actually to bestow, and frankly. Ps. 2, 8. Ioh. 3, 16. *That he gaue his Sonne.* Ioh. 17, 2, 6, 9.

3 To consecrate and offer vp. 2 Cor. 8, 5. *These gaue themselues to the Lord.* Exod. 22, 4.

4 To distribute the common almes amongst the needy and poore Christians: this belonged to the office of Deacons in the primitiue church by Christs appointment. Rom. 12, 8. *Hee that giueth with simplicity.* Also to put or set, Psal. 4, 7. and 8, 1. 40, 3. Also to grant, permit, & suffer. Psal. 16, 9. and 55, 23. and 66, 9.

[**To giue vp.**] Readily to present and consecrate our selues to God to do him seruice, (as sacrifices vnder the Law were wont to be presented before ȳ Altars) Rom. 12, 1. *That yee giue vp your bodies.*

2 To leaue some to be plagued by their owne lusts. *Rom.* 1, 24.

[**He hath giuen**] That he wil or shall giue hereafter, *Ro.* 11. 8. *Hee hath giuen them the spirit of slumber:* a prophetical phrase vttering things to come and to be done in the preter-perfect time, to note thereby the certainty of the thing, as if it were already

already done: so infallible be Gods predictions.

[To giue vs] To put into vs, 1 Thes. 4,8. To be giuen for vs, signif. to dye. Tit. 2,14.

[Girdle] That which keepes a Souldiers armor fast to his body.

[To Gird] To binde and restraine the wicked frō attempting euill. Psal. 76,10.

2 To compasse and enuiron men (as with a girdle) eyther with sorrow & sackcloth, Ioel 2,13. or with ioy and gladnes, as Psal. 30, 12. and 65,13. or with strength, Psal. 18,39.

[Girdle of truth] Integrity, or soundnesse of a good Conscience. Eph. 6,14. *Your loynes girded about with truth.*

[Your loynes girt] The tucking vp, or keeping short our wicked lusts by mortification: or an vtter abstaining from all things which hinder the Christian traueller in his iourny toward *Hierusalem*, which is aboue. 1 *Pet.* 1,13. *Luke* 12, 35. *Let your loynes be girt about.* It is a speech borrowed from the common vsage of the East countries, where men did wear long garments, and could not trauaile vnlesse their cloathes were girt and tuckt vp: So it signifies the exercise and practise of mortification & repentance: and by Lampes burning is meant the sound and cleere light of Gods word, to guide repentance in the workes and fruites of it.

[There is no more girdle] Both glory and power to bee taken away from *Tyre*. *Esay* 23, 10. A Girdle was vsed not only for ornament, but for strength, see Iob 12,18,21. and 38 3. and 40,2. Esay 11,5.

1 Isa 13 11
2 Isa 22 21

G. L.

Glory, what it is.

Glory is a singular and high opinion, which one conceiueth of the excellency and worthinesse of another. The Hebrew word put for glory, signifies a waightinesse or grauity, which the Apostle seemeth to respect. 2 *Cor.* 4,17.

[Glory] Praise, increased & abundantly published. Luk. 2, 14. *Glory be to God on high.* Mat. 6,13. Rom. 11,36. *To him bee glory for euer.*
And else-where often.

2 Exceeding shining brightnesse. 2 Cor. 3,7. *For the Glory of his countenance.*

3 Earthly pompe and maiesty, seruing to make Kings glorious and renowned before men. Math. 6,29. *Salomon in all his glory was not like one of these.*

4 The mercy of God. Eph. 3, 16. *That he may grant you according to the riches of his glory*; that is, according to his rich mercy.

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5 The Arke of the Couenant, which was a witnesse of ỹ glorious presence of GOD, who did there heare the prayers of his people, and giue foorth his Oracles: whence the Temple was called, the house or habitation of glory. *Psal.* 26, 8. *Rom.* 9, 4. *The adoption and the glory.* 1 Sam. 4, 22

6 Riches, authority, sumptuous buildings and garments, &c. which because they are glorified and praysed of men, and make their possessours glorious before men, are therefore called [*Glory*] in the phrase of Scripture. *Psal.* 49, 16. *When the Glory of his House is increased.* Ester 1, 4. *To shew his glory.* That which is glorious, and where of men do glory, Esay 8, 7. and 10, 16. *Psal.* 108, 1.

7 The soule of man, and his tongue, which are his most glorious parts. Gen. 49, 6. *My glory bee thou not ioyned with their assembly.* *Psal.* 16, 8. *And so is my Glory also*; that is, my tongue, which is the instrument wherwith men glorifie God. Act. 2, 26. *Psal.* 30, 12. and 57, 9.

8 An ornament, that which adorneth and honoureth one. 1 Cor. 11, 7. *The man is the glory of God, but the woman is the glory of the Man.*

9 An honest name or good report, *Psalme* 7. verse 5. *And lay my Glory (or Honour) in the dust.*

10 Goodnesse, or the worke of Gods mercy, in defending and blessing his people, which turnes to his glory. *Psalm.* 90. 17. *Thy Glory vpon their Children.*

11 Dignity, excellency. 1. Corinth. 15, verse 44. *There is one glory of the Sunne, another of the Moone.*

In this place [Glory] doth comprehend the properties, seuerall conditions, actions, vses, effects, and whatsoeuer other qualities by the gift of GOD s proper to euery creature in heauen and earth, tending to beautifie, decke, and adorne each creature, or to distinguish it from other. 1 Cor, 15 40, 41. And in ver. 43. it signifies the charity, beauty, and brightnes of glorified bodies, which shal shine so gloriously after their resurrection, as *Moses* face did by the glory which God put vpon it, at his comming down from the Mount to the people, or as the garments of Christ did shine at his transfiguration in the Mount *Tabor*. Math. 17, 2

12 Worship and renowne. *Psal.* 3, 3. *Thou art my Buckler and my Glory.* Luke 2, 32. *The glory of his people.*

13 Grace of regeneration, or the renewing of gods glorious Image. 2 *Cor.* 3, 18. *From glory to glory*: that is, from one measure of grace to another. This is Sanctification. As [*Grace*] is

is sometime put for [*Glory*] so on the other side [*Glory*] dooth signifie [*Grace*] as the way to Glory, and wherein GOD is glorified by his free giuing, and continuing it.

15 A glorious victory, by ouercomming ones selfe. Psal. 73,24. *And afterward receiue me into Glory.*

16 Peace and euerlasting prosperity. Hag. 2.10.

[**To Glory**] First, to boast either proudly and vainely, Ier. 9,23. or like a vaine and proud man, but driuen thereto by necessity. 2 Cor. 12.11. *I am become a foole in glorying, yee haue compelled me.*

2 To rest and reioyce in Christ onely, as the only meane and meritorious cause of all peace and happines from God. *Ier.* 9,24. 1 *Corin.* 1,31. 2 *Corin.* 10,17.

3 To rest in and be satisfied with our owne worthinesse, as if wee could thereby purchase Gods fauour. 1 *Cor.* 1.29. *That no flesh should glory in his presence.*

[**Glory and pompe**] Noble and rich men with their nobility & abundance. Es. 5,14. *Their Glory and pompe shall descend.*

[**Receiued into Glory**] Christ gloriously taken vp, and into heauenly glory. 1 Tim. 3,16.

[**Glory of God.**] The Godhead, or diuine essence. Exod. 33,18. *Shew me thy Glory.*

2 The Doctrine and myracles of Christ, which were signes and tokens of his diuine power and maiesty, Iohn 1,14. *We saw his Glory.* Iohn 2,11. A **Metonimie** of the efficient cause.

3 The manifestation of Gods omnipotency and goodnesse. *Iohn* 11.40. *If thou didest beleeue, thou shalt see the glory of God*; that is, Gods might and mercy manifested, in the raising of thy dead brother.

4 The glorious and most admirable presence of GOD, witnessed by some visible toke. 2 *Kings* 8.11. *The Glory of the Lord, filled the house of the Lord.* This Glory was a visible cloud, full of light and brightnesse, as a token of Gods wonderful presence. 1 Samuel, 4.22. Luk. 2.9. And in this sence it is written, that *Christ shall come vnto Iudgement with Glory.* Also the Arke of the Couenant being a Testimony of Gods glorious presence, and to shew how much he esteemed that people of the Iewes, is therefore called Glory. Rom. 9,4,15. and 4.21. 22.

5 Religion or worshippe of God. Romanes 1,23. *They turned the Glory of the incorruptible God, into the similitude of corruptible man.*

6 The celebrating or setting foorth of his praise. Iohn 11, 4. *This sickneſſe is not to death,*

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but for the glory of God. Roman. 3,7.

7 The perfect righteousnes of the man Christ, the free imputing wherof vnto beleeuers, turneth greatly to Gods glory. Esay 40,5. *The Glory of the Lord shall be reuealed.* In this sence are expounded those words of the Apostle, Romanes 3,23. *All haue sinned, and are depriued of the Glory of God.*

8 Felicity in heauen, or life eternall, which consistes in the participation of Gods glory. Luke 24,26. Rom. 5,2. *And reioyce vnder the hope of the glory of God.*

[**Riches of his Glory.**] The vnmeasurable and marueilous great mercies of God, wherein consisteth his chiefest glory. Rom. 9,23. *To declare the riches of his Glory.*

[**Father of glory, and God of glory**] The true God, who alone is truely glorious, and the Authour of all glory to his Creatures. Ephe. 1,17. *That Father of Glory.* Acts 7,2. *The God of glory appeared to our Fathers*; ỳ is, God ful of Glory and Maiesty.

[**To glory in God**] To attribute al good things vnto God, with prayse and thanksgiuing. 1 Cor. 1,31. *He that glorieth, let him Glory in the Lord.* Ier. 9,33. This place shewes what it is to glory in the Lord: to confesse and prayse his mercifulnesse, righteousnes, and iudgement.

[**To the glory of God**] Either the end for which duties are to be done that God may be glorified, or else the fruit of Christ his loue toward the elect, which walke in the steppes of his charity: which is, to be made immortall as God is, & partakers of his heauenly glory. Rom. 15 7. *To the glory God.*

[**To glory concerning God.**] To reioyce & triumph inwardly in our heartes, because wee haue the great God to bee our Father through Christ. Rom. 5, 11. *We glory concerning God, thorough Iesus Christ our Lord.* Thus it is to be read after the originall.

[**Their glory**] Him, to witte, God or Christ, who is authour and matter of their glory. *Psal.* 106,20. Luke 6,32.

[**To giue glory to God.**] To acknowledge God ỳ searcher of all hearts, and iust auenger of all wickednesse; by confessing plainely what ỳ hast done. Iosh. 7,19. *My Son giue glory to the Lord of Israel.*

2 To beleeue and prayse the trueth of God, that hee is such an one as he keepes promise, & is able to performe that which hee hath promised. Rom. 4,20. *And gaue glory to God.*

3 To confesse God, the Authour of euery good work. Ioh 9,24. *Giue glory to God, this man is a sinner.* The glory of God

two

two wayes to bee considered: either as it is absolute in himselfe, which none can conceiue as it is (therefore *Moyses* must see but the back parts of God) Exod.34,22,23. nor change it to cause it not to be what it is, for it is vnchangeable as himselfe is. Mal.3,6. *I change not*, sayth *Iehouah*. Or else with reference vnto vs, to witte, that worshipp and honor which reasonable creatures yeeld to their Creator. This may be conceiued, for it is reuealed in the word; also it may bee changed (without diminution to God) though not without contumely and reproach to him, and that two waies, either by giuing diuine honour to such things as by nature are no Gods, as ỹ *Romanes* and *Egiptians* did to men and beasts. Secondly, by representing and worshipping God by Images and similitudes of creatures.

God of glory. Acts 7,2. *Lord of glory*. 1 Cor.2,8. *Eyes of glory*. Esay 3,8. It is an *Hebraisme*, glory for glorious, the abstract for the concrete: and signifies full of Maiesty and glory, therfore great heed to be taken not to offend and prouoke him.

[**Glory of his grace**] Glorious and renowned grace. Eph. 1,5. *To the prayse of the glory of his grace*.

[**Glory and ioy**] Matter or cause of glorying and reioycing. 1 Thessa.2,20. *Ye are our glory and ioy*.

[**Upon all the glory**] Vpon al ỹ elect and faithful people in al places, whom God should glorifie by communion with himselfe. Esay 4.5. *Vpon all the glory shall be defence*.

[**Spirit of glory**] That glory or renowne, whereby the Spirit doth beautifie constãt Christians, which suffer reproch for Christ. 1 Pet.4,14. *For the spirit of Glory, and of God resteth vpon you*.

[**Glorifie**] To make glorious. Rom.8,30. *Whome hee iustified, them also he glorified*. Thus God glorifies the elect, by adorning them with guifts of grace in this world, and celestiall glory in the world to come.

2 To make knowne ones fame and glory. Math. 5, 16. *That they may see your workes, and glorifie your Father which is in heauen*. Thus the elect Glorifie God, when they greatly praise and thanke him, confesse and honour him, both in words & deeds. Rom. 15,6.

God the Father is Glorified in Christ the Mediatour, whilst his truth and mighty power appeareth in the effects of Christ his death, to wit, his victory ouer sinne, death, hell, and Sathan; and in his glorious returne from death, according as God had promised to do in the Psalmes 2, and 16. and in the

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Prophets: but Christ the Son is glorified of his Father, as touching his humane nature, by the sustaining it against the gates of hell in his agony and passion on the Crosse, by making a meritorious sacrifice to expiate and purge sinne, and reconcile mankinde, also raising it gloriously the third day, and by his ascention vnto heauen, & his sitting as Lord ouer all, and head of his Church as touching his God-head and diuine nature, by restoring thereto (after a sort) his incomprehensible eternall Glory (which was hidde and obscured in the time of his humiliation) and by manifesting it to the world more and more, that as he was indeed euer the true Sonne of God, so he might bee knowne and declared to be of men.

[Glorious.] Full of brightnesse and maiesty. 2 Cor. 3,9. *If the ministration was Glorious.*

[Glorious Maiesty] Venerable or praise worthy glory. *Psal.* 8,1. The Hebrew word (*Hodh*) is generall for any laudable grace or vertue, which one is celebrated, reuerenced, and commended for.

Glorification, what it is.

An action of God, freely, without our desert, yet for the merite of Christ, making glorious, or endowing with glory all the elect, both men and women heere in this life; by sanctification begun, & in the next world by sanctification perfect first, in their soule at death, afterward in the whole man, at the resurrection, to the praise of his owne grace, and their eternall comfort. Rom. 8. *And whō he iustifieth, them hee glorifieth.* Luke 16,22. 1 Cor. 15,42, 43,44.

[Gluttony] Properly and strictly, night-reuellings, vntimely riotous suppers & feasts but more largely all vnhonest and excessiue feasts, made to glut and pamper the belly, to the loading of the body, the dulling of the minde, the engendering of diseases, wasting time and substance: and finally, making men lesse fitte and willing to exercise charity to men, or piety toward God, Rom. 13 13.

G. *O.*

[Goats] A Creature so called, being naturally very noysome vnto Sheepe.

2 All vnbeleeuers and wicked persons, which are like to Goats, because they are not onely out of the fold of the holy Catholicke Church, but are hurtful and troublesome to the flocke of Christ, Ezek. 34,18. Math. 25,32,33. *And the Goats on his left.*

The Ceremony of the liue and Scape Goat in Leuit. 16,20 21.

21. it signified the inuisible sufferings of his soule to bee so great, as his God-head which dwels in light inaccessible, must giue to his humanity, sufficient strength to endure thē, being to all others not to bee endured. See Iohn 7,34,35. and Iohn 13,33.

[God] A most powerfull spirituall substance, the mighty maker and Gouernour of the world. Gen. 1,1,3. *Then God said.* Iohn 4,24. *God is a Spirit.* And whersoeuer God is absolutely vsed.

2 Kings, Princes, and al lawfull Magistrates, because they represent the person of God, bearing the Image of his power, & executing his iudgments, Psal. 82.1,6. *I haue said, yee are Gods.* 2 Chron. 19,6. Heere it is vsed in the plurall number.

3 One which interpreteth & declareth the minde of God to another. Thus is *Moses* called *Aarons* God, and *Pharaohs* God. Exod. 4,16. *And thou shalt be to him as God:* and 7,1. *I haue made thee Pharaohs God.* Here it is vsed with an additiō; as *Pharaohs* God: *Aarons* God.

4 God is put essentially for all the three persons, euen for the whole Deity. Iohn 4,24, or personally for some one person of the Trinity. *Ephes.* 1,3. *Blessed be God, the Father of our Lord Iesus Christ. Rom.* 9,5. *Christ is God, blessed for euer. Iohn,* 1,1.

[Only true God.] God who is the true and very God, to be so one, as hee is the onely God & none other, without whom there is no God; and this God is in Scripture taught to bee three in persons, the Father, the Sonne, the Holy Ghost: for the vnity of diuine essence is not destroyed by Trinity of persons. Iohn 17,3. *This is eternall life to know thee the onely true God, &c.*

Whereas *Arians* take aduantage from this place for their errors, to proue Christ not to bee true God, because the Father is the onely God: let it be marked first, that the Text saith not that the Father onely is God. Secondly, that it will as well follow that the Father is not Lord, because it is written, 1 Cor. 8, 4. *There is one Lord, euen Christ,* as that Christ should not be God, because the Father is called one God, and God onely. Thirdly, this particle (onely) excludeth not the other two persons, but al Gods in opinion, as heathnish Idols, or by office, as Magistrates: Fourthly, as (onely) comprehēdeth both *Paul* and *Barnabas,* 1 Cor 9,6. so heere (onely) includes Christ, who is the same God with the Father. Lastly, *Chrysostomes* reading this Text, may well be receiued; to wit, that *this is eternall life to know thee, and Christ whom thou hast sent.* *Note.*

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sent, to be the onely true God. Finally, wheras the first ver. saith, that Christ had glory with his Father, afore ꝧ world, it proues him both to be a person distinct from the Father, and to be his eternall Sonne, euen God from euerlasting.

[**To beleeue God and Moses**] To giue credit vnto that which God, or *Moses* from God speaketh. Exod. 14,31. *The people beleeued the Lord, and his seruant Moses.* Beleeue *Moses*; not in *Moses.*

[**To be for the people to God ward.**] To be as iudge, to heare and determine such hard causes as could not otherwise bee ended, but by asking counsell of God. Exod. 18,19. *Be thou for the people to God-ward.*

[**Gods**] The three persons of the Trinity, in Vnity of essence. Gen. 1.1. *Gods made the world.* So the Hebrew Text readeth it in the plural number. Angels also and Magistrates are thus called. Psal. 82,1. Psal. 8,5.

[**My God**] God to be his peculiar, or proper to himselfe, who is a common God to all his Children. Rom. 1, 18. Iohn 20.28. They bee words full of confidence and assurance in the true God, proceeding from a liuely sense of his goodnesse; also vpon enioying some speciall good thing, which others haue not. *Paul* calleth God his god, both by singular grace Rom. 1,1. and by singular obligation. Rom. 1,9.

[**One God**] Such a God, as in essence is one, and in his wil also, being alwaies constant & like himselfe. Rom. 3, 24. *One God which iustifieth, &c.* viz. keeping one course in iustifying both Iewes and Gentiles.

[**God is one**] God to bee constant, and alwaies like himselfe, as Mal. 3 6. Therfore he is euer offended with transgressors, now no lesse then of olde, so as none can bee iustified by the Law. Gal. 3.31. *But God is one.*

[**Many Gods**] Many Idols, which were reputed Gods. 1. Cor. 8.5. *There be many Gods, & many Lords.* Thus *Paul* speaketh, according to the opinion of the Heathens, who fancy vnto themselues a multitude of Gods; whereas in truth, there is but one God, and one Lord.

[**Before God**] The place where Sacrifices were offered to God, before the building of the Tabernacle. Exod. 18,12. *Eate Bread before God.*

2 A place in the Tabernacle, neere vnto ꝧ Arke, where God appeared. Deuter. 12,17. and 27,7.

[**After God**] According to the Image and likenes of God, in righteousnesse and holinesse of truth, Eph. 4,23. *Which after God is created in, &c.*

[**Thy**

[Thy God] Either thine by profession of him. Esay 7, 11. Or in trueth also. Exod. 20, 2.

This forme of speech importeth the Couenant made by God with *Abraham*. *Gen.* 17, 7. *I will be thy God, and the God of thy Seede after thee.* In the enioying of this Couenant, standeth true happines and eternal felicity, as *Psal.* 33, 12. *Blessed is that Nation whose God is the &c.*

[Gods] The three persons of the God-head, each whereof is God of himselfe: vnto equality with these persons, *Adam* was tempted and aspired. *Genes.* 3. 5. 22.

[To bee a follower of God.] To study to bee like vnto God in such spirituall graces as bee parts of his Image. Ephe. 5, 1. *Be followers of God.*

[God-head.] The essence & nature of God. Colos. 2. 9. *In Christ dwelleth the fulnesse of the God-head bodily*; that is, the true Nature of God is in him truely and for euer. The first name whereby God is called in holy Scripture is *(Elohim)* and it is in the plurall number, to signifie the mystery of the Trinity, in vnity of the God-head, and therfore it is ioyned commonly with other words, sometime of the singular number, and of the plurall sometime, indifferently, as *Elohim*, that is, (God he went.) 1 Chro. 17, 21. and *Elohim* they went. 2 Sam, 7, 23. It may be deriued either from *(El)* which signifies mighty, and so by increase of the word the signification is encreased, (most mighty, or almighty:) or from *(Alah)* to adiure, because of the couenant, oath, and execration, wherewith men are bound to God, according to that in Deut. 29, 12, 14. 19. Nehem. 10, 29. Eccles. 8, 2. This honourable name GOD hath giuen vnto Angels. *Psalme* 8, 5. and vnto Magistrates. *Psal.* 82, 1, 5. because hee hath communicated his worde and power to them in a speciall manner. Iohn 10, 34. 35. 2 Chron. 19, 6. The Hebrew vse to note excellent things by adding the name of God, as, *Mountaines of God*, that is, high & mighty Mounts. *Cedars of God.* Psa. 80, 10. *Mount of God.* Psa. 68, 15. *Riuer of God.* Psa. 65, 9. *Wrastlings of God.* Gen. 30. 4. *Harps of God.* Reue. 15, 2. And sundry the like.

[Godly nature. See Diuine nature.

[Godlinesse] The seruice and worship of the true God, both inward and outward, as it is commaunded in the word. Act. 3, 12. *As if by our godlinesse we had done this.* 2 Tim. 3, 5.

2 The inward spiritual worship of God, when hee alone is trusted, and feared, and loued aboue all. 2 *Per.* 3. 11. *What manner of persons ought wee to bee for godlinesse?* 1 Timo. 4, 8. *Godlinesse is*

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is profitable to all things. Titus 2, 12.

3 The whole duty of man, both towards God & his neighbour. 1 Timoth. 6, 6. *Godlinesse is great gaine.* Tit. 1, 2.

4 Christian faith, or religion of Christ. 1 Tim. 3, 16. *Great is the mystery of godlinesse.*

5 Godly deedes. 1 Tim. 2, 2. *In all godlinesse and honesty*; that is, honest and godly workes.

6 Duties to parents & kindred. 1 Tim. 5, 4. *Let them learne to shew godlinesse to their owne house.*

[**Godlinesse what it is.**] Godlines is an earnest loue of God, out of a pure heart, a good conscience, and faith vnfeigned, stirring vs vp to glorifie God, and to doe good to his people. Thus Maister *Deering* defines it.

[**Godly.**] One that hath obtayned mercy, goodnes, piety, grace, and benignity from the Lord; and is againe (after Gods example) pious, kind, gracious, and mercifull to others. *Psalme* 4, 3. *Acts* 13, 35. The Hebrew word is *Chasid.* See *Nehem.* 13. 14. *Psal.* 131. The Greeks translate it ὅσιος, *Holy.*

[**Godly sorrow**] A griefe for sinne, because it is sinne, & contrary to Gods will and glory. This is called godly, because it commeth from God, is agreeable to his will, and profiteth vs vnto repentance towards God. 2 Cor. 7, 10. *Godly sorrow causeth repentance.*

[**After a godly sort.**] As is meete and woorthy them who professe the name of God, and doe beleeue Gods word, affirming that hee who receiueth his (Disciples) receiueth him. 3 Iohn 6.

[**To go in and out.**] To administer, execute, and persourme publick duties, in the time both of warre and peace, with great trust and diligence. Numb. 27, 17. *Who may goe in and out before them.* Deut. 31, 2. 2 Chron. 1, 10.

2 To do priuate duties well and faithfully. Deut. 28, 6. Psal. 121, 8. *The Lord shall preserue thy going out, and thy comming in.*

3 To liue safely. Iohn 10, 9. *Hee shall be saued, and shall goe in and out.*

[**To go backward.**] To separate and estrange themselues so from God, as to runne into a way quite contrary to that w God shewed them in his word. Es. 1, 4. *They are gone backeward.*

[**To go in to one.**] To haue to doe with one about generation. Gen. 29, 21. Amos 2, 7. *A man will go in to a maide.* An vnseemely action, expressed by a seemely tearme. Psal. 51, 1. Esay 8, 3.

[**Gold.**] A kinde of mettall, pure and precious, highly esteemed for the great worth & vse of it. Hag. 2, 9. *Siluer is mine, and gold*

gold is mine. Gen. 2,11.

2 The precious guifts and merits of Christ; to wit, his wisdome, riches, sanctification and redemption. Reuel. 3,18. *Come buy of me gold.*

3 The most pure graces of the spirite; to wit, faith, hope, and loue. *Psal.* 45,19. *Her cloathing is of broydered gold.* **A Metaphor.**

4 Pure and sound Doctrine, agreeable to the word. 1 Cor. 3,12. *But if any man build vpon this foundation, Gold, Siluer, &c.* **Metaphor.**

5 Most costly guifts and presents of all kinds and sorts. *Psa.* 72,15. *To him shall they giue of the gold of Sheba.* Esa. 60,17. *For brasse will I bring gold.* **Synecdoche.**

6 The most excellent glory of the heauenly life. Reuela. 21, 21. *The streete of the Citty is pure gold.*

[**Gold of Vphaz.**] Girdles made of most pure and precious gold, such as is to be had in *Ophir*. Dan. 4,5. Ier. 10,9. whereof read in 1 Kin. 9,28. **Metonimie.**

[**Goodnesse when it is referred to God.**] That property in God whereby he is in himselfe most good, and communicateth his good things to others. *Psal.* 34. 8. *Tast and see how good the Lord is.*

2 His gracious kindnesse, whereby he is beneficiall to his creatures. This is vncreated goodnesse, Rom. 11,21. *Behold the goodnes, &c.*

3 The benefits which come from Gods goodnesse. Exo. 18 9. *He reioyced at all the goodnesse.* This is created goodnes.

4 His most infinite holines and iustice. Luke 18,19. *None good saue God onely.* Vncreated goodnes.

[**Being referred to men**] That quality, whereby men become beneficiall and helpefull to others, after Gods example. Gal. 5,22. *The fruites of the spirit is goodnes.* This is created goodnesse.

2 That vnperfect agreement of all our faculties and powers with Gods will, or integrity of heart and manners. Acts 11,24. *A good man.* Roman. 15,14 All good manners and Christian vertues, meant here, namely a charitable opinion.

[**Good, being referred vnto things.**] That which all men desire, as being pleasurable vnto them. *Psal.* 4,7. *Who will shew vs any good?* Here it signifies the chiefe good, euen true felicity, which all men seeme to desire.

2 Prosperity, and euery thing that is prosperous. Lam. 3,38. *Euil and good, proceeds from God.* Esay 45,7. *I create Good and euill.*

3 That which is expedient, behouefull, or conuenient. 1, Cor. 7,1. *It is not good for man to touch*

touch a woman. Gene. 2, 18. *It is not good for man to be alone.* And else-where very often, Good, is put for commodious and profitable. *Moses* in Gen. 2, ver. 18. speaks of the good of our kind, which could not be multiplied by a solitary man. But *Paul*, 1, Cor. 7, 1. speakes of a personall good, which a solitary man enioyeth, being freed from many worldly encombrances. For *Adam* (or other men) to be alone and solitary, without a companion & ỹ society of a woman, had been not good, but incommodious, both for man himselfe, who had lacked a fellow to liue and sweetly to conuerse withall: and for mankinde ẅ could not by one alone bee increased; for the Church, which was to bee gathered out of our kinde being multiplied; & for the glory of God, who was to be honoured in the sending of his Sonne made of a woman, also in the iust punishment of the reprobate, & most free Saluation of the Elect. Gene. 1, 4.

4 That which is vertuous, & morally honest, righteous, and iust. *Psa.* 37, 27. *Flee from euill, & doe good Psal.* 14, 1. *There is none that doth good.*

5 That which is commendable or praise worthy. Math. 26, 10. *She hath done a good work vpon me.* 2 Tim. 4, 7. *A good fight.* 1 Tim. 6, 13. *A good confession.*

6 That which lacks nothing to the perfection of being. *Gen.* 1, 31. *And loe, all was very good.*

7 That which is healthfull, wholesome, and auaileable to our Saluation. Rom. 8, 28. *All things worke together for good, to them that loue God.* Ephe. 4, 29. *But that which is good, to edifying.* 1 Tim. 4, 6.

8 That which is sufficient. 2 Chro. 30, 22. *He spake to the Leuites, that had good knowledge.*

9 Cheerefull, solemne, and ioyfull. 1 Sam. 25, 8. *Wee come in a good season.*

10 That which is lawfull to be vsed. 1 Tim. 4, 4. *Euery creature of God is good.* Also that ẅ is profitable to edifie others, & pleasing to God. Rom. 14, 21.

11 That which is sweete and gratefull. Gene. 3, 6. *When shee saw that the fruit was good.* 2 Ch. 18, 7. *Hee doeth not propheſie good vnto me.* Also that which is better. Rom, 14, 21.

12 The benefits of God, both for this life, & the life to come. *Psal.* 103, 5. *Which fils thy mouth with good things.*

13 Christian liberty, or the doctrine of our freedome from the bondage of the ceremonial Law, giuen to the Iewes. Rom. 14, 16.

[**God when it is referred vnto persons**] One, who is holy of himselfe, and most holy or perfectly holy, being Authour of all holinesse in others. Marke 10, 18. *There is none good, but one which*

which is God. Hosea 8,3. Good, put for God himselfe.

2 A godly man, who is vnperfectly good, doing good to many. Acts 11, 24. *Barnabas was a good man.* Thus all regeuerate persons be good.

God is said to be with good men; either inwardly by his grace, directing and assisting in doing all duties, strengthning and comforting in feares, and doubtfull cases, and daungers: or outwardly, by his mercifull prouidence, protecting their persons, and prospering their enterprises and works.

[**God and euill.**] That which is both honest and profitable, also that which is wicked and hurtfull, euen euery thing wch either may please or displease God or our neighbour. Rom. 12,9. *Abhorre that which is euill, cleaue to that which is good.*

[**God age**] A life full of yeares, accompanied with health of body and spirituall prosperity, vnto the end of our daies. Gen. 25,8. *Abraham dyed in a good age.* Gen. 15,15.

[**God conscience**] A power in mans soule, giuing testimony of mens actions and estate before God, according to ỹ light of knowledge which it hath. Such a good Conscience may be in a man vnregenerate. Acts 23,1. *I haue in all good Conscience serued God vntill this day.* This *Paule* speaketh of himselfe, being a Pharisie. 1 Tim. 1, 19. *Hauing faith and a good conscience,* when one followeth the light of knowledge that shineth in his Conscience, & doth accordingly vnto it: such an one is said in Scripture phrase, to haue a [Good Conscience] & to serue God in a good conscience, though he be but a naturall man, & lacke sauing knowledge. This Cõscience is good Morally.

2 A power of the Soule, enlightened with sauing knowledge of Gods trueth, and sanctified by the Spirit, to giue Testimony truely both of our good estate before God for eternall life, & of all our doings in this life; excusing and comforting vs when we haue done well, checking and accusing vs when we haue done euill. Heb. 13,18. *Pray for vs, for we are assured we haue a good Conscience.* And Acts 24.16. It is called, [*A cleare and vnspotted Conscience.*] This good Conscience onely regenerate men haue, and it is supernaturally good; or good Spiritually.

[**God eye**] A merciful and liberall eye. *Prou.* 22,9. *Hee that hath a good eye.*

[**A God name**] A fauorable report giuẽ vs of good men, in respect of our wel-doing. *Pro.* 22, *A good name is better then riches.*

[**Good word of God**] The wil of God reuealed in Scriptures, which

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which teacheth a good life, & promiseth good things, and makes vs good, being good in it selfe: and therefore it is called [The Good Word of God.] Heb.6,4. *And haue tasted of the good word of God.*

[A Good heart] A Soule framed by God vnto goodnesse, beeing made able to loue this good word of God, and to desire and endeuour to obey it. Luke 8,15. *An honest and good heart.*

[To call euill good, and good euill.] To inuert and change both the nature and names of things, as to terme drunkennesse mirth or good-fellowship; couetousnesse good thrift, prodigality liberality, pride handsomnesse or neatnes, &c. Esay 5,20. *Woe to them which call &c.*

[Good hope.] A sure expectation of good things in heauen. 2 Thessal.2,16. *And good hope through grace.*

[Good things.] Remission of sinnes, attonement with God, eternall life. Rom.10,15. *Which brings glad tidings of good things.*

2 That which is profitable to our selues and others. Ephe. 4,28.

[Good workes.] Such things as God hath commaunded to be done, euen al good thoghts, counselles, desires, wordes, and deedes, which come from a regenerate man, and are according to the will of God reuealed in his Law. Ephe.2,10. *Created to good works.* Vnto a good worke, it is required, that the ground or beginning of it bee good; to wit, a pure heart, faith vnfaigned, and a good Conscience. Secondly, that the thing done be good, being commanded of God in his Law. Thirdly, the end good, being referred to Gods glory. Workes of Popery deuised by men, are no Good workes. Math.15. It signifieth specially the duties of preachers, which bee foure. 2, Tim.3,17,18.

[Gospell.] The History and Narration of the things which Christ spake and did; as the Gospell according to *Marke, Mathew, &c. Marke*,1,1. *The beginning of the Gospell of Christ.*

2 The glad and ioyfull tydings of Remission of sinnes, & eternall Saluation by Faith in Christ already come. Marke 1, 15. *Beleeue the Gospell.* Luke 2, 10. *I bring you tydings of great ioy, &c.* Gal.3,8. And elsewhere often it signifies that doctrine which teacheth the true way how to attaine perfect righteousnesse and eternal life; namely, by belieuing in the Sonne of God. Hence called Gospell, as one would say, a Good-spel, or Gods-spell. *Galat.*1,6,7. and in *Gal.*3,8. The Gospel signifieth the Doctrine or promise of free reconciliatiō by faith in Christ to come, according to that is writ-

written, Gen. 12,3.

3 The whole doctrine of the word, both of Law and grace, Mark. 1,14. *Teaching the Gospell of the Kingdome of God.*

4 The preaching or publishing the doctrine & promise of Grace. Rom. 1,9. *I serue God in the Gospell of his Son*: that is, in declaring and preaching the Gospell of his Son. Phil. 4,15. 1 Thes. 2,4. 1 Tim. 1,11.

[**Gospell of Iesus Christ**] The doctrine of saluatiō by Christ, not as it is in books; but as preched, beleeued, and practised. Rom. 1,16. *Not ashamed of the Gospell.*

[**Gospell of peace**] The message or doctrine of peace and reconciliation with God by Christ, which alone (being beleeued) is able to pacifie the Conscience. Ephe. 6,15. *Your feet shod with the Gospell of peace*, 2 *Cor.* 5,19.

[**Gospell of God**] The doctrine or promise, whereof God is author and giuer. Rom. 1,1. *To preach the Gospell of God.*

[**Our Gospell**] The Gospell which we preach, or our preaching of it, 1 Thes. 1,5.

[**Gospell of saluation**] A doctrine which bringeth vs to be partakers truely of that saluation which God hath promised, Christ purchased, the word offereth. Eph. 1,13. *Euen the Gospell of your saluation.*

[**Gospell of the Kingdome.**] A doctrine which bringeth vs to Christ, that hee may reigne as King in vs. Math. 4,23. *Preaching the Gospell of the kingdome.*

[**The Gospell of the grace of God.**] That doctrine which certifieth vs of Gods fauour & loue, restored in Christ, for the free pardon of all our sinnes, & full reconciliation with God. Acts 20,24. *To testifie the Gospel of the Grace of God.*

[**The Gospell of the glory of God**] A glorious doctrine, entreating of the most excellent glory of God, and at last translating the beleeuers of it into eternall glory. 1 Tim. 1, verse 11. *According to the glorious Gospell of the blessed God.*

Pauls Gospell.] That doctrine of life, whereof *Paul* was Minister, to spreade and publish it vnto man-kinde. Romanes 2,16. *According to my Gospell.*

Trueth of the Gospell] That most pure and sound doctrine of Christ, Galath. 2,5. *That the truth of the Gospell might continue with you.*

[**Gospell of the Sonne of God**] An heauenly doctrine which hath the Sonne of God for Author, matter, and scope of it. Romanes, chapter 1, verse 9. *In the Gospell of his Sonne.*

[**Concerning the Gospel, they are enemies**] Iewes to be enemies, because they would not

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admit and beleeue the doctrine of grace, but persecuted it and the teachers of it. Rom. 11,28.

[Faith of the Gospell.] That Faith which is yeelded to the doctrine taught in the Gospel, resting thereon, and looking onely thereunto. *Philipi.*1,27. *Through the Faith of the Gospell.*

[Gouernment] Such as are in authority, 2 *Pet.*2,10.

[Gouernor] One set ouer others to rule them (as a ciuill Magistrate) in the thinges of this life. Mat.27,11. *Iesus stood afore the Gouernour.* 1 *Pet.* 2. 14.

2 One placed ouer others, to rule them in the thinges of God, 1 Cor.12,28. *Helpers, Gouernours.*

[Gouernement vppon his shoulders,] That Christ shal be subiect to no creature, but from his Father shall receiue authority and power ouer all things in his Church and without it, Esay 9 6. compared with Mat. 28,18. Ephe.1,22.

G. *R.*

[Grace] The free and eternall fauour and good will of God, which is the Well-spring of all the benefits that we haue 2 Tim. 1,9. *But according to his owne purpose and grace. Rom.* 11, 6. *If of Grace, not of workes, &c.* This is Grace of electiō, which makes vs Gracious and acceptable vnto God. And by this Grace, we are so often in scriptures said to be iustified and saued. Rom. 3.4, and 5. Acts 13, 43.

2 Faith, with all the healthfull and sauing effects & fruites therof: which are called grace because they are freely giuen vs. Heb. 12,15. *No man fall away from the Grace of God.* 1. *Pet.*5,12. This is Grace freely giuen, which popish Sophisters doe wickedly confound with that Grace whereby wee are freely beloued.

3 Free imputation of Christs righteousnesse. Rom. 5,15. *The Grace of God hath abounded vnto many.* Also verses 17, 20,21. In all which places, by Grace is meant the righteousnesse of Christ, freely imputed to beleeuers. This is the Grace of Iustification, which Papists confound with Grace of Sanctification.

4 The worke of the Spirite renewing our soules to the Image of God, and continually guiding and strengthning thē to the obedience of his will. Rom. 6,14. *Ye are vnder Grace.* Also verse 23. 2 Cor. 12,9. *My Grace is sufficient for thee.* This is the Grace of Sanctification, which is freely giuen as a witnesse of Gods fauour in electing and iustifying vs.

5 That happy and blessed condition into which wee are admitted, and wherein we are kept

kept by the good will and free fauour of God, Rom. 5,2. *Wee had this accesse into this Grace wherein we stand.*

6 The gifts of the holy Spirit freely bestowed vpon vs, 2. *Pet.*3,18. *But Grow in Grace.* 1 *Pet.*5,10. and elsewhere oftē, as Ioh.1,16. This also is Grace freely giuen, but doth not make vs gratefull to God.

7 The spirituall or euangelicall worship of God. Heb.13 9. *It is good the heart be established with Grace.*

8 Some godly comfort and instruction, to cause others to profite in godlinesse. Eph.4,29 *That it may minister Grace to the hearers.*

9 Almes, or works of mercy to the poore, 2 Cor. 8,4. *That we would receiue the Grace.*

10 The bountifull liberality of God, enabling vs to giue to the poore. 2 Cor.9,8. *God is able to make all Grace abound toward you.*

11 Fauour or liking with men, Gen.19,19. *Thy seruant hath found Grace in thy sight.* And elsewhere often, as *Ge.*6,8.

12 The effectuall presence of the Holy Ghost. Acts 14,26, *From whence they had beene commended to the Grace of God.* 1. *Cor.*15,10. *The grace of God, &c*

Note. Popish Sophisters wrest this place in fauour of free will, as if our will by naturall strength did concurre with Grace, to bring foorth a good worke, & should be partly of the efficacy of Grace, partly from power of nature; therefore they corruptly translate the words, (*Grace of God with mee*) leauing out the article H, which is with me; & neglecting the scope of the Apostle, attributing all to Grace, and to the efficacy of the Spirit, which beeing present with him, made him labour, and to be what he was, and do whatsoeuer he did, himselfe beeing but an instrument and seruant vnto the Grace of God, from whence flowes whatsoeuer is in man good and pleasing to God, it not beeing impossible any freedome toward good to be in our will, til it be freed by Grace from slauery of sin, and so far forth as it is free, it willeth, desireth, and woorketh good things, Gods Grace and Spirit working both the desire and deed. *Phil.*2,13.

13 Afflictions and bands, suffered for Christ. *Phil.*1,7. *You are all partakers of my grace.* This was a free & peculiar gift, v.29.

14 The benefit and gift of heauenly wisedome. 2 Cor.1, 12. *Not by fleshly wisedome, but by the Grace of God, &c.* that is, by the wisedome freely giuen me of God.

15 Generally, any benefit bestowed vpon vs. 2 Cor.8,1. *Of the Grace of GOD bestowed vpon the Churches.*

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16 Elegance of ſpeech, which made Chriſt gracious and amiable to all. *Pſ.*45,3. *Full of grace are thy lips. Luk.*4,22. *Words full of Grace.*

17 The perſwaſion, fruites, and feeling of Gods good will increaſed in vs. Rom.1,7. *Grace and peace from God the Father.* Thus is the word [*Grace*] to be taken in all the ſalutations of *Paul* to the churches. Alſo *Gal.* 6,18. *Ephe.*6,24.

18 Eternall glory in Heauen. 1 Pet.1,7. *As they which are heyres of the Grace of life.* 1. *Pet.*1,13. Alſo it comprehends the benefit of this preſent life, which is common to both.

19 Acceptation with God and men. Luke 2,22. *Ieſus encreaſed in Grace or fauour with God and men. Iam.*4,6. *God giues Grace to the humble*: that is, makes them accepted and ſauoured.

20 The Grace or calling of Apoſtleſhip, freely committed to *Paul*, Rom.12,13. Alſo both his Apoſtleſhip and conuerſiō to Chriſt. Rom.15,15.

What Grace is.

Grace is the free good will of God, whereby he counteth vs deare in Chriſt Ieſus, forgiueth vs our ſinnes, and giueth vs the holy Ghoſt, and vpright life, and eternall felicity. Thus *Peter Martyr* defineth it.

[Grace no more Grace.] Grace to looſe the nature of Grace, whoſe property is to be euery way free and vndue; whereas if election came of works foreſeene, then it ſhould be due to workes, and ſo Grace were deſtroyed. Rom.11.6. *Elſe were Grace no more Grace.*

[Gift of Grace] A free gift, ſuch as was the calling of *Paul* a Phariſie, and a perſecutor, vnto the Apoſtleſhip, and all the Graces which hee had to diſcharge, Eph.3,7.

[Grace for Grace] A liuely faith, as one Grace; afterward eternall life, as another Grace. *Ioh.*1,16. *And Grace for Grace*: or Grace of the new Teſtamēt, for the Grace of the old Teſtament, permanent Grace for ſhadowiſh: *Theophylact.*

Grace vpon Grace; that is, one Grace of the Spirit after another; the Spirite of Chriſt daily powring new Graces vpon vs and all freely. This is the beſt expoſition. Or thus, Grace freely giuen without merits. Likephraſe, *Iob* 2,4. *Amos* 3,15 *Or thus:*

Grace and fauour ſhewed to vs, for the loue and fauour which God beares his Sonne. *Or thus:*

Grace conueyed into vs, frō the fulnes of Grace in Chriſt. *Or thus:*

Grace in the firſt place noteth theſe two things. 1. The gracious fauor of God imbracing his elect by Chriſt, this is the grace of iuſtificatiō. 2. The guift of the Spirite dwelling in the elect and daily renewing them, *Note.*

them; this is Grace of ſanctifi-
cation. In the latter place (*for Grace*) is oppoſed vnto merit of works, & is as much as (*Gratis*) freely.

[**Grace in Chriſt**] The fauor or free loue where-with God doth imbrace his elect for Chriſt, 2 Tim. 2, 1.

[**Grace and truth**] The free forgiueneſſe of ſins in Chriſt, vnto a full reconciliation with God, and the fulfilling of al the ſhaddowes of the Law. Iohn 1, 14, 17. *But Grace & truth came by Ieſus Chriſt.*

Note. This ſence which is heere giuen, appeareth to be the true and onely fit ſenſe, by comparing verſe 14, with the ver. 17. wherein Grace and Truth bee ſet againſt the Law, & threatned malediction and wrath to all tranſgreſſors of it, and contained ceremonies or ſhadows of things to bee performed by Chriſt, who by taking away ỹ curſe in his death on the Cros, to the reconciliatiō of ſinners with God, together with the renouation of their mindes by the Spirite; and in that his ſacrifice of himſelfe fully accompliſhing the legal Ceremonies, is thence worthily ſaid to haue come to vs men, full of Grace and Truth. Vnleſſe with learned M. *Rollock* in the firſt place we will vnderſtand all the glorious properties of the Godhead, & in ſpeciall his true knowledge and diuine wiſedome, & he ſhewed forth in his miracles and doctrine (in ſuch wiſe as he was thereby knowne to his Diſciples, to bee the onely begotten Sonne of God) and in the ver. 17. by Grace & Truth with the ſame authour and others, take the free remiſsion of ſins by the death of Chriſt, and the cleere & manifeſt knowledge of God in Chriſt without legall ſhaddowes to bee meant. Let the learned iudge.

[**To finde Grace.**] To haue proofe of Gods mercy and free ſauour, in preſeruing and bleſſing vs. *Gē.* 6, 8. *And Noah found Grace in the eyes of the Lord.*

2 To haue men Gracious & fauourable vnto vs, to doe vs good, or to forbeare to doe vs euill. Gen. 33, 10. *If I haue now found Grace in thy ſight.*

[**Spirit of Grace and prayer**] Two effects or gifts of the holy Spirit; to wit, firſt a ſence or feeling of the fauour of God, being become truely propitious to vs; and ſecondly deprecation or ſuplication, that God would turne away his wrath, grant ful pardon, and continue fauourable, the Spirit ſtirring vp ſecret ſighes and grones in the heart for theſe purpoſes. Zach. 12, 10. Ro. 8, 26.

[**Grafting**] A ioyning of a ſcience or Graft ſo neerely and firmely into a ſtocke, as that it become one with it. Secondly, The vniting or ioyning ỹ elect

Or thus:

Or thus:

Or thus:

Note.

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vnto Christ, most neerely, by the Spirit and Faith. Rom.6,5. And the word is saide to bee grafted into them. Iames 1,21. *Receiue w th meekneſſe, the word grafted into you.*

There bee two ſortes of Grifts, or Plants: one grafted into Christ by profeſsion of mouth onely: the other by the faith of their heart alſo: Math. 7,21. Rom. 2,28,29. 2 Tim. 3, 5. The former bee broken off, Rom. 11,17. The latter cannot periſh. Rom. 11,20.

[Graine] A ſmall meaſure or portion of any Gift. Math. 13,31. *If ye haue faith like the Graine of Muſtard-ſeed*; that is, the leaſt degree of a liuely faith if it be but a true deſire to beleeue, in a truely touched and humbled heart.

[Grapes] The fruites and workes of mens liues, which if they be good, they are likened to ſweet and good Grapes: if they be wicked works, then they are compared to wilde & ſowre Grapes: if notoriouſly wicked, then they are called Grapes of *Sodome*, Grapes of gall, and poyſoned Grapes. Eſ. 5,2. *It brought foorth wilde Grapes*. And verſe 4. Deut. 32, 32. *Their vine exceedeth the vine of Sodome, their grapes are grapes of gall*, becauſe they did offend & prouoke God, as ſowre Grapes offend our taſte.

[Graſſe] That which is fraile and of ſhort continuance, fading like the Graſſe. Pſal. 90,5. *In the morning he flouriſheth like the Graſſe*. Pſal. 103,15.

[Grauity] A ſeemely moderation of geſture, wordes, countenance, and actions, according to the dignity of a mans perſon, age, ſex, calling. Titus 2,2,7. *With Grauity and integrity*.

[To Gréeue the Spirite of God] To vexe, diſpleaſe, and make ſad. Ephe. 4,30. *Grieue not that holy Spirit of God*; that is to ſay, doe nothing againſt that light ſet vp in your Conſcience by the word and Spirit, for this will grieue the Spirite, and make him vnwilling to abide in you: as a Gueſt hath no pleaſure there to remaine, where he is deſpiſed and greeued. Eſay 7,13. and 63,10. Pſal. 78,40.

[More Gréeuously to afflict.] To ſend calamities vppon the ten Tribes, more heauy then the former. Eſa. 9,1. *Afterward he did more grieuouſly afflict her, &c.* A compariſon betweene the affliction frō *Tiglat-peliſe*, when part of *Iſrael* was carried into *Aſſyria*, and from *Salmanaſſer*, when wholy they departed, ſee 2 Kings 15, 29. and 2 Kings 17. *Nepthaly* and *Zabulon* are onely named in Eſay 9 becauſe there began both calamity by the *Aſſyrians*, and deliuerance ſpirituall by the

prea-

preaching of the Gospell, Mat. 4,15.

[Grieuousnesse] Vnrighteous decrees and lawes which worke molestation and griefe to the subiects which liue vnder them. A Metonimie of the effect, Es. 10,1. *Woe to them which write grieuousnes.*

[Great] One that is in authority and power aboue others, Math. 20,19. *Will be great among you.*

2 One who is author of much people. Gen. 48,19. *Hee also shall be Great.*

[Grecians] Such as were borne and dwelt in *Greece.* 2. All people of the world which were not Iewes. 3. Such as being Greekes by nation, were Iewes by profession, Iohn 12, 20. Rom. 1,14, Colos. 3,11.

[Greene.] Flourishing and prosperous. Psal. 37,35. *Like the Greene Bay Tree.*

[With Greedinesse] With eager and hotte strife to excell one another in sinning, as if mē stroue for a prize or a garland. Ephe. 4,19. *To worke all vncleanesse with Greedinesse.*

[Greene tree.] An innocent and vnguilty person. Luke 23, 31. *If this bee done to the Greene tree, what will be done to the dry?* that is, if God giue the Iewes leaue thus to crucifie mee, who haue no fault to deserue this punishment: what greeuous iudgements will fall vpon impenitent sinners, who are like dry stickes, apt and meete to burn in the fire of Gods wrath? In the Originall it is wood (for tree) by a Synecdoche, and moyst for greene, by a Metonimie.

G. V.

[Guide] One that sheweth another his way.

2 Teachers, who are called Guides, because they goe before the Flocke as Guides, to shew them the way to saluation. Rom. 2,19. *And perswadest thy selfe that thou art a Guide to the blinde.*

3 An husband. Prouer. 2, 17.

[To Guide] Effectually to moue and stirre the heart towards God. 2 Thes. 3,5. *The Lord Guide your hearts to his loue.*

[To be Guilty of the bodye and blood of Christ.] To kill Christ, and bee culpable of his death, as was properly *Iudas*, which betrayed him, the Iewes which condemned him, and Souldiors which pierced him, and shed his innocent blood: but figuratiuely, yet truely, al that vnworthily eate & drinke the Lords supper, wicked men, hypocrites, & negligent Christians, become partakers of this great sin of crucifying Christ, some more, and some lesse, by

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abuſing the holy Sacrament. 1. Cor. 11,27.

[Guile.] A ſubtle inuention or deuice to deceiue another by, when as one thing is done, and another thing pretended. 1 *Peter* 2,1. *Lay aſide all Guile.* This is Guile in practiſe and action.

2 Deceitfull ſpeech, tending to deceiue, whē one thing is ſaid, and another thing is meant. 1 *Pet.* 2, ver. 22. *In whoſe mouth there was no Guile.* This is Guile in words and promiſes.

3 Inward Hypocriſie, and vnſoundneſſe of heart. *Pſalme* 32.2. *In whoſe ſpirit there is no Guile.* This is Guile in thoghts and purpoſes.

[Guiltineſſe] Worthineſſe or deſeruing of puniſhment, which neceſſarily doth follow euery ſinne. Math. 5, verſe 22. *Which ſhall bee Guilty of Iudgement*; that is, ſhall be worthy. Rom. 3, 19.

[To be Guilty of all.] To be a tranſgreſſor againſt God, whoſe Law commandeth one Duty as well as another, and forbiddeth one ſinne as well as another; not that men can be perfect, but wee muſt ſtriue toward it, by balking no duty, nor bearing with any faulte in our ſelues. Iames 2, 10. *Hee that fayleth in one point of the Law, is guilty of all.*

This ſentence detecteth the hypocriſie of ſuch as did cull and chuſe ſuch precepts of the Law, to keepe as they liſted, ſoothing themſelues as if they had performed excellent obedience, by doing ſome things which croſſed not their fancy and affection, neglecting in the meane ſpace, ſome other worke commanded in the law, as needfull as any which they performed: as if a Iudge which had acquitted one notorious malefactor, ſhould pleaſe himſelfe becauſe hee had puniſhed another. Note further, that one becomes Guilty of all by wilfull breach of one; becauſe as one ſtring or voyce out of tune, ſpoyles the whole Harmony in muſicke; ſo one ſinne contemptuouſly committed, marreth the Harmony of our obedience. Alſo hee can in truth keepe no commandement out of loue to the Lawe, which obſtinately lieth in any one ſinne. Laſtly, that Diuine Maieſty which gaue the Law, is violated in breach of one precept; ſo as the other in the whole of the Lawe bee not tranſgreſſed (*totum legis*) yet the whole Law (*tota lex*) is broken, in hurting that authority whereby it was giuen: yet this will not prooue all ſinnes equall.

C. Y.

[Gyants.] Apoſtataes, or ſuch as reuolt, goe backe, and fall away from God and godlineſſe. Geneſis 6, verſe 4. *There were Gyants on the Earth in thoſe dayes.* The words lay downe the fruite of corrupt marriages, mentioned in verſe 1. to bee not ouer-growing in ſtature, but impiety and ſinne.

H. A.

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H. A.

[Habitation.] A Place of Defence or refuge, as an houſe is to the dweller in it. Pſalme 90,1. *Lord thou haſt bin our Habitation.* Thus is God an Habitation to his Saints.

2 A Temple to dwell in, to poſſeſſe and rule in it. Ephe.2, 22. *To be the Habitation of God by the Spirit.* Thus the Saints are the Habitation of God.

[To Halt] To counterfeit, or to play the Hypocrite. 1 Ki. 18,21. *Why Halt yee betweene two?* Heb.12,13. *Leaſt that which is Halting be turned away.* When the heart goes 2. waies, this is Halting.

[Hallelu-iah] Praiſe ye Iah, viz. Iehoua our God. Pſal, 104, 35. It is an Hebrew phraſe, kept in the Greek: Reuel. 19,1,3,4. ſet ſometime in the beginning, ſometime in the ende of a Pſal.

[Hammer] The worde of the Law and Goſpell, which is as a Hammer, to breake the ſtony hardneſſe of our hearts, and to bruiſe them to powder as it were, that they may become ſoft, humble, and contrite.

[Hanging.] That our Sauiour Chriſt ſhould become accurſed for our ſakes, to redeem vs from the curſe of the Law. For Hanging ceremonially, was an accurſed death. Deut. 21,23. compared with Gal.3, 13.

[Hands, referred to God.] A member of the body, which is the inſtrument of many and manifold actions.

2 Gods eternall and effectuall purpoſe, concerning all things to be done. Acts 4,28. *To do whatſoeuer thine Hand & thy Counſell determined to bee done.* his right hand with ſitting

3 Gods actuall power, working all things which be done according to his purpoſe. Acts 4,30. *So that thou ſtretch foorth thine Hand.* Pſal.118,16, Mark. 6,2. Dan.4,35. in Iohn 3, 35. it ſignifies diſpoſition or power, Math.28,18. Eſay 9,12,17,21.

4 Gods bleſsing, protection, and deliuerances, which be ſpeciall workes of his power. Pſal.104,28. *Thou filleſt with thine Hand euery liuing thing.* Exod.14,31.

5 The vengeance and ſeuerity of God, in plaguing the wicked, and ſcourging his children, which alſo bee particular workes of his power. Iudg.2, 15. *The Hand of the Lord was ſore againſt him.* Pſal.32,2. *Thy Hand was heauy vpon me.* Pſal. 38,2.

God hath protecting and bleſſing hands. 2. Correcting hands. 3. Reuenging hands. To fall into theſe, is fearefull.

6 The ſpeciall fauor of God accompanied with a ſingular kinde of Vertue. Luke 1, 66. *And the Hand of the Lord was with him.*

7 The ſpirite and guift of propheſie.

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Referred to men.

Propheſie, Ezek. 1,3. *The hand of the Lord was vpon him.* and 37.1.

8 The ſpirit of ſtrength and fortitude, 1 Kings. 18,46. *The Hand of the Lord was on Eliah.*

9 An Inſtrument or miniſtry by which God doeth anie thing, as by the hand of *Eſay*, of *Ieremy*, &c. Exod. 4,13. *Send by the Hand of him*, Hag. 1,1. Mal. 1,1.

10 A man himſelf, by a Synecdoche, Geneſ. 43 9. *Of mine Hand ſhalt thou require him.*

11 A mans power, Eccleſ. 9, 10. *Whatſoeuer is in thine Hands to do*, Prou. 3,27. It ſignifies Kingly and royal power, Pſal. 89, 29. *I will ſet his Hand in the Sea*, &c.

12 Aide or helpe, 2 Kings 15,19. *That his Hand might bee with him.*

13 Poſſeſsion, 2 King: 18, 19. *And eſtabliſh the Kingdome in his Hand.*

14 Counſel and endeuour, 2 Sam. 14,19. *Is not the Hand of Iob in all this?*

15 Tyrany and ſeruitude, Exod. 18, 9. *Hee had del uered them out of the Hand of the Ægyptians.* Luke 1,74.

16 Diſpoſing or ordering, Geneſ. 39, 3. *The Lord made all that he did to proſper in his Hand.*

17 The work & labor which is done by the Hand, Actes 20, 34 *My Hands haue miniſtred to my neceſsity*, 2 Theſ. 3,8. All wicked workes done by anie member of the bodie, Eſay, 3, 11.

Note.

The arme, finger, and right hand of God, haue the ſame ſignification with [*Hand.*]

[**To giue the Hand**] To haue common ſociety or fellowſhip in any buſineſſe, Gal. 2,9. *They gaue vs the right Hand of fellowſhip*, that is, accounted mee an Apoſtle equall to themſelues.

[**To beare vp in the Hand**] To take ſpecial care of one, to ſupport and comfort him, Pſal. 91, 12. *They ſhall beare thee in their Hands.*

[**To lift vp the Hands**] To pray: which was done with this geſture of holding vp the hands or palmes toward heauen, as looking vp to God with truſt to receiue a bleſsing, Pſa. 63,4. So Iob 11,13. Lam. 2,19. and 3,40. Pſal. 141,1. It is alſo called ſpreading out of the hands, Pſal. 44, 20. and 88,9. ſtretching out.

[**Slothfull Hand**] A man giuen to ſloth and idleneſſe, *Pro.* 10, 4. *A ſlothfull Hand maketh poore.*

[**Hand writing**] The Morall Law of God, which becauſe it is not fulfilled of vs, accuſeth vs, and ſheweth vs to be guilty, as if our owne hand writing were brought againſt vs, Col. 2,14. *Hee hath taken away the Hand writing.* Others thinke, that by Hand writing is meant the

the Ceremoniall Law, consisting in Rites, Ceremonies, Sacrifices and Oblations; the innocent beasts which were slain in Sacrifices, and all other Oblations for sinne, witnessing (as a hand writing) how guilty & worthy we were to dy through desert of sinne. This is the better exposition; because it is tearmed the hand-writing of Rites or Ordinances. In Col. 2, 14. and Ephe. 2, 17. it is called the Lawe of the Commandements, which standes in Rites and Ceremonies. A Metaphor.

[To turne his Hand vpon Ierusalem] To worke againe, and by his power to be effectuall for the restoring of *Ierusalem* vnto the purity of Religion and Iustice from which it was fallen: as once his might had bene effectuall for setling it and making it to be the seate of Religion, the kingdome of Iustice and Doctrine, Esa 1, 25. *I will turne my Hand vpon thee to purge thee purely, &c.* This work of purgation or restitution of *Ierusalem* was to be effected by punishments, which were as a purging fire, or scouring Sope, to separate the badde from the good, and a scourge to driue the elect sinners to repentance.

[To lay or put the Hand on the Sacrifices] To lay our sins vpon Christ, who is our satisfaction, and in his person to present our selues to God, Leuit. 1, 4.

[To lay on Handes rashly or suddenly] To ordaine Ministers hastily without due tryall and proofe taken of their fitnesse & ability for gifts and life, 1 Tim. 5, 22.

[To stretch out the Hand] To call vpon God in Prayer, Esay 1, 15. *When ye shall stretch foorth your Hands, I will not heare you*: A Metonimie of the signe.

2 To comfort, Ier. 16, 7. *They shall not stretch forth the Hande for them, to comfort them.*

3 To mourne and lament, Lam. 1, 17. *Sion stretcheth out her Hands, and there was none to comfort her.*

4 To be crucified, Iohn 21, 18. *Thou shalt stretch forth thine Hand.*

5 To giue almes to the poor, Prou. 31, 21. *Shee stretcheth out her Hands to the poore.*

6 To smite and afflict one, Esay 5, 25. *Hee hath stretched out his Hands vpon them.* Exod. 3, 20. *Therefore will I stretch out my hand and smite.*

7 To inuite and cal vnto repentance, Esay 65, 1. *I haue stretched forth my Hand to a Rebellious people.* Prou. 1, 24.

[To beare his soule in his Hand] To liue in a continuall feare & danger of death, *Psal.* 119, 109.

[To lift vp the Hands] To strike or punish. Also to pray; also to deliuer; also to sweare or take an Oath: also to offer vio-

violence, *Pſalm.* 10,12. *Liſt vp thy Hand*, that is; deliuer, *Pſal.* 63.4. *I will liſt vp my Hands in thy name*, that is, pray vnto thee. *Pſal.* 106.26. *Therefore hee liſt vp his Hand*, that is, hee ſware. Iob 21,21. *If I haue liſte vp my Hand againſt the poore*, that is, vſed force or violence.

[To ſtrike Hands] To promiſe. Prou.6,1. *If thou haſt ſtriken hands with the ſtranger.*

[His hand ſhall be againſt others] That he, to wit, (*Iſmael*) in his poſterity, ſhould make warre with many people, Gen. 16,12.

[Harueſt] The time of the yeare, wherein Corne and other fruits are reaped.

2 A great number of people, prepared and very ready to heare the word of God, Math. 9,37. *The Harueſt is great, the Labourers are few.* Example hereof in the Samaritans, Iohn 4.35,36.

3 The end of the worlde, Math.13,39. *The Harueſt is the end of the world.*

4 Fit and meete occaſions for following our buſineſſes & affaires, *Prou.*6,8. *She gathereth her foode in Harueſt. Prou*, 10.5. *He that ſleepeth in Harueſt.*

[Hardning] The whole execution of Gods eternall purpoſe, for the iuſt deſtruction of ỹ Reprobate, Ro. 9. 19. *Whom he will he Hardneth.*

(Note.) This muſt not be ſo taken, as though God did begin to harden mans hart which was not infected before: for what is hardneſſe elſe, then reſiſtance of Gods Commandements? which who ſo thinkes to be the work of God, becauſe of this ſaying, [*Hee Hardneth whom he will,*] let him beholde the firſt beginning of mans corruption, and marke well the commandement of GOD; the diſobedience whereof made the heart to offend; and then let him truely confeſſe, ỹ whatſoeuer puniſhment befalleth him ſithence the firſt corruption, he ſuffereth it righteouſlie and deſeruedly. For God is ſaid to harden his heart whom hee doth not mollifie. So he is ſaid to reiect him whom hee doeth not call, and to blinde them whom hee doth not enlighten. Thus far *Auguſtine, de prædeſtinat. & gratia, Cap.* 4. Yet Note further, that after this withdrawing of Grace, this alſo followeth thereupon, that GOD doth rightly miniſter occaſions of ſinne in the wicked and Reprobate, and marueilouſly enclineth the hearts of men, not onely to good, but alſo to euill, as the ſame *Auguſtine* affirmeth in his booke *de lib. arb. & gratia, cap.*21. It appeareth ſufficiently by holy Scripture, as Rom. 1. 2 Theſ. 2, &c. that God works in the hearts of mē to bend, encline, and bow their wils,

Note. God hardens as a Iudge, giuing vppe: Satan, by inſpiring men by reſiſting as authors.

wils whereunto him listeth, either to good, according to the riches of his mercy, or to wickednes, according to their own desert; by his iudgement sometime manifest, and sometime secret, but alwaies iust, for ther is no iniquity with God. Therfore when wee reade in Scripture that men were hardened, &c. let vs not doubt but their sinful deseruings were such before, as that they did well deserue the punishment which followed. Yet God is no cause of wickednesse simply and properly, as one who droppeth sinne into the heart (as liquor is poured into a vessel) for men themselues are more then enough, the true and naturall cause of sinne.

[Hardnesse] That brawnie part of the foot, and in the ball of the hand which taketh away sense and feeling.

2 The obstinacy in sin ioyned with senselesnesse of heart being without feare of GOD, Rom. 2. 5.

[Harlot] One which forsaketh her lawfull husband, and followeth a straunger which is not her owne husband, for generation sake, Gen. 38. 15.

2 One which forsakes the true God, and his pure worship to ioyne vnto Idols, and to imbrace false religions, Esay 1. 21 *The faithfull City becom an Harlot*, that is, like an harlot, leauing God hir first husband, to cleaue to false Gods, as *Ierusalem* did in the dayes of *Vzza*, *Manasses*, *Amon*, *&c.*

[To Hate, referred to God.] Not to loue some in his eternall counsell, but to passe by them, and not to choose them. Rom. 9, 13. *Esau haue I hated*; that is, I haue decreed not to loue him. This Hating hath not foreseene sinne, but Gods will for the proper cause of it; yet God decrees none to destruction, but for sinne.

2 To abhorre actually, and to reuenge sinnes already committed, Esay 1, 13. *I Hate your solemne Feasts*. Psal. 45, 7. *Thou art a God which Hatest wickednesse*. God doth not actually hate his creature, but in regard of sinne inherent, or acted and already done.

3 To desire reuenge, or to wish euill, out of a rooted and setled malice. Thus *Caine* hated *Abel*. 1 Ioh. 3, 13. *& Ahab hated the Lordes Prophet Micah*. 1 King. 22, 8. And wicked men do thus hate the righteous, Ps. 34, 21. *They that Hate the righteous shall perish*. This is a hatred of persons, not of sins in them; a malicious hatred, of which in 1 *Iohn* 3, 15. *Hee that Hateth his Brother, is a Man-slayer*. Referred to men.

4 To detest sinne, because it is the breach of Gods Lawe, Rom. 7, 15. *What I Hate, that do I*. Iude 23. Thus the righteous hate

hate euen the Garment ſpotted with ſin and corruption. They hate ſinne in themſelues and others; pittying the perſons of others. This is a hatred of ſinne and not of their perſons which do ſinne. This is a Charitable hatred.

5 To loue leſſe one then another. Luke 14,26. *And Hate not Father and Mother, Wife & Children: yea, and his owne life, ye cannot be my Diſciples,* Iohn 12,25. Math. 10.39. Theſe are comparatiue ſpeeches.

6 To do the actions or workes of perſons which doe hate others, Leuit. 19,17. Prou, 13, 24. *He that ſpareth correction, Hateth his child,* that is, he doth as hatefull perſons would do, who keepe backe from others, that which ſhould doe them good.

7 To neglect one, Luke 16 13. *He will Hate the one, and loue the other.*

8 To eſchew and flye from; Iohn 3,20. *Hee that doth euill Hateth the light.*

[**To Hate with a perfect hatred**] Neither to loue the vices for the perſons ſake, nor to hate the perſons for the Vices ſake. Pſal. 139,22. *I Hate them with a perfect hatred, as if they were mine enemies.* Or it may ſignifie, to hate vnfaignedly & from the heart.

[**Haters of God**] All Wicked diſobedient ſinners, which by their breaking willingly the commãdements of God, ſhew they Hate God. Some ſee this in themſelues, ſuch as do commit that vnpardonable ſinne. Others do not ſo much as ſuſpect it: Theſe are ſecret haters of God; the others bee open and knowne (at leaſt to themſelues) haters. Ro. 1,30. *Haters of God.*

[**Hatred**] Rooted or grounded malice, when the heart is poſſeſſed with deſire of reuenge vpon true or ſuppoſed wrongs done to vs, Prou. 26,26. *Hatred may be couered with deceite.*

2 Sinnes, the cauſe of hatred, Ephe. 2,16. *And ſlew Hatred thereby.* **Metonimie** of the effect.

3 Strife and diſſention which followes Hatred. Prou. 15, 17. *Then a fatte Oxe with Hatred.* **Metonimie** of the cauſe.

[**Hath**] The good vſing thoſe graces which we haue, Math. 3 12. *Whoſoeuer Hath, &c.*

2 A ſeeming to haue. Luke 8,18. *From him ſhalbe taken that which he ſeemeth that hee Hath.* Math. 13,12. *From him ſhall be taken euen that he Hath.*

[**Hay, wood, and Stubble.**] Corrupt, falſe, and vaine doctrine, 1 Cor. 3, 12.

H. E.

[**He**] Not alwaies a certaine particular man, but a ſucceſſion of men in Regiment, to wit, the

the Antichristian Popes of *Rome*. 2 *Th*. 2,6. *That he might be reuealed*: or an whole Empire, as the Romane Empire in ver.7. *Till he bee taken away*. which was done in the East by *Mahomet*, and the *Sarasins*, & *Turkes* his followers: and in the West by *Boniface* the third Bishop of *Rome* and his successors, especially by *Gregory* the seauenth.

[Head] That member of the body which is placed highest, and is the seate of reason, memory, imagination, and senses, being more excellent then other members, and caring for the preseruation of the rest.

2 One that hath rule and preheminence ouer others. Thus God is ꝟ head of Christ, and Christ the onely spirituall head of his Church; and the husband the head of his wife. Eph.5,23. 1 Cor.11,3. *The Prince is the head of his people*. Exo.6,14.& 18,25. *Heads ouer the people*: because of the Soueraignty and power ouer them. The first is a spirituall; the second is an œconomicall; the third a politicall head or Gouernor: the Pope is so far from being head of the Church, as he is no sound member of the holy Catholike, or of the whol Church, being the head of that Apostacy and falling from the Faith. 2 Thes, 2,3,4,5. Head doth argue two things: First, superiority or prehen.inence. Secondly, a duty to looke out, and care for the safety & welfare of the inferior members. It pleaseth God to annex and knit duties to such dignities as he giueth: so that his owne Son which was crowned with glory to be head of his church had it ioyned with this charge to instruct it as a Prophet, to make expiatory sacrifice, as a Priest, and King to gouern and protect it. Let not seruants think much to be as their Lord is.

Also (head) sig. a King as chiefe Ruler, and his chief or mother-city. Esa.7,8.

3 A chiefe or principal mẽber in any society. Thus is a Pastor a head, in respect of his flocke. 1 Cor.12,21. *The head cannot say vnto the foot*. *Es*.9,15 *The honorable man is the head*.

4 The chiefe vigor & force. Gen.3,15. *He shall breake thine head*. That wherein thy cheefe strength and power consisteth: to wit, sin and death. 1 Ioh,3,8.

5 The whole man, or ꝟ man himselfe. *Pro*.10,6. *Blessings are vpon the heads of the righteous*. In this sence it is threatened to the wicked, that their sin shall be vpon their head; that is, vpon themselues, wholy to ouerwhelme and couer them from top to toe.

[To breake the Head, & bruise the Heele] To giue vnto Satan a mortal wound, abolishing sin & death by ꝟ sacrifice of himselfe on the Crosse, and by his resur-

resurrection. Whereas Christ should be hurt in his heele (in his humanity) by buffettings, scourgings, & crucifying for a time; for his hurt shoulde not bee but temporary and recouerable. Genesis 3, 15. It is a speech alluding to the Nature and condition of a Serpent, which creeping on the earth hath no further power then to lift vp his head, that he may bite the heele; so Satans malice and power is limited to hurt Christ externally, (not mortally.) Also the might and life of the Serpent lying in his heade: The bruising him in the head, signifies the spoyling his cheefe strength, and a full Conquest ouer him: as is declared by *Paul.* Colos. 2, 14, 15. Hebrewes 2, 14. 1 Iohn. 3, verse 8.

[To Heape] To store vp, or lay vp together, as men which will gather treasure into one place. Rom. 2, 5. *Heapest vppe wrath against the day of wrath.*

[To Heale] To cure sicknesses bodily by medicines, as Physitians do: or without the myraculously, as Christ did. Math. 4, 24. *and he healed them* Mark 2, 3, 4. adn 3, 17.

2 To remedy the hurts and wounds of Common-wealths, Esay 3, 7.

3 To cure by forgiuenes & repentance, wounds and sinnes of the soule: Es. 61, 1. Lu. 4, 18. Esay 6, 10.

[To Heare] To grant & fulfill our desires, 109, 31. *God heareth not sinners, but if any man be a worshipper of God, him heareth he.* And often in the Psalmes & elswhere. Thus God heareth our Prayers: and his not granting, is his not hearing.

2 To listen vnto the words of God only with the outward sense of the eare, Math. 13, 19. *They Heare the word, and vnderstand it not.* Thus all wicked men which be within ȳ Church heare the word.

3 To yeeld willing assent in our minds to the word of God, with a firme purpose to obey, Iohn 8, 47. *He that is of GOD, Heareth Gods word.* 1 Iohn. 4, 6. Iohn 10, 27. *My Sheepe Heare my voice & follow me:* thus good children heare Gods word.

4 To submit ones selfe to Christ, as to an heauenly & perfect Schoolemaister, Mat. 27, 5. *Heare him,* that is, bee content to be his Disciples.

5 To beleeue and giue ere to that we heare, Iohn 9, 17. *I haue told you, and you haue not Heard it.* 1 Tim. 4. ver. last. *Thou shalt saue them that Heare thee.*

6 Barely to vnderstand and know. Ier. 5, 21. *They haue eares and heare not.*

[Hearing of Faith] Doctrine or preaching of faith which mē heare, and by hearing receyue. Gal. 3, 5. *Or by Hearing of Faith.* Rom.

Note. Christ onely to bee heard as Lorde and Son of god: others as Seruants either foretelling his comming as prophets or as Apostles preaching him to be come.

Rom.10,16. In Greek it is, who hath beleeued the hearing of vs: likewise M. *Tremelius* out of Hebrew translates, Esa.51,1.

[**To Heare, and not vnderstand, &c**] By the iust iudgement of God to be made blinde and hardned, as a punishment of former rebellion, Esay.6,9,10. When men by hearing are not profited and led to obedience of that which they heare, then is this iudgement fulfilled in part: but if careleſſe disobedience growe to contempt, that the heart be obdurate & made more blinde by instruction, as it hapned to ỹ obstinate Iewes in the Prophets time & Christs, then in a greater measure it is accomplished, and one of the greatest curses.

[**Heart**) The fleshy part of mans body, which is the seate of affections.

2 The whole man, by a **Synecdoche** of the part, Psal.45,1. *My Heart wil vtter forth a good matter, I will entreat, &c.* Iudg. 19,5.

3 Soule, with the faculties of vnderstanding, Reason, iudgement, will, &c. becauſe the Soule keepes resident in the Heart, and there shewes it selfe most present (as it were) in her chaire of State. Hence it is, that Heart is put for the Soule, with her Faculties. Prou. 23, 26. *My Sonne, giue mee thy Heart.* Math. 15,19. *Out of the Heart proceedeth euill thoughts.* Psalme. 51, 10. *Create in mee a cleane Heart.* Ver.17. 1 Pet.3,15 Ps.26,6.& 73,13. *Ro.*10,8,9,10

4 Wil and affections onely, which are seated in the Heart. Thus it signifieth, when heart and soule be named together. Math.22,37. *With all thy Heart, with all thy Soule.*

5 The affection and meaning, Exod.23,9. *Ye knowe the Heart of a ſtranger.* Also purpose and imagination. Es.10.7.

6 Vnderstanding, *Ro.* 2,15. *Which shew the effect of the Lawe written in their hearts.*

7 The middle part of any thing. *Exod.*15.8. *In the heart of the Sea. Ezek.*27,4.

[**The Heart to bee mooued.**] Either properly the beating of the heart, or elſe withall ỹ feare which coming from infidelity and distrust of Gods promises and helpe, doeth shake the heart, as leaues are shaken with a violent Winde, Esay 7. verse 2

[**With al thy Heart**] Perfection, Math.22,37. *Loue the Lord thy God with all thy Heart.* This is a Legall sentence, requiring perfection of loue, ẅ is founde in Christ only, and in the Saints which be in heauen.

2 Sincerity. *Ezechiah* & *Dauid* serued God with al their heart, and Ps.119,2. This is an Euangelical sentence, requiring but vprightneſſe of loue, ẅ is found in all the Saints here on earth.

Note. Christ onely to bee heard as Lorde and Son of god: others as Seruants either foretelling his comming as prophets or as Apostles preaching him to be come.

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[A mans Heart.] An abiect, broken, and fearefull heart, in comparison of a Lyon-like spirit wherewith it exalted it selfe. Dan. 7,4. *A mans heart was giuen it.*

[With the whole Hart] Without hypocrisie and faigning; euen sincerity. *Ier.* 3,10. *Iudah hath not returned to me with her whole heart; but fainedly.*

[From the Heart] Willingnesse, without compulsion. 2. Singlenesse without hypocrisie. 3. Cheerefulnesse and alacrity, without sad pensiuenes. Rom. 6 17. *Ye haue obeyed from the Heart.*

[Honest Heart] Such a hart which studieth inwardly to be indeed that which outwardly it seemes to others; or a firme resolution of the Soule, to doe and practise the good thinges which the word teacheth. Luk. 8,15. *They which beare the word with an honest heart.*

[Hearts desire] Vnfaigned and earnest desire, Rom. 10,1. *My hearts desire is, that Israel might be saued.*

[One Heart, and one way] Agreement and consent; both in Religion, and in affection. *Ier.* 32,39.

[A man after Gods Heart] Such a man as is liked & loued of God for his vprightnes of life. 1 Sam 13,14.

[To harden the Heart.] To leaue one in his naturall hardnesse, not softning his hart, but as a iust Iudge, deliuering him to Satan to bee more hardned. Thus God hardned *Pharaohs* heart. Exod. 9,12.

2 To inspire blind thoughts, and to make hard. Thus Satan. 2 Cor. 4,4.

3 To follow his own lusts stubbornely. Thus *Pharaoh* hardened himselfe. Exod. 8,15.

[Hard Heart] Disobedient and vnyeelding heart. *Heb.* 3, 13. *Least your hart be made hard through deceitfulnesse of sin* This is the brazē fore-head, the iron sinnew, the stony heart, the hart of adamant, which nothing can bow, nor breake; neither promises, nor threatnings; blessings, nor afflictions. It is called, Rom. 2,5. *An hart that cannot repent.* Vnto which estate men come by long custōe of sin. This hard heart comes by the Iudgement of GOD. Secondly, by the malice of Satan. Thirdly, by the peruerse will of man. An hard heart is eyther partial or totall, temporary, or finall.

[Fleshy Heart] An hart made soft and tractable by the Spirit of God. Ezek. 36,26. *I will giue you an Heart of flesh.* See Flesh.

[To write the Law in the heart] To engraue & print naturally the difference of good and euil in mans vnderstanding *Ro.* 2,15. *Which shew the effect of the Law written in their Hearts.*

2 To

2 To renew supernaturally the Soule vnto the Image of God, to resemble him in righteousnesse and true holynesse. Ier.31,33. *I will write my Lawe in their Hearts.*

[**To knit the Heart to God.**] To cause one to loue God with a sincere and constant motion of soule, Psalme.86,13. *Knit my Heart to thee, that I may feare thy name.*

[**A large Heart**] A verie wise and prudent heart, able to comprehend many & great things. 1 Kin.4,29. *God gaue Salomon a large Heart, &c.*

[**A pricked Heart.**] A Heart deepely wounded with bitter sorrow and griefe for sins done against God, Acts 2,37. *They were pricked in Heart.*

[**A pure and cleane Heart**] A soule purged from the guilt & punishment of sinne, by Iustification; and from the power of sinne by Sanctification. Math.5,8. *Blessed are the pure in Heart, for they shall see God. Psal.51,10 Create in me a cleane Heart. Psa.73,1.*

[**To speake to ones heart**] To giue kinde and comfortable words, which may cheare the minde which is sad and heauy, Gen.34 3. *He spake to the Heart of the maid.* So it is translated by *Trem.* Also Ge.50,21. Esa.40,1.

[**The heart of the earth.**] The graue. Mat.12,40. *The Sonne of man shalbe 3. daies in the heart of the earth.*

[**Singlenes of heart**] Godlie simplicity and vprightnesse of minde, when in doing duties, euen to men, yet Gods wil and glory is chiefly lookt vnto and respected. Eph.6.5. *In singlenes of Heart, not with the eye-seruice &c.*

[**To steale away the Heart.**] To go away priuily by stealth (as it were) without the knowledge of *Laban.* Genes.31,20. *Iacob stole away the Heart of Laban.*

2 To entice and allure the loue and good will of others vnto vs. 2 Sam.15,6. *He stole the Hearts of the people.*

To take a thing to heart) to call it to mind & remember, to pray for it, and affected with it, 2 Esd.19

[**To say in the Heart.**] To haue doubtfull and perplexed thoughts about saluation, Ro. 10,6. *Say not in your Heart.*

2 To set downe a thing inwardly or within ones self, *Ps.* 14,1. *The foole hath saide in his Heart.* Not so to be taken, as if any, how wicked, foolish, or mad soeuer, did indeed think & resolue ẏ there was no God (for the notion of a God ẏ there is one, is more deepely and surely printed and setled into Mans soule, then that euer it can bee blotted out; no people being so barbarous but haue acknowledged it) but impudent sinners would faine haue it so, & gladly would think it is so, yea, and liue so securely, as if there were no God, forgetting his power, iustice, & prouidence; going on

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in a wicked race without regard of these, as the verses following (which describe their course of life) doe expound it plainely.

[Heauen] God, who dwelleth and reigneth in Heauen. Luke 15,21. *Father, I haue sinned against Heauen, and against thee.* Luke 20,4. *Was it from Heauen, or of Men?* This is vncreated Heauen. Daniel 4,26. Math. 21,25. **A Metonimie.**

2 The seat and mansion of blessed Angels and godly men. Math. 5 19. *Great is your glory in Heauen.* Acts 3, 21. This is the Heauen of the blessed, called the third Heauen.

3 The visible Church on earth. Reuel. 12,7. *There was a great battell in Heauen.* Dan 8.10.24

And very often it is thus taken in the Reuelation, as the attentiue Reader may well perceiue. This is Heauen on Earth. See the Dictionary vpon the Reuelation, in the word [*Heauen.*] p 743

4 The Spheares or Orbes, and the elementary Region. *Ps.* 19,1. *The Heauens declare the glory of God.* Heauens are named by the Hebrewes, of their thinne, fine, and subtile substance.

5 The ayre next vnto vs, Mat. 6,26. *The Birds of Heauen labour not.* and 13,32. *The Birds of Heauen build their Nests in the Branches, &c.* This is the aiery Heauen, called the Sky.

6 Heauenly creatures, or the Angels which alwaies abide in Heauen. Iob 15,15. *The Heauens are not cleare in his sight.* Mat. 6,10. *As it is in Heauen.* These be the Inhabitants of Heauen.

7 Some exceeding great height. Deut. 1,28. *The Cities are walled vp to Heauen*: that is, had very high wals.

8 Perfect saluation & blessednesse in Heauen. *Rom.* 10,6. *Who shall ascend to Heauen?* that is, who shall tell vs by what way to come to saluation, and whither we shal be saued there or no. All this outspread, or firmament spread ouer the face of the earth, God calleth [*Heauens*] *Gen.* 1,8. The place aboue where the Sunne and Stars be, is called Heauens, Gene. 1,17. And the highest place where the Angels dwell, and where God himselfe is said to sit, and haue his throne, is likewise termed Heauen. Math. 6,9. and 24, 36. which is by the Apostle named the third Heauen. 2 Cor. 12,2. So other Scriptures mention the Birds of Heauen, Psal. 8,8. *The windes of Heauen. Dan.* 7,2. *The Clouds of Heauen. Dan.* 7,13. *The Dew of Heauen. Dan.* 4,12. As Heauen is not onely the dwelling place of the Angels and Saints, but generally all places aboue vs, where the Clouds, windes, birdes, and starres be. So hell, though by custome

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Note.

cuſtome of our ſpeech it bee vſually taken for the place of diuels and damned reprobates, yet the word is more large, & ſignifies all places beneath; in which large ſenſe it may aunſwere the Hebrew word [*Sheol*] which is a deepe place, and is beneath, as Heauen is aboue, Iob 11,8. Prou.9,18. Pſal.86, 12. Deut.32,22. Eſay 14,9. It commeth of [*Shaal*] to craue, aske, require, becauſe it requireth all men to come to it, and is neuer ſatisfied, Pſal.89,48. *Prou.*30,15, and 27,20. It is a place or eſtate which all men euen the beſt come vnto, for *Iacob* made account to go thither, Gen. 37,35. and *Iob* deſired to be there, *Iob* 14,13. and 17,13. And our Lord Chriſt was there. *Pſal.*16,9. *Acts* 2, 31. ſheweth: and *Salomon* ſaith, all goe thither. Eccle.9,10.

[**In Heauen**] That glorious diuine Maieſty, manifeſted fully in Heauen, and from thence expreſſed mightily in his manifold workes vpon Earth, Mat. 6,9. *Our Father which art in heauen.* Math.5,48. *As your Father which is in Heauen.* Eſay 66,1. Rom.1,18. Pſal.50,6.

2 The holy Angels which be in Heauen. Math.6,11.

[**Heauen of Heauens.**] The Firmament, which doeth comprehend in it all the inferiour Heauens. 1 Kin. 8,27. *The Heauen of Heauens cannot containe him.*

[**To ride vpon the Heauens**] To make knowne, and ſhewe foorth his diuine maieſty and omnipotency. *Pſal.*68,4.

[**Heauen and Earth**] The world, as Act.17,24. or the vniuerſall and whole Fabricke of the world, diuided into theſe two great parts, Heauen and Earth, (as *Auguſtine* calleth them) which by a **Synecdoche** doe more largely ſignifie all things contained, euen from the Cope of Heauen vnto the Center of the Earth, Gen.4,1. *God created Heauen and Earth.* Thus *Paul* expoundes *Moſes*, Col.1,16. Alſo Heauen and Earth in innumerable Scriptures, as Gen.2,1,4. and 14.24 and Exod.20,5,6. and *Pſal.*124 verſe laſt. Acts 4,24, and 14,15 &c. alluding to *Moſes*, doe plainely ſhew the meaning to be this; alſo our Creed.

[**From one end of Heauen to the other**] The whole compaſſe of the world; euen to the vtmoſt and furthermoſt, or moſt remote parts of the world. *Pſa.* 19,6. *His going out is from the end of Heauen, &c.*

[**All things in Heauen and Earth**] The faithfull Iewes, & beleeuing on Chriſt to come, (being now triumphant in heauen (touching their ſoules) with their Head) and both beleeuing Iewes and Gentiles yet militant on earth, Eph.1,10

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It is not rightly applied to the good Angels, who being voide of sinne needed no reconciliation, neither are they the mẽbers of Christ, but seruants to him and to his Church.

[Heauen of Brasse] An heauen which powreth not down the raine to make the Earth fruitefull. Deut. 28,23: *The heauen aboue thee shall be Bras.* 1 *Ki.* 8,35. There shall be vnfruitfulnesse and great barrennesse.

[The hoast of Heauen] All celestiall Creatures, Angels, & Stars. Gen. 2,1. *He made Heauen and the Hoast thereof.*

2 The Stars onely. *Ier.* 33,22. *As the Hoast of Heauen cannot be numbred.*

[Opening the Heauens] The cleauing and parting of the Heauens visibly, as the eie (thorow some quickenesse added to it) might pierce aboue the stars and planets to see the heauenly glory. Luke 3,2. *The heauen was opened.* So expounded by *Marke*, chap. 1,10. Hee saw the Heauens clouen or rent. Thus also we may take that place in the Acts, chap. 7,56. There was a miracle wrought both in the heauens which were changed by diuision, & in his eyes which were endowed with extraordinary quicknes that they might reach so hygh. Secondly, sensible manifestation of diuine glory. Ioh. 1, ver. last. *Ye shall see heauen opened.* Where Christ promiseth to his Disciples, that he would giue them strange & wondrous tokens of his Diuine maiesty, to confirme their faith in him, that hee was that Son of God, that king of *Israel*, as *Nathaniel* had a little before confessed; which is to be extended not to any one time or meruailous act, but to al his mighty works done by the ministry of the Angels, seruing him as their Lord and Prince, euen to his last returning, or second comming in the clouds in the glory of his Father, and his owne glory, and waited on by innumerable Angels, Math. 25,31. Or as some expounde this place of Iohn, of the accesse wee haue to heauen and through Christ, that hauing him for our Aduocate, nothing shall hinder the beleeuers from beholding God in heauen.

[The daies of Heauen] The perpetuity and continuall durance of heauen, euen as long as heauen endureth. *Psal.* 89,29 *And his Throne as the dayes of Heauen.*

[To be lifted aboue the Heauens.] To be most highly praised and glorified, for the works of his great power and maiesty. *Psal.* 108. *Exalt thy selfe (O God) aboue the Heauens.*

[Heauen] The vppermost Region of the aire, where the Meteors be. *Gen.* 19,23. *Rained fire and brimstone from Heauen.*

A

[Hedge] A closure or fence, set vp for safegard of vineyards Corne-fields, Orchards, &c.

2 Gods protection, & whatsoeuer he giueth vs belonging vnto our defence; as good Magistrates, good Lawes, godly Ministers, true Discipline, valiant and skilfull Warriours, &c. Iob 1,10. *Thou hast made an Hedge about him, and about his house.* Esay 5,2. *And he hedged it.* A Metapho.

3 A stop and hinderance to ones purposes and endeuours. *Hos.2,6. I will stop thy way with Thornes, and make an hedge.*

[Heire.] One that succeedeth into the Inheritance and possessions of another after his death. Galath.4,1. So was *Isaac* heire to *Abraham*, and *Salomon* to *Dauid*.

2 One partaker of the goods of his heauenly Father freely, because he is an adopted child. Rom.8.17, *If we be children, wee are also heires. Gal.4,7.*

3 One that is Lord of all, Heb.1,2.

Note. The subiection of the Nations to the Son of God, is called Christs Inheritance. *Psal.2, 8.* is the like manner of speech importeth, Esay 14,2. Leuit.25. 46. Zeph.2.9.

[A red Heifer without spot.] Christ, strong and perfit, subiect to no commandement of man, but consecrate of the Father to himselfe, and by him separate to his office, Num.19, 2. *Bring a red Heifer without spot, on which neuer came yoake*; hitherto tended the reproving of his mother. Lu.2,49. Ioh.2,

[Hell] The place appointed for the torment of the Reprobate after this life. Luke 16,23 *And being in Hell in torments.* It signifies both graue and Hell in Esay 5,14.

2 Most deepe and deadly sorrowes, like to the sorrowes of Hell. Psal.18,5. *The sorrowes of Hell compassed mee, and gate hold vpon me. Psal.86,12.& 30. 3. 116.*

3 Sathan the Prince of hell, with the whole army of wicked spirits. Mathew 16,18. *The gates of Hell shall not preuaile*; that is, the strongest assaults of Sathan. A Metonimie.

4 The graue, and the estate of the dead therein. Psal.16,10. *Thou shalt not leaue my Soule in Hell.* Acts 2,31. And in innumerable places of the olde Testament, the word [*Hell*] is vsed in this signification. As *Ge.* 42,38. Iob 14,13. and 17, 13. Esay 14,9. and ver.15. Habba. 2 5. Reuel.20.13.14. Reuel.6, 8. See the word Heauen.

5 The belly of the Whale, wherein *Ionas* was shut vp (as in a graue) and felt sorrowes, like the sorrowes of Death. Ionas 2,2. *Out of the belly of Hell cryed I.*

[To leaue the Soule in Hell] That

That Christ beeing dead, hee shoulde not continue in the Graue, and rot there as other men do, *Psalme* 16,10. That no more or other thing is meant, appeareth first, because (my soule) is often in the Psalmes put for me, or my life. *Psal.* 3,2. and 11,1. & 17,3. Also by Hell the estate of the dead is noted, yea thogh they were godly and in ioyes, Gen. 37,33 Ps. 26,6. Lastly, by application of this Text, Acts 2. where that is affirmed to haue befallen to *Dauid*, Acts 2,29. which is denied to Christ. Act. 2,31. Therfore whither Christs soule came and remained not, there *Dauids* came and was left: but *Dauids* soule was not left in the place of torment, no more then *Lazarus* was. Luke 16,20. Christ therefore came not thither in soule. Finally, where Christs soule came, there it remained till the resurrection, as appeareth by loosing the sorrowes of death. Acts 2, ve. 24. Whereof the not leauing of his soule in Hell, is giuen as a reason. Act. 2,25. but Christs soule was in Paradise the day that he suffred, as was the theeues with him. Lu. 23,43. And Paradise is Heauen, 2 Cor. 12,2,4. which a Fryar denyed, affirming by Paradise in Luke to be meant (hell) lest hee should be forced to confesse, that Christ in his soule went to Heauen, as his body went into the earth.

[Hell-fire.] The whole extreame paine of the damned in Hell. Math. 5,22. *Called damnation of Hell.* Math. 23,33. *How should ye escape damnation of hel?* Fire being a most terrible Element, is fittest to expresse the dreadfull state of such as be in Hell.

[Helmet of saluation] That Helmet which is saluation, or saluation Christ our Sauiour, who is like an Helmet; as a breast-plate of righteousnesse, shield of faith, that is righteousnesse, which is like a breast-plate, faith which is a shield & the sword of the Spirit, viz. the sword the word of God which the spirit or soule of man vseth and by which Gods Spirit is effectuall, Ephe. 6,17. *And take the Helmet of saluation.*

[Helper] The Minister of the word, who is a Helper of ỹ Faith and Ioy of Gods people. 2 Cor. 1,14. *Helpers of your Ioy.* Acts 8,27. *Helped them much that beleeued.*

2 Deacons, which were Helpefull to the poore of the Primitiue Church, by the iust and wise distribution of the Church treasure. 1 Cor. 12,18. *Helpers, Gouernours.*

3 A Wife, who is called an Helper, because of her ayding and furthering her Husband, by counsell and paines. Gene. 2,18. *I will make him an helpe.*

4 God,

A wife is a helper after the fall, a remedy of infirmity but before and after,

helpeth in generation. 2. In gouernment of family. 3 Prayer.

4 God, the Soueraigne Helper of his people, and Author of all Helpe from others. *Psal.* 12,1. *O Lord helpe, for there is not a righteous man left. Psal.* 63. 7. *Because thou hast beene my Helper.*

[Heresie] Any manner of Sect, or way of worshipping God. Acts 24,14. *That way that you call Heresie.* Thus Christian religion is called Heresie by prophane men. Acts 5,17. and 15,5.

2 Some opinion in matter of Faith, repugnant and contrary to the word of God; being of some chosen out to thē-selues, and wilfully maintained. Gal. 5,20. *The workes of the flesh be Heresie.* 1 Corin. 11,19. *There must be Heresies.* Papists erre which account such opinions for heresies, as are not condemned, but rather taught in the word, which is the onely rule of saving truth.

[Hereticke] A person wilfully & stifly maintaining false opinions against the scriptures after due admonition. Titus 3, 10, *A man that is an Hereticke after one or two admonitions, auoyde.*

There bee three things required to an Hereticke. First, that it be an error about some Article of Christian faith. Secondly, that it bee contrary to the euidence and cleare trueth of holy Scripture, soundly and generally held by the holy Catholike Church of God in the Earth. Thirdly, that it be stoutly and obstinately maintained after conuiction, and lawfull admonition.

[Heritage, or Inheritance] A certaine portion of Lands or possessions, descending from father to childe, after the death of the father. Luke 12,13.

2 God himselfe, whose fauour and communion, is the heritage and portion of ỹ Saints. *Psal.* 16,5. *The Lord is the portion of mine Inheritance.* Also ver. 6. *Psalme* 119,57. Because the Leuites vnder the Lawe were maintained by the Oblations offered vnto God; hence it is, that God is called their Inheritance. Deut. 18,20. *I will bee your Inheritance and your part. Deut.* 10,9.

3 The people of Israel, whō God loued and respected (as a man doeth his heritage which he hath purchased) Deut. 4,20 *The Lord hath brought you out of Egypt, to bee an Inheritance to himselfe, Deut.* 22,89.

4 The Church consisting of Iewes and Gentiles. Psalm. 2,8 *The Heathen for thine Inheritance. Ephe.* 1,11. 1 *Peter* 5, verse 3.

5 The statutes and word of God, which godly persons doe account and reckon of, as their heritage and portion. *Psal.* 119, 111. *Thy Testimonies haue I taken*

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ken as my heritage for euer.

6 The Kingdome of Heauen is called an Inheritance, becauſe it is freely giuen vnto beleeuers, as vnto Sonnes and Heires by grace of adoption. *Pſal.*16 6. *I haue a goodly Heritage.* Math.25,34. *Take the Inheritance prepared.*

7 Children. *Pſal.*127,3. *Children are the Inheritance of the Lord.*

8 The right which the ſeed, viz. the children of faithfull *Abraham* haue, that God ſhould be their God, and bleſſe them eternally as he bleſſed *Abrahã*, Gal.3,18. *If the Inheritance be of the Law, &c.* that is, the right to bleſſednesſe by forme of the Couenant, cannot be had by the workes of the Law as done by vs, becauſe it commeth freely by gift, and by vertue of a promiſe; now merit of works and free gift are contrary, and can by no meanes ſtand together, as Rom.4,14. Rom.11,6. Rom.4,4. Fauour and debt are diametrically repugnant, euen as farre at oddes as may bee: Workes and Faith which meet and agree well enough, (like good friendes) in a Chriſtian conuerſation, can by no means ſtand together in the iuſtification of a ſinner before GOD; here they be irreconcileable enemies. See Inheritance.

[Heire of the World] Chriſt, who had all the people of the world for his Children. Heb.1, 2. *Whom he hath made Heyre of all things.*

2 *Abraham*, to whom God gaue the Land of *Canaan* to be his Inheritance, as a pledge & type of heauenly glory; yea, and all the faithfull to bee his Children. Rom.4,13,17.

H. I.

[To Hide] To conceale and keepe any thing from ſight and knowledge of others, that it may be ſecret and ſafe.

2 To keepe our ſinnes in ſilence, eyther not at all confeſſed, or not confeſſed vnfainedly. *Proue.*28,13. *He that hideth his ſinnes ſhall not proſper.* *Iob* 3, 33. *Pſal.* 32,3, 4. Thus men hide their ſinnes.

3 To couer ſinne by free forgiueneſſe. Pſalme 51,9. Pſalme 32,1. *Hide thy face from my ſins.* Thus God hideth ſins.

4 To protect and keep ſafe. *Pſal.*27,5. *In time of my troubles he hath hid me.* Thus God hideth vs, as an Hen her young vnder her feathers.

5 To put ones ſelfe vnder the promiſes and protection of God, by a true Faith, repenting him of his ſins. *Prou.*27, 12. *A wiſe man ſeeth the plague comming, and hideth himſelfe.* *Prou.*22,3. Thus the godly hide themſelues vnder the wings of Gods prouidence.

6 To

6 To ſuppreſſe the word, or to ſtore it vp, *Pſal.*40,10.

[**Hidden man**] The inward man, or new man, ſo much in a man as is regenerate by grace, which is called hidden, for that the world knoweth not the Children of God. Alſo becauſe the children of God are Chriſtians in ſecret, in the heart; and it is ſet as contrary to outward 1 *Pet.*3.4. *Let the hidden man of the heart. Rom.*7,21. *Rom.*2,29.

Hiddekell] The Riuer *Trigris*. Dan.10,4.

[**Hidden treaſure.**] The goſpel or doctrine of grace, which is hid from the vnderſtanding of naturall men. Mat.13,44. *The Kingdome of God is a treaſure hidin the fielde. Rev.* 2,17. *Hidden Manna.*1 *Cor.*2,7. *Hidden Wiſedome.*

Note. There is a double hiding of the Goſpell; one is wicked, when the knowledge & prayſes of Chriſt be ſmothered in a mans owne breaſt, and not vttered to edifying of others, as *Dauid* ſaith, he will not hide it, *Pſal.*40,10. and as the euil ſeruant hid his Talent. Math.25, 18. There is a lawfull hiding when it is ſtored in the memory (as a treaſure in a cheſt) or in the heart, & there kept ſafe for feare of looſing, or beeing ſpoyled of it by Sathan and euill luſts; and alſo for future vſe. Thus *Dauid* endeuoured to hide it in his heart *Pſal.*119, 11. Thus alſo *Mary* and the Shepheards, Luke 2. And all good hearers keepe the Goſpell in the midſt of their harts, (the ſafeſt place) as they are commanded. *Prou.*4,21.

[**Hill, or holy Hill.**] The Inuiſible, Catholike, and Celeſtiall Church, whereof part is in heauen triumphant; and part is on Earth militant. *Pſ.*15,1. *Who ſhall dwell in thy holy hill? Pſalm.* 20,7. *The Mountaine or hill of his holineſſe.*

[**Fruite-full hill**] The Land of *Canaan* flowing with milke and hony, like vnto a hill or banke bended like to an horne, lying open to the morning & noone Sunne, by that meanes becomming fat and moſt fruitfull, as the childe of oyle, Eſay 5,1.

[**Himne**] A ſong made in the praiſe of God. Coloſsi. 3, 16. *Pſalmes, Himnes.*

[**Of himſelfe**] Alone, without the communion & fellowſhip of God his Father; working ioyntly with the Sonne, as one God equall in eſſence, wil, power, and operation. Iohn 5, 19. *I can do nothing of my ſelfe*, and chap.8. *Of my ſelfe I do nothing, but as my Father hath taught me. &c.* Chriſts doctrine and works, be the doctrine & works of God. 2. Himſelfe being author, inuenter, Iohn 8,44. *When hee ſpeaketh a lye, he ſpeak of himſelfe*, that is, he is

is the father and author of lies, as the next words expound it.

[Hinderance] Losse or damage. *Psal.*15,5. *Though it be to his hinderance.*

[Hipocrite] One who assumeth or taketh vppon him the person of another, as Players vpon a Stage vse to do; where a begger beareth the person of a King.

Note. Of Hypocrites, some be more grosse, Mat. 23,5. some more secret such as know not themselues thorow their selfe-loue.

2 He that maketh semblance and shew, to be that hee is not, indeed and in truth; outwardly appearing righteous, and beeing inwardly full of Iuiquity, like graues or painted tombes, Math.23,27. *Woe to you Hipocrites. Math.*6,2. and 7,5.

Hipocrites be close dissemblers, which outwardly couer and cloake their wickednesse, wherewith inwardly they bee defiled. The Greek word (from whence our English worde is borrowed) signifieth an vnderiudgement; that is, dissimulation.

[Hipocrisie] The cloaking of infidelity and sin, with appearance and shew of faith and repentance. Math. 23,28. *But within ye are full of hypocrisie.* 2 *Tim.*4,5. *Hauing a shew of godlinesse, denying the power of it.*

2 False doctrine, which is called hypocrisie, because it hath the shew & remembrance of truth. Luke 12. 1. *Beware of the leauen of the Pharisies, which is hypocrisie.*

[To speake lies in Hypocrisie] In the vttering of falshood & errors, to colour them with religious and holy pretences. 1. Tim.4,2. *Speaking lyes in hypocrisies.* This cannot agree vnto those old hereticks the *Manichees, Encratites*, and *Marcionists* which ascribed the institution of marriage, and the creation and procreation of man-kinde to Satan, and affirmed of certaine meates, that they were of the diuell; as the *Manichees*, who saide that flesh, egs, milke, and wine, were the gall of the Prince of darknesse, and the diuell made flesh of the stinking matter of euill. Likewise *Marcion* the hereticke helde, that they which did eate flesh, didas if they eate & deuoured soules. *Aug. Heres.*42. These speake falshood in open blasphemy. But the Papists that do not in expresse downe-right tearmes absolutely condemne meates and marriage to be vncleane, but affirming all Creatures in their owne nature to be pure and good, yet vnder pretence of holinesse, religion, chastity, purity, fasting, prayer, by lawes and decrees forbidde marriage and meates to some men at all times, and to all men at sometimes; are they of whō the Spirit speaketh euidently, that they vtter their false doctrine in hypocrisie, and therefore had need to be described by

by these notes, and the Church to bee fore-warned of them by this prophesie of S. *Paul*.

[Hisop] An Hearbe, whose natural property is to open and cleanse the body, Exod. 12,22.

2 The bloud of the eternall sacrifice of Christ, cleansing from all sinne, such as by Faith lay hold on it, *Psal.* 51,7. *Purge me with Hisop, & I shall be clean.* 1 Iohn 1,7. *The bloud of Christ purgeth vs from all our sinne.* A Metaphor.

H. *O.*

[Not to Holde guiltlesse] To iudge one woorthy of punishment, and accordingly to punish, Exod. 20,7.

[To Holde one by the right hand] To support and stay one which is weak and sliding, that he fall not away, and to raise vp being fallen. *Psal.* 73,23. *Thou holdest me by my right hand.*

[To Holde vp the hand] To do the part and office of a Standard or Ensigne-bearer; as *Moses* did when he held vp his rod or staffe with his hand, Exod. 17,11. *And when Moses holde vp his hand, Israel prevailed.* This is not well vnderstood of prayer, which neither *Moses* could continue in an whole day, neyther needed he to holde vp his hands for this purpose.

[To Holde out the Worde.] To beare it vp as a Candlestick doth the Candle: so *Erasmus*. But M. *Beza* better thinkes it a speech borrowed from a Sea-Lanterne set aloft in an high Tower to shew the hauen whither passengers saile to; so is an holy life, as a shining light to shew others the way, *Philip.* 2, 16.

[Holy] That which is seuered from earth and earthlines.

2 That which is pure, clean, and vnpolluted, separate from sinne and corruption. Such are the godly heerin vnperfectlie, and such they shall bee in heauen most perfectly, 1 *Pet.* 1, 6. *Be ye Holy*, Ephe. 1, 4. *That we should be Holy without blame.*

3 One, who is infinitely pure and righteous, so is GOD onely. Leuit. 11,44. *For I am Holy.* and 19, 2.

4 One, who is consecrated or set apart of God, to be the Messiah and mediator for mankind, hauing for that purpose all the bounty of his Father poured on him, *Psal.* 16, 10. *Thou wilte not suffer thine Holye one to see Corruption.* Luke 4,34. *I know who thou art, euen the holy one of God.* Such an one is Christ onelie, who being both properly God and (as man) conceyued of the holy Ghost without sin, ordained to bee the Sacrifice for sin, and to sanctifie and make al his people holy. In these respects, hee is often and woorthily in Scripture called that Holy one.

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Acts 3,14. *Yee haue denied that Holy one.* 1 Iohn 2,20. Also he is tearmed the Holy of Holiest, or most Holy. Dan.9,24. *And to anneint the most Holy.*

5 One who is not only most holy in himselfe, but doth immediately by his vertue and working, renew and make holy others, continually stirring thē vp vnto holy duties. Thus is the Spirit, the third person in the Trinity called holy. Math. 28,19. *And the Holy Ghost.* Ephes.4.30. *Greeue not the holy Spirit of God.* 1 Pet.1,2. *Vnto sanctification of the Spirit.*

6 The whole Church of Christ, his mysticall body, euen all his chosen and peculiar people; who because they haue in the middest of them God, his word, and Sacraments to sanctifie them, and Christ his holinesse imputed to them, and the Spirit of Christ within them to purifie them, and doe endeuor to leade a holy life. In these regards it is called the Holy Church, and Holy people. 1. Cor. 1.2. *Vnto the Church of God sanctified by Christ. Saints by calling. Deut.* 14,24. *Thou art an holy people to the Lord.*

7 Things and persons which are set apart by Gods ordināce to holy vses and offices. Thus *Ierusalem*, and the Temple, and the Priests, and the Altar, and the Sacrifices, and the Shew-bread, & the Fire, and Incense, Vessels, Garments, Tithes, and whatsoeuer was dedicated as sacred vnto God, was called holy. 1 Sam.24,4. Hag.1,12. Leuit.21,6,12. Math. 24,15. *Set in the holy place.*

8 A person separate from Iewes & Pagans by the grace of Gods Couenant, 1 Cor. 7, 14.

[Holy, Holy, Holy] One most holy by farre, or exceeding infinitely in holinesse, all holy things and persons: the redoubling or twice repeating of the adiectiue holy, noteth the highest degree of holinesse. Esay 6, 3. Such an ingemination, see Ezek. 21,32. By the triplication of holy, the three persons of the Trinity by some bee noted not vnfitly, though not so firmely to conuince an antitrinitarian.

[To be Holy] To keep himselfe, from eating or touching ought which is Ceremonially vncleane. Leuit. 11,44.

[Holy one of Israel] GOD, or Iehouah, who because he is in himselfe most pure, and declared his purity and wrath against the sinnes of Israel, by word, miracles, punishment; also for that he was the Sanctifier of that whol people outwardly to be the people of God, & of his elect amongst them by inward sanctitie, thence is hee called the holy one of Israell, Esay 1,4.

[Holi-

[Holineſſe] That diuine vncreated eſſence, which being it ſelfe moſt holy and vndefiled, loueth euery thing which is ſo, and hates the contrary. *Pſalm.* 89,35. *I haue ſworne once by mine Holines*; that is, by my ſelfe who am moſt holy.

2 That created quality of pureneſſe wherein the Saintes reſemble God, being pure, ſeuered in part from mixture of ſinne, as God is holy and pure. Heb.12,14. *Without holineſſe no man can ſee God.*

3 All duties which doe immediately concerne God and his worſhip. Eph.4,24. *In Holineſſe and righteouſneſſe of truth.* Rom.6,22. Luke 6,22 Luke. 1, 75. And in all other places where holines and righteouſneſſe are put together.

4 Purity or cleanneſſe of the body, about the act of generation. 1 Theſſ.4,4. *Poſſeſſe your veſſels in holineſſe.*

5 Sincerely, holily, with a purpoſe to do as one ſpeaketh. Pſal.108,7. *God hath ſpoken in his holineſſe.*

[Her hire ſhall bee holineſſe to the Lord] That the people of *Tyrus* being by the Goſpell conuerted to Chriſt, ſhall conſecrate all her riches (as the hire & gaine of her Merchandiſe, which in that City was exceeding copious and great) vnto the worſhippe of Chriſt, and comfort of his members by works of charity, Eſay 23, 18. See this in part fulfilled in Acts 21,1,2,3,4,5,&c.

[Habitation of his holineſſe] The Land of *Canaan*, which the moſt holy God promiſed to his holy people, by whoſe reſidence, but chiefly by the ſpecial preſence of God there, it was ſanctified. Exod. 15,11. *Thou wilt bring them into the habitation of holineſſe.*

[Holy of Holies, or Holieſt of all] Some thing, perſon, or place, which was more holy then others. Heb.9,13. *Which is called the holieſt of all.* It was that place in the Sanctuary, whither the High-Prieſt entered once a yeare, as a Figure & Type of heauen, as in Heb.9, 2,3.

[Holy place] The Land or Country of *Iudea*, called the Holy-Land, and an Holy Nation, in compariſon of other nations and Lands; as *Ieruſalem* is called the holy City, beeing more holy then the Country of *Paleſtine*, Mat.4,5. And the Sanctuary is called holy, beecauſe it was more holy thē the City, &c. Mat.24,15. *When yee ſhall ſee the abhomination of deſolation*; (that is, the Armie of the *Romanes*) ſet in the Holy place. Luke 21,20.

[Honeſtly] All kinde of duties w̄ men are mutually to practiſe one towards another, without doing any vncomely, or wicked

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thing. 1 Tim. 2,3. *In all godlines and honesty.*

2 Carefull couering, or comely garments. 1 Cor. 12,23 *Put we more honesty on.*

[Honestly] Decently, comelily, as is beseeming the children of the day, and more particularly it comprehendeth those three aduerbs in Titus 2, 12. *That we should liue soberly, righteously, and godlily.* Rom. 13, 13. *Let vs walke honestly, as in the day.*

Honour, what?

Honour is a testification or witnesse of our good opinion which we conceiue of the vertue, or dignity, gifts, or authority of others, beeing declared and shewed forth by external signes. These signes bee sundry & many, as praise, verses, funerall orations and duties, veyling of Bonet, bowing of the body, relieue and maintenance where it is due and needfull; giuing the vpper hand, rising to one, and such like; which yet must not bee giuen eyther out of time, or place, or measure, but according to the proportion of graces and worthines. To deny due and competent honour to Superiors, or equals, or inferiors, (for who is without some gifts and dignity?) is not onely inciuility, but iniustice. Men may lawfully seeke honor and stand vpon their honour, so it be without ambition and contention, desiring onely so much honor, and from whom and when it should, and as it is due, for order & comelines sake

[In giuing Honor to goe before others] To offer honor & reuerend respect before it bee desired and looked for, and by such example of modesty to prouoke others to do the like. Rom. 12,11. *In giuing honor go one before another.*

[Honour] All that respect which we owe to our Gouernors of all sorts, which more particularly doth consist in reuerence, loue, obedience, and thankfulnes, as in the fift Commandement. 1 Pet. 2,17. *Honour the King.* Exod. 20, 12. *Honor thy father and mother.*

2 Reuerence to Magistrates, Rom. 13,7. *Honor to whom, &c.*

3 Obedience to parents. Ephe, 6,1,2.

4 Honest care and regard of others which are our inferiors, 1 Pet. 3,6. *Giue honour to your wiues.* This is done by bearing with their weaknesse, and prouiding things meet for them, according to our degree and estate.

5 Helpe and aide, which (by way of thankfulnesse) wee doe performe to our Parents or others, Math. 15,6. *Though hee honor not father and mother.* 1. Tim. 5,3,17.

6 Estimation, 1 Cor. 12,26. *If one member be had in honor.* It also

also signifies riches & wealth, which beget estimation & honour, by a Metonimie. Gen. 31, 1. *All his honour.*

7 Comelinesse, beauty, and dignity. 1 *Cor.* 12, 24. *And hath giuen more honour to that part that lacked.* A more comely and seemely couering.

8 Inward reuerence, and all outward priuate duties of kindnesse and loue. Rom. 12, 10. *In giuing honor, goe one before another. Acts* 28, 10. 1 *Pet.* 2, 17. *Honor all men.*

9 An earnest care to preserue from sinfull vncleannes, as fornication, drunkennesse, gluttony, riot, and such like. 1. Thes. 4, 4. *How to keepe his Vessell in honour.*

10 Some publike function or calling, either in Church or Common-wealth, giuen to such men as for their vertue deserue to be honoured and preferred. Heb. 4, 5. *No man takes this honour vnto himselfe, but hee that is called.* Thus we may well vnderstand that place of 2. Pet. 1, 17. *For he receiued of God the Father Honor*; that is, an honorable function, with ample and honourable gifts, to be the reconciler of mankinde. Iohn 8, verse 54.

11 Plentifull praises which we yeeld to God, when we cõfesse and acknowledge his Diuine vertues and properties, & that of him comes all good things, and that hee alone is to be called vppon and worshipped. Reuel. 4, 13. *Praise and honour, glory and power, be vnto him that sitteth vpon the Throne.* And in the Psalmes very often: as also elsewhere in Scripture.

12 The glorious and blessed estate of the Saints in heauen, or that exceeding great praise which they shall there haue with God. Rom. 2, 10, *Vnto euery one that doth good, shal be glory and honor.*

[To Honour God] Truely from the hart, to worship, feare, and loue him, and aboue all things to trust in him, and obey him. 1. Sa. 2, 30. *I will honor him which honoureth me.*

[To honour with the lippes] Outwardly with the mouth and gesture, without true faith and loue to worship God. Mat. 15, 8. *Ye honour me with the lips.*

[To honour Christ] To beleeue in him, and confesse him to be the Messiah. Iohn 5, 23. *All men should honour the Son, as they honour the Father.*

[To Honour vs] To poure his benefits vpon vs, & to blesse vs with fauor before God and men. 1 Sam. 2, 30. *I will honour him.*

[To Honour man before God] To beare with the wickednesse of men, to the reproch and dishonour of God. 1 Sam. 2, 29. *And honourest thy children aboue me.*

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[To honour the Father] By words and works to praise and magnifie God his Father. Thus Christ honoured his Father by Doctrine, Myracle, Praises, Prayer, and godly life. Iohn.8, 49. *But I honour my Father.* How God honoureth his Son, see before.

[To Hono; another man] To countenãce one by presence & keeping company. 1 Sã.15,30.

[To crowne Christ with honour] To aduance Christ to the Office of King and Priest, fulfilling him with most excellent gifts, raising him from ỹ dead, making all thinges subiect to him, hauing lifted him vp to sit at his right hand in the highest heauens, Heb.2,7. *Thou crownest him with glory and honour.*

[Hope] An assured expectatiõ of al promised good things of this life; especially of heauenly glory. 1 Cor.15,19. *If in this life onely wee haue Hope in Christ, &c. Rom.5.2. Wee reioyce vnder the Hope of the glory of God.* Christiãs build their hope vpon the alone mercies of God in Christ; Papists vpon Gods grace, and their owne merites.

2 The good thing which is hoped for. Col.1,4,5. Tit.2,13 *Looking for the blessed Hope.* Ro. 8,24. *Hope that is seene, is no Hope.* And in all places where it is written, The Hope of ỹ wicked shall perish. A Metonimie. See Gal.4,5,& 5,5. Ephe.1,18.

3 Faith. 1 *Pet.3,15. To them which aske a reason of the Hope which is in you.*

4 Whole Religion, Ephe.1, 18. *That ye may know what is the Hope of your vocation. Psal.39,7.*

5 Christ Iesus the Messiah, who is called the Hope of *Israel*, in respect of the Fathers, which looked for his promised comming. Act.26,6, and 28, 20 *For the hope of Israels sake, I am bound with this Chaine*: And he is the matter and ground of our hope, 1 Tim.1,1.

6 God himselfe. Psal.142, *5. Thou art my hope and my portion*; that is, my God in whom I hope.

7 Some mighty King or people. Esay 20,5. *They shall bee ashamed of Æthiopia their Hope* (or their expectation.)

[To haue Hope in this life] To place the fruite of our hope in this present world, so as our faith and hope shall haue no further respect, nor be stretched beyond the bounds of this bodily life. 1 Cor.15, verse 19. *If in this life onely wee hope in Christ.*

[In Hope, aboue Hope] In hope of God, and aboue the hope of man. In desperate things Gods children hope well. Romanes 4, verse 18. *Which Abraham aboue Hope, beleeued vnder Hope.* Aboue the Hope of man, and vnder the Hope of God; who can raise

raise the dead, and call things which are not as if they were.

[To abound in Hope.] Both to hope for all things needfull for body and soule, and that in a great degree of hope, with much and large expectation; also with certainty of hope to enioy life eternall in the ende, Rom. 15,13. *Fill ye with all ioy and peace, that ye may abound.*

[Liuely Hope] Either the good things hoped for, which are durable and euer-liuing, or that vnmoueable and certaine expectation of Gods promises, 1 Pet. 1,3. *Which hath begot vs to a liuely Hope.*

[The God of Hope] That God which worketh hope by his Spirit, and nourisheth hope by his promises, and doth fulfil it by offering and giuing the good things promised. *Rom.* 15 13. *Now the God of hope fill you with all ioy.*

Note. Hee is called [the God of hope] both (obiectiue) because he is the onely obiect of our hope, 1 Tim. 6,17. and (effectiue) because God onely is the worker and giuer of hope to his children, 1 *Peter* 1,4.

[Hoping for nothing againe] Either not dispairing of hauing their owne which they lend to a poore man, and therfore forbearing to gratifie him: or lending out of charity, with meere affection to his brothers profit which borroweth, without minding or expecting his own, in case he be vnable to repay: or not to looke for more then is lent, but being content with the principall out of courtesie. Luke 6,35. *And lend, hoping for nothing.* Which sence soeuer we follow, it condemneth vsury, & commends to Christians free lending as a work of mercy.

[To be saued by Hope] Certainely to looke for saluation promised, as if we now enioyed it, and by hope to possesse it. Romanes 8,24. *We are saued by Hope.*

[Hope, what it is] Hope (to wit, Christian) is a certaine and vndoubted expectatiō or looking for of all promised good things which be to come, but namely of heauenly blessednesse, being freely giuen vs of God, and grounded vpon his infinite mercies, and Christ his merits alone.

[Horne] That parte of a Foure-footed Beast, which is his cheefe strength and beauty.

2 Power, glory, might, and strength. 2 Samuel, 22, verse 3. *God is the Horne of my saluation.* Hitherto belongs the Horne of the righteous. *Psalm.* 112, verse 9. *Psalme* 92, verse 10. *Amos* 6, verse 13. *Habbakuk*, chap. 3, verse 4. *The Horne of the wicked. Psalme* 75, verse 4, and 5. *The Horne of Dauid.*

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Psal.132,17. The Horne of saluation, the horn of his people. Psal.149. A Metaphor.

3 Worship and renown. Iob 16,15. *I haue abased my Horne vnto the Dust.*

4 Kingdomes, people, and Prouinces, with their Rulers & Kings, which (like Beasts with hornes) fight one against another, and euery one against Gods people, Dan.7,7. *For it had ten Hornes.* Zach.1,18,19, 21. Reuel.17,12. *And the ten Hornes are ten Kings.* Dan.8, 21. It sig. *Antiochus Epiphanes*, Dan.8,9.

5 The omnipotency or Almightinesse of God expressed in his workes, Hab.3,4. *He had Hornes comming out of his hands.*

6 A Trumpet, Exod.19,13. *When the Horn bloweth long*, ver. 16.

[Horne of saluation] The horn that saueth me, Psal.18,3. Thus is Christ called, Lu.1.69.

[Ten Hornes] Ten Kings of Syria, called *Seleucidæ*, Dan. 7, 24. *Ten Hornes are ten Kinges*: from the beginning of ỹ Kingdome and raigne of the *Seleuci* Kings of Syria, there are reckoned iust ten Kings, 1. *Seleucus Nicanor*, 2. *Seleucus Soter*, 3. *Antiochus Theos*, 4. *Seleucus Callinicus*, 5. *Ptolomeus Euergetes*, 6. *Seleucus Ceraunus*, 7. *Antiochus Magnus*, 8. *Ptolomeus Philopater*, 9. *Seleucus Philopater*, 10. *Antiochus Epiphanes*, a most glorious name of a most impure infamous man; who exceeded all the rest in beastlines and cruelty. Vnder whom more then al the rest the Saints of the high one, that is, the Church of the Iewes was sorest oppressed being torn and butchered with their iron teeth and nayles of Brasse. Dan.7,19. See the history of Machabees. Daniel.7,22. *Full of blood and Blasphemies*, Dan.7,25.

Another little Horne] One of the *Seleuci* or kinges of *Syria*, namely *Antiochus Epiphanes*, whose kingdome was least (at first) of all the ten Kings w went afore him, Dan.7.20. *Another litle Horne come vp.*

[To lift vp, or exalt the Horn] To boast, or be proud of ones Riches or power, Psalme.75,5. *Lift not vp your Horne on high.*

2 To encrease the power & dignity of his people, Psal.75, 10. *Psal.*148,14. 1 *Sam.* 2,1.

[To breake the Hornes] To spoile one of his power, might, and dignity, *Psal.*75,10. *All the Hornes of the wicked will I breake.* Lam. 2,3. *He hath cut off all the Hornes of Israel.* That is, taken from them their strength and glory.

[Hoast of God] A companie of holy Angels, attending and waiting vpon God, as an army of soldiers vpon their General, Gen. 32, 2. This is the Host of God.

2 All creatures, in heauen and in earth, visible and inuisible, which fulfil the wil of God readily, and mightily, as a strong army, Gen. 2, 1. *And all the Hoast of them.* Angels then were created within the sixe dayes. All creatures stand ready in battaile array, prest to do the will of God, as an army set in martiall order. Creatures are likened to an host for three things. 1. their multitude. 2. their order. 3. their obedience to God, their great General & Commander.

Note.

[Hospitality] A loue of strangers, and a readinesse to giue them lodging, and other kind entertainment, Rom. 12. 20. Hebru. 13, 2. or a succouring of many, Rom. 16, 2.

[House] A place to dwell in. This is an earthly habitation. An house is named in Hebrew of (*Beith*) building, in Greeke of (οἶκος) dwelling: in English, of a Saxon word (*Huis*) which is defence or tuition.

2 The Graue, which is the common House and receptacle of all humane bodies, Esay. 14, 18. Psal. 49, 14. Iob 30, 23. *The House appointed for all the liuing.*

3 The people or personnes dwelling in the House, Heb. 11 7. *Hee prepared the Arke to the sauing of his House*; that is, his household. Math. 10, 12. *When ye enter into an House, salute the same.* Acts 10, 3. *Cornelius and all his House*: elsewhere often. A Metonimie of the place containing, for the person contayned.

4 Kindred, stocke, or linage. Luke 1, 27. *Of the House of Dauid.* Luke 16, 27. *Send him to my Fathers House.*

5 Family and posteritie, 2. Sam. 7, 18. *What is mine House?* Exod. 1, 21. *he made them Houses*, that is, he did encrease and prosper the families and posterities, Gen. 39, 4. *he made him ruler ouer his House, and ouer all he had.* It sig. wife, children, seruants, and maides, 1 Tim. 3, 4.

6 Substance, goods, & worldly riches, laide vp in Houses, to be safe kept there, Math. 23, 14. *They deuoure widdowes houses.* Gen. 39. 5, 6. *God blessed the House of the Ægyptian*, that is, all his substance which he had.

7 Our natural and weak corruptible bodie, wherein our soule nowe dwelleth as in her house, out of which after she is flitted at the resurrection, shee shall haue a glorified incorruptible bodye, wherein (as in a cœlestiall and eternall House) she shall perpetually remaine, 2 Corin. 5, 1. *After the earthly house of this Tabernacle, &c.*

8 An incorruptible glorious body which shall be an eternal receptacle and House of the faithfull soule after the last iudgement, 2 Cor. 5, 1. *We haue*

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an house not made with hands, eternall, in heauen.

Lastly, it sig. both walles, persons, & order of houshold gouernment. Psal. 124, 1.

[House of God.] Heauen, where Saints and blessed Spirits shall dwell with GOD for euer in immortall glory. Iohn 14, 2. *In my Fathers house there be many Mansions.* This is a cœlestiall house.

2 Euery particular assembly called the Church militant, where God dwels, and vnto whom he giues Lawes, as an housholder to his house. 1 Tim 3, 5, *That thou mayst know how to behaue thy selfe in the House of God.* This is a spiritual House.

3 The vniuersall Church, or whole company of the faithfull spread ouer the earth, Heb. 3, 2, 5. *Moses was faithful in all the house of God.* Also verse the sixt, *Christ is as the Son ouer his owne House.*

4 Euery faithfull and godly person, in whom Christ dwels by Faith 1 Pet. 4, 17. *Iudgment must begin at the House of GOD.* Heb. 3, 6. *Whose House we are.*

5 The true Religion of God taught and professed within ỹ Church of God, Psal. 69, 9. *The zeale of thine House hath euen eaten me.* Iohn 2, 17. Psal. 69, 9

6 The Temple in *Hierusalem.* Luke 19, 46. *My house shall bee called the House of Prayer.*

[To ioyne house to house] To haue continuall and insatiate desire and care how to increase goods, and wax richer, Esa. 5, 8. He giueth to wit, that such & so great was the couetousnesse of this people, as if each had desired to ingrosse the vvhole country into their own hands, that they might dwell alone without companion, as made enemies to humane societie, & communion of men.

[The House of Iacob, or of Israel] The people of Israel, or the Nation of the Israelits, Exod. 19, 3. Also the whol church of Christ, euen al Gods people both Iewes & Gentiles, Ps. 115 12, *he will blesse the House of Israel.* Lu. 1, 27. *he shall rule ouer the House of Iacob for euer.*

[House of Bondage] *Ægypt*, where the people of Israel were in great slauery, Deu. 5, 6. *From the House of bondage.*

[Fathers House] The custody, care and gouernment of fathers, Numb. 30, 4. *Being in her Fathers house.*

[House of prayer] The place appointed to assemble in, for ỹ publike worshippe of GOD. Whereof, because Prayer is a chiefe part, therefore the place of diuine worship, is called the House of prayer, as the people assembled in ỹ place, are called the house of God. Math. 21, 13. *My house shalbe called the house of Prayer.* The Papists idly and foo-

fooliſhly wreſt theſe wordes, thereby to proue, that Tẽples are made for Sacrifice; Others, as fooliſhly abuſe it, to ſhut out preaching. The beſt way is, not to ſeuer what God hath ioined

[**Houſe of Dauid**] The Viſible Church, Lu. 1, 33. Eſ. 22, 22 Alſo ỹ kings family Eſ. 2, 7, 17.

[**Houſe built vpon a Rocke.**] Euery beleeuing Chriſtiã, who relies by Faith vpon the rocke Chriſt, and declares the trueth of his faith by his ready obedience to the word, Math. 7, 24. *I will liken him to a wiſe man, who hath built his Houſe vppon a Rocke.*

[**Houſe built vpon the Sand**] Euery vnbeleeuing and diſobedient perſon who relieth vpon men, and not vpon Chriſt, & ſerues his luſts, and not God. Math. 7, 25. *Which hath Built his Houſe vpon the Sand.*

[**To make Houſes**] To build a Houſe where none was.

2 To eſtabliſh, increaſe, and proſper ones family and poſterity, Exod. 1, 21. *Hee made them Houſes.*

[**Houſe of God**] The Synagogues, where the Iews aſſembled to worſhip God, but eſpecially the Temple, Eccle. 4. ver. laſt. *When thou entereſt into the Houſe of God.* Alſo the Tabernacle in *Dauids* time, 1 Chr. 9, 29. Mark 2, 26.

[**Houſhold of God**] The church of God, or company of beleeuers, thence called ỹ houſhold of Faith. Eph. 2, 19. Gal. 6, 10.

[**How**] A queſtion ſomtime of one deſirous to learn, as Lu. 1, 34. Somtime of one admiring and wondering a thing as new and ſtrange, as Ioh. 4. 9. Sometime of one diſtruſting ỹ thing as vnpoſsible, Ioh. 6, 52. 1 Cor. 15, 35. *How are the dead raiſed?* as who ſhould ſay, it is impoſſible ỹ bodies once dead ſhould returne the ſame to liue again. There is an How of docility, & alſo an How of infidelity.

[**How long**] The continuance of time, wherein his chaſtiſements ſpiritual, as Eſa. 6, 11. or bodily, Pſa. 13, 1, 2. ſhall laſt before they be remoued away.

[**Howre**] The 12. part of a naturall day, Iohn. 11, 9. *There bee 12. howres in the day*: and often elſewhere.

2 A ſpeciall time prefixed of God in his counſell, for ſome particular worke, which cãnot preuent that time nor be deferred, Ioh. 2, 4. Math. 26, 45.

3 Torment ſpirituall, felt in ỹ ſoule, by apprehenſion of the fierce wrath of God due to the ſins of the elect; for at this time Chriſt was not touched, nor trobled in his body. Ioh. 12, 27. *Saue me from this Howre.*

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[**Humble**] One lowly minded, eſteeming others better then himſelf, aſcribing all vnto God, being little in his own account, euen

euen as a weaned Childe. Mat. 18.4. *Whosoeuer shall humble themselues as this little Childe. Psal.* 131.1,2.

[Christ humbled himselfe] His Incarnation, in that hee would be man, and a seruant, subiect to death, euē the death of the Crosse, he being equal to God. Phil. 2,5,6,7,8. *He humbled himselfe.*

[Gods humbling or abasing himselfe.] His gracious louing care, which hee vouchsafeth to haue of vs most vile wormes, & most greeuous sinners, himself being so glorious and holy. *Ps.* 113,6. *Who abaseth himselfe to behold thinges in Heauen and Earth.*

[To Humble.] To put reproach vpon vs, and cast vs downe from our dignity. Luke 14,11. *He that exalteth himselfe shall be humbled.* Thus God humbles in wrath. *Herod* and *Nebuchadnezzer*, thus humbled.

2 To take downe our courage, and height of our pride, and to make vs humble and meeke, that we may haue confidence, not in our selues, but in God. Thus God humbled *Paul* and *Manasses* in mercy. And thus the godly by their endeuour humble themselues, 2 Chron. 12,7. *They humbled themselues. Mich.* 6,8.

3 To submit and yeeld vnto our Superiours, Gene. 10,9. *Humble thy selfe vnder her hand.*

4 To defloure or defile one by force. Deut. 22,24. *Because he hath humbled his Neighbours wife.*

[Humility.] Lowlinesse and modesty of minde. Prou. 22,4. *The reward of humility, &c.*

2 A low, poore, and meane estate. Luke 1 48. *Hee hath looked vpon the humility and poore estate of his Seruant.* There is humility of heart, and of condition: both meete together in the Virgin *Mary*, in Christ, in *Paul*, and other Apostles.

3 Baseneſſe of an abiect mind easily yeelding vpon perswasion, to leaue Christ and to depend vpon Angels, and also to adore them as means of saluation, Col. 2,18,23. Heere it is vsed in euill part.

[Hunger] Earnest desire of food vppon some want beeing felt. Math. 4,1,2. *Hee was afterwards an hungry.*

2 Vehement desire after Christ his righteousnesse, forgiuenesse of sins, and grace of his Spirit, out of a want and extreame need which we feele of them. Math. 5,6. *Blessed are they that hunger after righteousnesse. Luke* 1,53. *Thou fillest the hungry with good things.*

3 Any kinde of danger. Ps. 33,19. *To preserue them against hunger, or in famine.*

[To Hunger no more] To be satisfied, and fully contented.

ted. Iohn 6,35. *He that comes to me shall hunger no more*; that is, in me, and in me aloue, hee shal finde that which shal giue him full contentment, and satisfaction to his soule.

[To hunger and thirst] To be in any kind of necessity, eyther of dyet or of lodging, Surgery, Phisicke, &c. Also to giue drinke and to feed signifies heere all duties of humanity, which for charity sake we must affoord an enemy if hee be in want, so as we maintaine him not against God, or his country. Rom. 12,20. *If thine enemy hunger, &c.*

[Hunter] One which followeth wilde beasts to catch them, and take their liues from them, by snares, dogs, or otherwise. Such an one was *Esau*.

2 A great spoyler or robber, which by might oppresseth others. Such an one was *Nimrod* Gen. 10,8,9. *Nimrod, a mighty Hunter before God.*

3 The *Chaldeans* and *Babilonians*, which God would send in fury, to vex & hurt rebellious enemies. Iere. 16,16. *I will send out many hunters.*

[Snare of the Hunter] Any great danger whatsoeuer, *Psal.* 91,3. *Hee will deliuer thee from the snare of the Hunter.*

[To Hunt after ones Soule] To lye in waite to destroy one, by taking away his life. 1 Sam. 24, 12. *Thou hunts after my soule to take it.*

2 To put mens soules in dãger & perill of perishing euerlastingly, eyther by keeping away good doctrine, or teaching false. Ezek. 13,18. *Will yee hunt the soules of my people, that yee may preserue your owne soules alive?* Thus *Tremellius* reades it.

[Humane Creatures] All ciuill Magistrates; who therfore bee stiled humane Creatures, because howsoeuer they bee appointed of God, yet their kindes, number, and order, are not so of God laide out, but that man may make more or fewer; of greater authority or lesse, as occasions of places, times, and disposition of the people require. 1 Pet. 2,13. *Submit your selfe to euery humane Creature.* So it is read in the Originall, word for word; and not ordinance of man, as our Translations render it.

Magistracy is an humane ordinance or Creature, 3. wayes: First, subiectiuely, because man is the subiect by whom it is exercised. Secondly, obiectiuely, because humane affayres are the obiect or thing, about wit is conuersant. Thirdly, in respect of the ende, because it is appointed and doeth serue for the great good of men. Moreouer, howsoeuer diuers formes of gouernment bee found out by men, (euery King in his king-

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kingdome for neceſsity of his eſtate may create new officers and honours, yet the originall inſtitution of Rulers and Magiſtrates is from God, whoe hath ordained ciuill powers, as well as eccleſiaſticall. Rom. 13, 1. Iohn 10, 35.

[Husbands brother] One which is a naturall brother, begotten of the ſame parents. Deut. 25, 5. *Her Husbands brother ſhall take her to wife.* That this muſt bee vnderſtood of a brother by nature, is euident by theſe reaſons. Firſt, by an example of two ſonnes of *Iudah* before the Law. Gene. 38, 8. Secondly, by the words of *Naomi* to her daughters in law widdowes, Ruth. 1, 11. *Are there any mo ſonnes in my wombe, that they may be your Husbands?* Whereby it is plaine that ſhee tooke the law to meane naturall brethren. This therefore is a ſpeciall exception from the generall Law againſt marrying ones brothers wife. Leuit. 18, 16. The end of that Law, Deut. 25, 5, 6, &c. was to ſignifie the birth of Chriſt, that it ſhould neuer dye.

I. A.

I. A.

[Iacob.] THe younger Son of *Isaack* brother to *Esau*, the Father of the Patriarches, called also *Israel*. Rom. 9, 13.

2 The whole posterity of *Iacob*, euen the whole Nation of the *Iewes*: and the Church of God consisting only of thē till the death of Christ. Obad. 10. *For thy cruelty against thy brother Iacob. Rom.* 11, 26. Esay 59, 20. and 27, 6. and Esay 14, 1. it signif. such Iewes as were held Captiue in *Babilon*.

[Generation of Iacob] A multitude of men comming of *Iacob*, not by carnall descent, but by spirituall birth borne from aboue: for *Iacobs* posterity is twe-fold, spiritual and carnall. Rom. 9, 8. Psal. 24, 6. *This is the generation of Iacob*, of them which seek God: this is meant of the spirituall posterity. As *Aaron* is put for his posterity (the *Aaronites*) 1 Chron. 12, 27, and 27, 12. Also *Dauid* is put for his Children, 1 Chron. 4, 31. So Gods people (the posterity of *Iacob*) are called both *Iacob* and *Israel* very often in Scripture. *Iacob* is a name of Infirmity, for he stroue for the birth-right, but obtained it not when he tooke his brother by the heele in the wombe, and thereupon was called *Iacob*, Gen. 25, 22, 26. But *Israel* is a name of power and principality; for after hee had wrestled with the Angell, behaued himselfe princely, wept, prayed, & preuailed; his name was thereby changed from *Iacob* to *Israel*, that is, a Prince and preuailer with God. Gen. 32, 24, 26, 28. Hos. 12, 3, 4. Therefore is the name (*Israel*) giuen to all Gods people, euen the *Gentiles* also which haue *Iacobs* faith. Gal. 6, 16.

[House of Iacob] Posterity and people which come of *Iacob*, to wit, the *Israelites*. Es. 2, 5.

I. D.

[Idle] Him that may worke and will not, but ceaseth to labour through loue of ease. Exod. 5, 17. *Ye are too Idle.*

2 One that is vnoccupied, because he lackes worke. Mat. 20, 3, 6. *Why stand yee heere all day Idle? Because no man hath hired vs.* The former are Idle voluntarily, but these latter necessarily.

[Idoll] Any Image or visible representation of false or true God, though it bee not worshipped, nor made with any intention of worshippe. 1. Iohn 5, 21. *Keep your selues from Idols.* 2 Cor. 6, 16. *What agreement hath the Temple of God with Idols.* Deut. 4, 15. doth manifest the truth of this. For the Image which the Iewes made of the

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the true God, is condemned of God himselfe, Exod. 32,8. And they ỹ made it wer punished as idolaters. 1 Cor. 10,7. *Neither bee yee Idolaters as were some of them, with whom GOD was not pleased*, 1 Cor. 10,5. Finally, in the forenamed place of Deut. 4,15. the only making of an Image of God, is precisely forbidden: and learned *Diuines both affirme and proue, that both Scriptures and Fathers, haue indifferently vsed ỹ word Idoll and Image, for one and the selfesame thing. Witnesse that one place of *Tertullian* (among many) vpon those words of 1 Ioha 5,21. *Iohn* (sayth he) doth not write thus [*Keepe your selues from Idolatry*] that is, from the seruice of them: but [*From Idols,*] that is, from the verie Image of them. It is therefore a dotage in popery, to distinguish betweene Idoll and Image; & to make the picture of a false God onely, to be an Idoll.

*See Doc. Fulk in his defence of our translations against Greg. Martine, chap. 3.

2 Diuels, Esay 19, 3.

[Idoll is nothing] The false and fained Goddes of the Heathen, 1 Cor. 8,4. *An Idoll is nothing*, Gen. 31,19,30. An Idoll to bee as an emptie and vaine dreame; not in respect of the matter whereof it is made (for that is something) or of the externall forme; but in respect of the internal forme which doth counterfet & falsify true things making them seeme to be what they are not. Also in respect of the vaine mind of the Idolater, who wickedly imagineth some diuinity to be in ỹ Idol, whereas there is but one true God in the worlde. Therefore, worthily is an Idoll said to be nothing, being a false and lying signe, a very fiction, being nothing for signification, though something for substance, a piece of wood, or stone, &c. 1 Cor. 8,4. An Idol ought to represent either God, which it cannot, hee being vnlike to anie mortall thing: or Gods, which are none, for there is but one God.

Note.

[Idolatry] The worship or adoration of an Image, or of God, before, and by an Image. 1 Cor. 10,7. *Neither bee Idolaters as they were.* Deut. 5,9. *Thou shalt neither bow to thē, nor serue them.*

2 The making of any Image or likenesse of God, or of anie creature in heauen or earth, for a religious end, Deut. 5.8. *Thou shalt not make to thy selfe any grauen Image, or likenesse, &c.* Gal. 5,20. *Idolatry, Witchcraft*, 1 Cor 6,9.

3 All humane inuentions thrust into diuine seruice, Deu. 12,32. *Whatsoeuer I command you, that doe, put nothing thereto.*

4 Setting the heart inordinately vpon any creature, by fearing, louing, trusting in it, more

Al worsh of false Gods, m false wo ship of th true Go Idolatry

more then in God, and aboue him. Thus is couetousnes called Idolatry, Col. 3,5. *& Wantons make their belly their GOD.* Phil. 3,19. Ephes. 5,5. Heere an Idolater is one addicted and bent to the seruice of Idols.

I. E.

[Iealousie] Griefe, for suspition of dishonestie in marryed yoke-fellowes, Husbandes or Wiues, Num. 5,14. *If he be mooued with Iealousie, and be Iealous of his wife.*

2 An earnest loue of others, in respect of their welfare and good, ioyned with great griefe for their hurt. 2 Cor. 11.2. *With a godly Iealousie.*

3 Hot displeasure, and indignation of God, Psal. 79, 5. *Shall thy Iealousie burne like fire?* 1 Cor. 10,22.

[Iealous] One, grieued with suspition of dishonesty in the married yoke-fellow, with desire of reuenge. Thus are men Iealous, and thus also is GOD saide to be iealous, when the marriage betweene him & his church is violated and broken. Deut. 5,9 *For I the Lord thy God am a Iealous God*, that is, so grieued with Idolatry, that I study to reuenge it.

2 One, which seemeth to be much grieued for others, but it is out of a loue to himselfe, for his owne commodity sake. Gal. 4,17. *They are Iealous ouer you amisse.* This he writeth of ỹ false Apostles, who for their owne gain and credit did loue the *Galatians.* Heere Iealous is taken in euill part, by a Metaphor or speech borrowed from woers, who can abide no corriuals or companions in theyr loue.

3 One which loueth others truly, not for lucre and glorie to himselfe, but for the benefit of the persons loued, 2 Cor. 11, 2. *I am Iealous ouer you.* Thus *Paul* and all godly Ministers are Iealous ouer the flock: here Iealous is taken in good part.

[Iehouah] An eternall selfe-being, one ỹ that his essence of himselfe, from euerlasting; and is the cause of existence or being to all things and creatures, which are of him, by him, and for him. Exod. 6 3. *But by my name Iehouah was I not knowne to them*, Acts 17,28. Rom. 11, verse last. The eternal God hath his being of himselfe, and gaue being to all his creatures, promises and worke. This worde [Iehouah] is attributed to God the Sonne, and God the father, Zach. 3 2. This is one of Gods cheefest names: the force of it is opened Reu. 1,4,8. he giueth being to his promises & threatnings. *Note.*

[Iesting] Pleasant and witty words, being offensiue, & hindering edification. Ephe. 5,4. *Iesting.* [Iesus]

[Iesus] A Sauiour, one that saueth his people from their sins, Math. 1, 21. *He shalbe called Iesus.* It is a name of his benefites, to wit; saluation had by Christ. Also it signifies the doctrine concerning Iesus, Acts 8 35. 3. It signifieth *Iosuah*, who brought Gods people into the promised Land, and was therein a type of Christ, Heb. 4, 8.

[Iew outward] Hee that is a Iew by Nation, name, and profession onely, Rom. 2, 28. *A Iew which is one outward.*

[Iew inward] One, who is a Iew in truth, though hee bee not so by name or nation, Ro. 2, 29. *Hee is a Iew which is one within*; that is to say, one who professeth himselfe to bee one of Gods people, and is so in deede, and before God, in spirit and in heart, being faithfull and holy.

[Iewes by nature] Such as were borne Iewes, by naturall generation comming of Iewish parents, who were Gods people. In this sence they are called natural branches, Rom. 11. because they descended by birth of the holye Patriarkes, with whome God had made a couenant to take them for his people, Gal. 2. *We who are Iewes by nature.*

[Neither Iew nor Grecian.] That God hath no regarde of these circumstances and externall qualities, whether one bee borne a Iew or Gentile, be free or bond, &c. but acknowledgeth for his children all which do beleeue in his Son. Gal. 3, 28. *There is neither Iew nor Grecian, &c.*

[Ierusalem] Either the City; as *Psal.* 125, 2. and 122, 2, 3. or the inhabitants, Math. 3, 5. Or all the faithfull people of God through the world, Iewes and Gentiles. Ioel 2, 32. Or the Nation of the Iewes dwelling at *Ierusalem*, Gal. 4, 25. or the holy Catholicke Church, Verse 26.

I. F.

[If needs bee] At that time whensoeuer neede shall be, 1. Pet. 1, 6.

I. G.

[Ignorance] Want of the true knowledge of God, and of heauenly things, Ephe. 4, 18. *Through the Ignorance that is in them.* This ignorance, is eyther simple, when meanes of knowledge be wanting; or wilfull & affected, when one may knowe and wil not. Ignorance being in it selfe a sinne against the first commandement, cannot excuse sinne that it should be no fault at all.

2 Vnbeleefe, which followes Ignorance as a companion or fruite, 1 Pet. 1, 14. *Fashion not*

your ſelues to the former luſtes of your Ignorance, that is, of your blinde vnbeleefe. A Metonimy of the cauſe.

3 Error, through want of iudgement, and right diſcerning of things, Leuit.4,2. *If any man ſhall ſin through Ignorãce.* A Metonimie of the cauſe.

4 Any ſinne whatſoeuer, ẅ commeth from ſuch ignorance and error, according to the vſe of the Hebrew tongue, which vnder Ignorance meaneth euery ſin, euen that which is witting and willing, Heb.9,7. *And for the Ignorance of the people.* A Synecdoche of the part for the whole.

Ignorance may excuſe a ſin, that it be not ſo great a fault, but it cannot ſo excuſe, as it ſhall be no fault at all. *Excuſat à tanto, non à toto.*

[Lusts of Ignorance] Blinde motions and euil deſires of vnbeleeuing perſons, who lacke the true knowledge of Chriſt, 1 Pet.1,4. *Faſhion not your ſelues to ỹ former luſts of your ignorãce.*

[Ignorant] One which ſinneth vnwittingly, 1 Tim. 1, 13. *For I did it ignorantly*, that is, not knowing that the Chriſtian religion was the true Religion.

2 One which doeth a voluntary ſin, knowing it, to bee ſo. Heb.5,2. *To haue compaſſion of the Ignorant.* See Bible note.

3 One that careth not for other mens affaires and matters. Eſ 63,16. *Though Abraham be Ignorant of vs.* Men are careleſſe of that whereof they bee Ignorant.

4 One, that wanteth the knowledge of the true God, & his worſhip, Acts 17,23. *Whom ye then Ignorantly worſhip.*

5 One to whom ſomething is vnknowne, becauſe it is not reuealed. Thus Chriſt as man, and the holy Angels, are Ignorant of the laſt day, Mat.24,36 Mark 13,32.

[Not to regard the time of Ignorance] To permit and paſſe ouer, for cauſes known to himſelfe, the Ignorance of manie thouſand yeares, Actes 17, 30. *And the time of this Ignorance God regarded not.*

I. M.

[Image] Any ſhape or portraiture, drawne by Art, to repreſent ſomething by it for ciuill vſe: as *Cæſars* Image vvas made, to repreſent *Cæſar*. Mar. 22, verſe 20. *Whoſe Image or ſuperſcription is this?* This is an artificiall Image made for ciuill reſpects; as to diſtinguiſh Coines, or beautifie houſes, and it is lawfull.

2 Some ſhape or picture, made to the likeneſſe of GOD, or of ſome other creature, for Diuine worſhips ſake, Exodus 20.ver.4. *Thou ſhalt make thee no grauen Image*, Deut.4,15. This

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is a Diabolicall Image, beeing made for Religion sake, and is vnlawfull. Where such Images be, there is no Religion (sayth a Father.) The Scripture saith, that God spakē with a voyce, but shewd no image to his people of himselfe, Deut. 4.

3 All mens deuices, commanded as Gods seruice, Ex. 20 4. This is also superstition.

4 Our likenes & resemblance of God, in righteousnesse and true holines. After this Image *Adam* was created. Gen. 1, 26. *Let vs make mā after our image*: and vnto this are all the elect restored again by Christ, Ephe. 4, 24. This is a spirituall or cœlestiall Image.

5 Our likenesse and resemblance with God, in respect of rule and authority, 1 Cor. 11, 7. *The man is the Image & glory of God.* Hitherto of accidentary Images.

6 A reall, essentiall, true, and liuely expresing of the very substance of another. In this signification, is Christ saide to bee the Image of God his Father, Col. 1, 15. Heb. 1, 3. Also the Law is said, not to bee the very Image of the things, Heb. 10, 1. And it is written of vs, ỹ *As we haue born the Image of the earthly, so wee shall beare the Image of the heauenly man.* 1 Cor. 15, 49. And the Reuelation of Saint *Iohn*, speaketh of the Image of the Beast, which all men shall adore, Reuel. 14, 9. In all which places, is meant the very things and substances themselues, or the solid & true existence of the things. These bee essentiall Images, which haue the substance of ỹ things whereof they bee called Images.

7 Any manner or resemblance whatsoeuer, lawfull or vnlawfull, liuely or painted; true or imaginary, Genes. 5, 3. *He begat a Childe in his own likenesse, after his Image.* Psalm. 73, 20. *Thou shalt make their Image despised.* Where the word *Image* signifieth, an imaginary vanishing shadow, to set forth the lightnesse and vnconstancie of all earthly things, which seeme and make shew to bee the true goods and felicity it selfe, yet are nothing but a shadowe or vaine likenesse thereof: therefore, by the Apostle, are called a shape, fashion, or figure, 1. Cor. 7, 31. Rom. 12, 2.

[Image of God] Christ, in whom God is to be seene and beheld, as touching his substance and glorious properties; as a man is to bee knowne by his Image or picture, 2 Cor. 4, 4. *Which is the Image of GOD.* This is a consubstantial Image, respecting essence & substance.

2 Dominion and perfect holynesse, Genes. 1, 27. *In the Image of God created he him.* This Image is accidental, respecting qua-

qualities.

3 Authority and power, w by Gods ordinance the man hath ouer his wife, 1 Cor. 11, 7. *He is the Image of God.*

[Immanuell.] The strong God with vs, or GOD made flesh, Esay 7, 14. Mathew. 1, 23. Iohn 1, 14. The vnion of two natures in one person of our redeemer is noted in this word *Immanuell.*

[Immortall] That which is not capeable of death, or subiect to dye.

2 An euer-during Nature, which is so of it selfe, without possibility of perishing or dying, 1 Tim. 1, 17. *To God Immortall, onely wise.* Thus is God onely Immortall.

3 That, which beeing once dead, shall rise againe neuer to dye more, as mens bodies. 1. Cor. 15, 53. *Mortality must put on Immortality.*

4 That which shall neuer haue end, though it haue a beginning; as Angels, and mens soules; of which, though it be not in expresse words saide in Scripture, that they be Immortall, yet inumerable places, by good consequence, proue them to be so, as 1 Cor. 15, 19. 2 Cor. 5, 1. Luke 16, 22, 23, 24, &c.

Note. Some thing may be called Immortall foure wayes. First, that which simply & euery way is incorruptible, as God. 1 Tim. 1, 16. Secondly, that which is incorruptible according to the substance and perfection of nature, either being seuered wholy, or not deriued at all out of any matter, which is vsually the roote of corruption. Thus Angels and soules bee immortall. Thirdly, that which in it owne nature is corruptible, yet by speciall diuine ordinance, is preserued from corruption. Thus bodies of Saints in heauen, & of Reprobates in hell after the resurrection, be Immortall; the one by Grace, the other by Iustice. Fourthly, that which so hath a possibility to corrupt & dye, as it might not actually corrupt by the creatures gift, & vppon supposition of not sinning: so *Adams* bodye before the fall was Immortall: that is, had power not to dye, as after his fall it was vnder necessity of death, and could not but die.

[Immortality] Such an estate and condition, wherein death hath no place nor power, 1 *Cor.* 15, 54. *When mortall hath put on Immortalitie, then Death shall bee swallowed vppe into Victorie.*

[Importunity] Continuance or constancie in prayer, when we pray and faint not Luk. 11. 8. *Yet doubtlesse, because of his Importunity, hee will giue him what hee needeth.* Example of this Importunitie, is in Luke 18, verse 2, 3, 4, &c. *The poore Widdow.*

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[Impoſition of hands, or laying on of hands] Putting on of hands, which is an ancient ceremony vſed of the Iewes in two caſes; one in conſecrating publicke Sacrifices, as alſo Prieſts and Leuites, to declare ſuch to be offred to God, Leu. 4,4. And ſecondly, in ſolemne benedictions and praiers. Gen. 48,14,17,20, *Iacob put his hãds vpon Manaſſes and Ephraim, & prayed for them.* It was continued vnder the Goſpel, by Chriſt & his Apoſtles in time of prayer, and beſtowing ſpiritual graces. Alſo in time of admitting Church-officers, Miniſters, and Deacons, Mat. 19,15. *Chriſt put his hands on little Children, and prayed,* Acts 6, 6. *The Apoſtles prayed, and layd their handes on the Deacons.* Acts 8,17,18. *Thẽ they laid their hands on them, and they receiued the holy Ghoſt*; and by a Metonimie of the ſigne, it doth ſignifie the whole Miniſtry of the Church, and the order of Church-Gouernment. Hebr. 6,2. *The Doctrine of Baptiſme, and Impoſition of hands.* Touching the Papiſts Impoſition of hands, in the Sacrament of Order (as they call it) there is no ground for it in the whole Scripture.

[Imputation] Accounting, reckoning, and allowing ſome things to another of fauour; as Merchants, who do not put the debt in their reckoning, which they will forgiue. Whatſoeuer commeth of Imputation, proceedeth of the meere mercy & fauour of him who imputeth; and is not giuen in reward after proportion of duty or debt. For noñ imputeth to another that is duly owing vnto him.

2 An action of God, freely accounting the righteouſneſſe of Chriſt to be his righteouſnes who beleeues in Chriſt, Rom. 4 3,4. *And it was Imputed* (or accounted) *to him for righteouſnes.* In this fourth Chapter to the *Romans*, this word [*Imputed*] derided by Popiſh Heretiques, is ſeuen times repeated in the doctrine of Iuſtification, and is ioyned vnto faith; without which, there is no Imputation of Chriſts Iuſtice to vs, Rom. 4, 23,24. Our ſins & puniſhment were Imputed to Chriſt (who bare our ſinnes in his body, & was made ſinne for vs, 1 Peter 2. verſe laſt.) And his righteouſneſſe with the merite thereof (euen eternall bliſſe) is imputed and accounted to all beleeuers; whence ariſeth Iuſtification of a ſinner before God 2 Cor. 5. v. laſt. *He that knew no ſin, was made ſin for vs, that wee might be made the righteouſnes of God in him*; Not our righteouſneſſe, but the righteouſneſſe of GOD; not in vs, but in him (ſaith an ancient Father.) The Papiſtes ſcoffing at this moſt neceſſary and Diuine action of Im-

Imputing righteousnes to faith apprehending Christ, calling it in their Notes printed at *Rhemes*, a new-no-iustice, an vntrue imputation, an imaginary thing, a putatiue righteousnesse, a fantasticall apprehension. In these and such like taunts, they vtter so many blasphemies against heauen, & al to maintain & establish their own righteousnesse of workes, done after faith. To impute (as some describe it) is to ascribe or account vnto another that which he hath not, or that which hee did not; and not to impute, it signifieth not to account or ascribe and lay to one that which he hath, or doth. According to this interpretation, GOD in iustifying elect sinners, imputeth to his owne Son sinnes & miseries, which he neuer had or did. And vnto sinners, he imputeth or accounteth not (but forgiueth) sinnes and punishment, which they had and did; and imputeth a righteousnesse (euen the whole Obedience of Christ) which they haue not of their owne, yet so accounteth it to them, as if by themselues it had bene done. 2 Cor. 5, 21. 2 Corinthians 5, 29. Romanes 4, 5. Roman. 3, 24. and 4, 6. & 15, 19.

Note.

I. *N.*

[In] By, or through. 1 Cor. 14 2. *Speake in the Spirite*, that is, by the inspiration of the spirit, 1 Cor. 15, 22. *In Christ all shall be made aliue*, that is; by Christ, 2 Cor. 3, 16. *In him* that is, by him, or by his vertue we liue, Acts 17, 28.

2 Against, Gen. 4, 23. *I haue slaine a man in my wound*, that is, against my selfe, & to my own hurt.

3. To. 1 Thess. 4, 7. *God hath called you In holinesse*, that is, vnto holynesse, Ephe. 2, 10. *Created of God In good workes*, that is, vnto Good workes. Iames 5, verse 3. and verie often elsewhere.

4 Out of. Exod. 31 4. *To worke In Gold, In Siluer, & In Brasse.*

5 Of, or concerning, Rom. 5, 12. *We reioyce In the Lord*, that is, concerning the Lord.

6 With, or together with. Math. 16. 27. *The Sonne of Man shall come In the glory of his Father*, that is, together with his owne, and his Fathers glory.

7 As. Math. 10, 41. *Hee that shal receiue a Prophet in the name of a Prophet*, that is, as a Prophet because he is so.

8 From, Col. 3, 16. *Sing in your hearts*, that is, from yout hearts, or heartily.

9 Before, Iohn 1, 1. *In the beginning was the word*, that is, before the beginning.

10 For. 1 Cor. 1, 4. *I thank God for the grace giuen you In Christ*, that is, for and by Christ, Ephe. 1, 1.

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11 Vpon. Iohn.14.1. *Ye beleeue in God, beleeue also In me*, that is, vpon me.

[In thee] In Christ, which shall be borne of thee *Abra.* according to the flesh, as Math.1, 1. *Sonne of Dauid, son of Abraham.* Gal 3,8. *In thee shall al nations be blessed.* See ver. 14. that the blessing of *Abraham* (first promised to *Abraham*) might come to the Gentiles through Iesus Christ: wher note a double fruite by the obedience and death of Christ to beleeuers. 1. deliuerance from the curse of the Law. 2. the blessing promised to *Abraham*, that is, Life eternall.

[In Spirit and truth.] Spiritually and truely, by the vnfained and true motion of a sanctified heart, Ioh.4, 24. *Worship him In Spirit & In truth.*

[In them] By their faith, confession, preaching, good life, and myracles wrought by the Apostles, who by all these meanes gaine glory and praise to Christ. But much more after his resurrection when the holy Ghost was visibly and plentifully powred on them, Iohn 17, 10. *I am glorified In them.*

[Churches In Christ] Christian Churches, Gal.1,21. 1, Thessalon.2,14. So brethren in Christ, Saints in Christ, and in Christ before me, that is, a christian before me; and consolation in Christ, Phil.2,1.

[In loue] Charity and Loue to God and men, to be ỹ spring and beginning of an holy and vnblameable life, Eph.1.4.

[Babes In Christ] Such as be babes or infants, in respect of grouth in Christianity, 1 Cor. 3,1.

[In the spirit] Spirituall, regenerate by the Spirit vnto a new life, Roman. 8, 9. *Yee are in the Spirit.*

[In Christ] As touching Christ and Christianity, Gal.6,15. *For In Christ Iesus, neither circumcision auaileth any thing*, 1 Cor.4. 15. *I haue begotten ye In Christ.*

2 In the preaching and publishing the doctrine of Christ, Rom. 16,9. *Salute Vrbanus, our fellow-helper, In Christ*, that is, in the matters of Christ.

3 A member of Christ, one linked vnto, and grafted in Christ by Faith, Rom. 8,1, *To them which are in Christ.*

4 Christ to be an head, who himselfe hath all spirituall gifts most fully, not in measure, giuen him; which hee doth communicate to all his members, Eph.1,3.

[In the Lord] For the Lords sake, or in his cause, Rom. 16, 12.

2 A beleeuer or faithfull person, Rom. 16, 13. *Rufus chosen In the Lord.* It is the force of faith to incorporate into Christ that a chosen person may be in him, as a branch in the tree.

[To

[To beleeue in Christ] To put our whole confidence in him for saluation, by which hee is proued to be God, Ioh.14,1.

[In sins and trespasses.] One couered and ouer-whelmed in sinne, as one that is drowned in the water, Ephe.2,1. *Dead In trespasses and sins.* Act 8 23 1 Cor 15 17

[Incense] A perfume, which was a confection of sweete Spices, made after the Arte of the Apothecary, pure and holy; and was by the Priests burned vpon the Golden Altar euerie morning before the Lord, Exod.30,34 35.

2 The prayers of the Saints acceptable to God, thorough Christs mediation, *Psal*,1,41,2 Reuel.8,3. A Metaphor.

Note. 3 Whereas none might make this perfume, Exod.30,37,38. it sig. that holy things must not either of necessity or pleasure be turned to priuate vse.

[Incense shall be offered, and a pure Offring] That in ỹ dayes of Christ (wherof this is a prediction) the spirituall worship of God should be euery where among the Gentiles lawfully established and practised, Mal. 1,11. Had the Papists considered howe vsuall it is with the Prophets vnder legal types and shadowes to teach and foretell Euangelicall worship and graces, they would not so grossely from this pure oblation heere mentioned, haue collected their most impure Masse, whose marow bones cānot be found neither in new or olde Testaments; as being like a beggers cloke patched together by sundry Popes, in the corruptest times. With so good reason, may incense, Leuites, Arke, Tabernacle, &c. and all other Ceremonies of the law be broght in, as Priests, Altars, and Sacrifice of the Masse.

[Incomprehensible] One greater then heauen & earth, whom the world cannot contain, nor mens wit conceiue him as he is, Psal.145,3.

[Incontinency] An vnableneſse to keepe himselfe chast in single life, or in the estate of marriage, 1 Cor,7,5. *Least Satan tempt you to Incontinency.*

[Incorruption] The qualitie of bodies after the resurrection, being no more subiect to rottennesse and corruption, 1. Cor.15, 35. *Till corruption put on Incorruption*, 1 Corin.15,50. An incorruptible nature or estate.

[To Increase] To be of greater estimation and authority among mē, Io:3,30. *He must Increase*. Also Christ increaseth, when the knowledge, faith, and loue of him is more and more kindled in the heart.

2 To haue his deity, maiesty, power, and grace, more and more manifested, Luk. 2. verse last.

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3 To profit in faith and godlinesse. Col. 1. 10.

[Incorruptible God] God to be of himselfe free from all corruption and change, whereas the soules of men & Angels be incorruptible; but that is by the will of God and not originally, as God is from himselfe. Rom. 1. 23.

[Incorruptible Crowne] Immortall and neuer perishing glory. 1 *Pet.* 5, 4.

[Indifferent] Something which is neyther commanded of God, nor forbid, but of a middle nature; being in it selfe neither good nor euill, & may be changed according to circumstances of time, & persons, and places: as to eate this or that meat, to weare this or that apparell, to haue religious meetings, at such a time, in such a place, and diuers other things as belong to the outward administration of the word and Sacraments. Wherein yet nothing must be appointed to bee done, contrary to order, comelinesse, or edification. See Rom. 14. 1 Corinth. 14. throughout. Where though this word [*Indifferent*] be not found at al, yet the matter it selfe signified by it, and the rules to direct vs, about things that be indifferent, are there to be found.

Note. Learned Diuines affirme (as *Illyricus* and others) that things Indifferent, that be of a middle Nature, ceasse to be such, when any of these conditions following are annexed vnto them. 1. Compulsion. 2. Opinion of worship, necessity, or merit. 3. Scandall and offence. 4. Enterance, and occasion of abuse, or Idolatry. 5. Any hinderance to truth or edification, or obscuring and darkning of Religion and piety by them, though they should containe no other euill in them.

Note. A conformity and through agreement, amongst all Christian Churches, in outwarde Rites and Ceremonies, is neither necessary nor possible, because of the great differences of places, people, and times.

[Staffe of Indignation] The *Assyrians* whom GOD in his anger against *Israel* and *Inda* would strengthen, and by the secret motion of his prouidēce stirre vp and direct to execute his vengeance vppon those hypocriticall people, against whō for their counterfeit worship and other sinnes, his wrath was kindled, therefore called ỹ people of his anger. Esay 10, 5, 6. *Though the staffe of mine Indignation be in their hand*, or the *Assyrians*, as *Tremellius* expounds it, be tearmed the [*Staffe of his Indignation*] because God wold punish their pride and cruelty, whence by them (as a staffe or rod) he had chastised his children; as fathers cast the rod in the

the fire, when therewith they haue corrected their ſons. This ſence may well ſtand with that which followes in verſe 7.

[Infant] A Child which cānot ſpeake, being young and yet in the ſwathing cloaths; Such an one, if hee dye at this age either before or after Baptiſme (ſo there be no contempt of the Sacrament) hee is ſaued by the Couenant of Grace, made to Parents and their children. Gen. 17, 7.

[Infidelity] A priuation or vtter abſence of Faith: a totall diſtruſt in Gods promiſe. See Vnbeleefe. 2 Cor. 4, 4.

[Infidell] One that is no Chriſtian, but a Heathen. 1. Tim. 5, 8. *He is worſe then an Infidell* See vnbeleeuer.

[Infinite] That which is abſolutely vnbounded and vnlimited, hauing no meaſure at all either for time or greatnes. So is God onely. See Incomprehenſible.

[Infirmity or weakeneſſe] Outward bodily feebleneſſe. 1 Timothy, verſe 23. *Vſe a little wine for thine often Infirmities.* Thus is ſickneſſe called, becauſe it makes Infirme and feeble. A Metonimie.

2 Some ſpirituall weaknes of the godly, in their knowledge and faith, or in their life and manners. Romanes 6, 19. *Becauſe of the Infirmity of the fleſh.* Romanes 14, 1. Mathew 26, verſe 41. Thus is ſinne called, becauſe it makes the ſoule weake to do good, and withſtand euill. A Metonimie. Romanes 15, verſe 1. Errors in faith not againſt the foundation, and ſcandals or falles in manners, are likened to ſickneſſes which all men vſe to pitty and ſuccour; ſo ought wee one another.

3 A priuation and want of all ſtrength, as touching godlineſſe. Romanes 5, verſe 8. *When we were Infirme, (or of no ſtrength) Chriſt dyed for vs*; that is, that naturall imbecillity, which we all bring with vs into the world, which *Paul* calles vngodlineſſe. Romanes 5, 6.

4 Afflictions, reproaches, perſecutions. 2 Corinth. 12, verſe 10. *Therefore I take pleaſure in Infirmities.* Alſo it ſignifies inward tentations, feares, diſtruſts, &c. 2 Corinth. 12. Which ſhew how weake wee are and Infirme. } 2 Cor 13 4

5 A vile, contemptible, and abiect eſtate. *Gal.* 4, 13. *Through Infirmity of the fleſh I preached the Goſpell vnto you.* 1 Corinth. 2, 22.

6 Vnableneſſe to free from ſinne and death. Heb. 7 18. *Becauſe of the weakeneſſe there of.*

[Inheritance] Poſſeſſion, or Land of *Canaan*. Pſal. 79, 1. Ezech. 15 17.

2 The

Heb 4 15 / 7 27 28

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2 The people of the Land, 2 Sam. 20, 19. Ier. 50, 11, *Pſal.* 28, 9.

3 Nations ſubiect to Chriſt as their Lord and King, *Pſal.* 3, 8.

4 Any thing which is deere and precious, as the doctrine of the word was to *Dauid*. *Pſalme* 119.

5 Kingdome of glorie in heauen, free giuen to the Saints as to ſonnes by grace of adoption, Math. 25, 34. 1 *Pet.* 1, 4.

6 A portion of ground fallen to children by the death of their Father, Lu. 12, 13. *To diuide the Inheritance with me.* & Heritage.

[Iniquity] That which is writhen or crooked, ſwaruing from the ſtraight line of Gods word. It is put either largely for any ſinne; and thus euen our Birth-ſinne is iniquity, *Pſa.* 51, 5. *I was borne in Iniquitie*: Or more ſtrictly, it is put for ſome heynous and groſſe offence, *Pſal.* 119, 3. *They Worke no Iniquity*. *Pſal.* 90, 8. *Thou haſt ſet our Iniquities*, Exodus 20, 5. *Viſiting the Iniquities of the Fathers*.

2 Workers of Iniquitie or wicked men. Iob 5, 16. *Iniquity ſhall ſtop her mouth.*

3 The puniſhment due to Iniquity. Leuitic. 5. 1. *Hee ſhall beare his Iniquity*: and verie often elſewhere; as Geneſ. 19, 15. 2 Kings 7, 9. *Pſal.* 40, 12. So whoredome is put for the puniſhment of whoredom, Num. 14, 33.

Iniquity commeth of an Hebrew word (*Auen*) which originally ſignifieth paine, or ſorrow; and it is of large vſe, noting all ſinfull and vniuſt affections, actions, or endeauours, which cauſe paine or ſorrow, or be painfully done: and it is applyed ſometime in ſpecial to Idolatry ioyned with Images, 1 Sa. 15, 22. Hence *Bethauen*, an Idolles houſe, or place of Iniquity, Hoſea 4, 15. and 10, 5. becauſe *Ieroboam* had there ſet vp falſe worſhip, 1 King. 12 29.

[To draw Iniquity] To ſin, (not of ignorance, infirmitie, and by violent temptation, for theſe are rather drawne to iniquity) but willingly & of their owne malicious heart and purpoſe, putting their neckes as freely in the yoke of ſinne, as Oxen which draw a wagon, Eſay 5, 18. *Wo to them which draw Iniquity.*

[Worker of Iniquity.] One which walketh after the luſtes of corrupt Nature, wholly following them as guides in all and euery action of life, Math. 7, 23.

[Innocency] A meere voydneſſe of fault, and freedome from all ſinne. In this eſtate *Adam* was created. This is perfect Innocency by Creation.

2 A certain measure of this estate in all regenerate persons who endeuour to serue God in innocency of life, hauing also Christs innocency imputed to them. *Psal.* 26,6,11. *I will Wash my hands in Innocency.* This is Innocency of a person restored.

3 Vprightnes, in some speciall or particular cause. *Psalme* 7 8. *According to the Innocency that is in me,* that is, Innocency of cause, when one is cleare and free of some fault, whereof he is accused: Or vnworthily accused where one deserues praise, Dan. 6,22.

[Innocent] One which doth none hurt nor harme vnto any others. Mat. 10, 16. *Be Innocent as Doues,* that is, be simple and vpright without guile and malice.

2 One that is free from some one particular fault or crime; or one that is guiltlesse in this or that thing. Gen. 24, 8. *If the Woman will not follow thee, thou shalt be Innocent or discharged of thine Oath.* Ion. 1, 4. *Lay not vpon vs Innocent blood.* *Exod.* 23,7 Gen. 10, 5. Psa 7 28 Jer 2 34 Mat 27

3 A iust and righteous person which liueth vprightly. *Iob.* 4, 7. *Who euer perished beeing Innocent?*

4 One that is free from punishment, or one vnpunished. Prou. 11, 21. *Though the wicked ioyne hand in hand, yet they shall not be Innocent.* 1 Kinges 2. 9. *But thou shalt not count him Innocent,* that is, thou shalt not free him from punishment. Also *Exod.* 34. 7. *Not making the wicked Innocent.*

[Intercession, or request.] The request & the death of Christ maketh for beliuers after they haue sinned, that their sinnes may be pardoned for his merit, and thereimperfect obedience accepted; or it is the merite of Christs death coming between our sinnes and Gods Iustice, to appease it, as an Aduocate that pleads for his Client. 1 *Iohn* 2. 2.3. *Rom.* 8,3,4. *And maketh request for vs.* Heb. 9.24. *Hee appeares in Heauen for vs.* Christ is our Intercessor foure wayes. First, by Appearing for vs in the sight of GOD. Heb. 9. 24. Secondly, by the force of his Sacrifice once offered, to make full satisfaction to GODS Iustice. Heb 10. 12. 14. Thirdly, by his constant will; that for the merit of that Sacrifice, God would be pacified towards the elect. Hebr. 10. 10. Lastly, by the assent & agreement of the Father, resting in the wil of his Sonne for vs. Iohn 11. 42. Mat. 17. 6. Popish intercession of the virgin *Marie* and other Saints, doeth dishonour Christ the onely Intercessour. The spirit maketh request, by causing the faithfull to make requests; stirring vp cries and grones in their

Note.

5 on that is cleare of all finnes & so infants who yet are not free from all sin Rom 5 19 254 Psal 51 5 Joh 3 36 Eph 2 3 are called innocents Psa 106 38 Jer 19 4.

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their hearts, Rom.8,26,15. being compared with Gal.4,6. The continuall intercession of Christ, and his prayers made in the dayes of his flesh, were figured by the belles of gold in *Aarons* skirts.

2 The request which wee make one for another, in the name of our Intercessor Christ, eyther for good things to bee giuen, or euill things to bee remoued from vs. 1 Tim. 2,2,3. *Prayers, Intercessions, and giuing of thanks, &c.* These be charitable mutuall Prayers of ỹ godly while they liue together.

3 The complaints of the Prophets with griefe, accusing the sins of the people to GOD, Rom.11,3,4.

[Interpretation] A translating or turning out of one tongue into another. 1 Cor.14 13,26. *If any speake with strange tongues, let him pray that he may Interpret.*

2 An opening or declaring darke Scriptures or Prophesies, 2 Pet.1, 20. *No Prophesie is of priuate Interpretation.* Scriptures must bee Interpreted by Scriptures: and the light of them begged of God as containing things which he onely can reueale.

3 Expounding visions or dreames. Gen.40,8. *Are not Interpretations of God?*

4 A speaking and teaching some thing euidently & plainly. Iob 33,23. *If there be an Interpreter with him.*

[Intrest] Encrease or gain take for the lending of mony vpō fore-agreement & compact. *Prou.28,8. He which increased his Riches by Vsury and Interest, &c.* Here the word [*Interest*] is taken in ill part. For the word in a good sence signifieth that benefit which a mercifull and free lender taketh for his owne Indemnity, to repaire such losse whereof the borrower by his default, was an effectuall cause, by the keeping of money borrowed in his hand, longer then he ought, to the certaine dammage of the lender.

I. O.

[Ioy] A sweete motion of the Soule, in regard of some present, or hoped for good. This good if it be worldly, thē is the Ioy but natural & worldly: if it be heauenly good, or tending and leading thereto; then is the Ioy spirituall and heauenly. Psal. 51,12. *Restore to me the Ioy of thy Saluation.* Rom.5,3. *We reioyce in tribulation.* Iohn 15,11. *That your Ioy may be full.*

2 The matter or cause of Ioy. 1 Thess 2 20. *Yee are our Crowne and Ioy.* Iob.3,22. Psal. 48,2.

2 The most comfortable & full happinesse of heauen. Mat. 25 21.

21,21,23. *Enter into thy Maisters Ioy.* See Enter.

4 A godly boasting & glorying. 1 Cor.9,15. *Least any man should make my Ioy or reioycing vaine.*

5 Those good things, eyther earthly or spirituall, for the which wee vse to reioyce. *Iohn* 16,22. *And your Ioy none shall take from you.* 1 Cor.7,30 Rom.15,13. *The God of hope fill you with all Ioy*; that is, with euery good guift whereof yee may reioyce plentifully and abundantly. *Iames* 1,2. And elsewhere often. A Metonimie of the cause.

6 That cheerefulnes and alacrity which wee shew foorth toward our neighbour. Gal.5, 22. *The fruite of the Spirit is Ioy, peace, &c.*

7 Ioyfull speech, or Songs of thanks-giuing and praise. Psal. 126, 2. *And our tongue with Ioy.* A Metonimie of the cause for the effect. For praise commeth of Ioy, as Ioy commeth of good things.

8 The hauing or possessing of any good thing frō whence Ioy springeth. *Iohn* 3,29. *This my Ioy is fulfilled. Iohn* 15,11. *And that my Ioy might remaine in you.*

[My Ioy] That gladnesse and comfort which the Apostles receiued from Christ, the sole author, cause, and pledge of their Ioy. Iohn 17,13 *That my Ioy might be fulfilled:* (viz. be truely and abundantly shed into their hearts) *in them.* In our selues nothing but perturbation and dreadfull terror, in and from Christ, all peace and tranquility floweth.

[Ioy in the Holy Ghost] A glaosome, sweete, and comfortable motion of the heart, stirred vp by the Spirit of adoption, vpon the feeling of Gods loue in Christ to eternall life; and vppon the tokens of that loue, both in earthly and spirituall blessings. Roman. 14, 17. *The Kingdome of God, is righteousnesse, peace, and Ioy in the Holy Ghost.* This is called Christs Ioy. *Iohn* 15,11. *And glorious Ioy.* 1 *Pet.* verse. 1,8. *Because it is part of the Kingdome of Heauen.*

[All Ioy and peace] Solid and perfect Ioy, which alwayes remaines being neuer taken from them: and by peace is meant tranquillity and rest in their owne conscience by forgiuenesse of sinnes, and concorde with their brethren, that there be no longer variance and dissention among them. Of which two gifts, *Ioy* and *Peace*, the true cause is the righteousnesse of faith. *Romanes* 15,13. *Fill you with all Ioy and Peace thorough beleeuing.* In this clause *Paul* alludeth vnto the former saying. Romanes 14,17. *The Kingdome of God is righteousnes, Ioy,*

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Ioy and peace in the holy Ghoſt.

[**Ioy darkened**] Turning of mirth into heauines, as the aire in the euening waxeth darke. Eſay 24,11. *All Ioy is darkened.*

[**Ioy in harueſt**] Mirth mingled with labour and ſweate, hardly gotten, & deare bought Ioy, ſuch as Souldiors haue of the ſpoile after a battaile. Eſay 9.3. *According to the Ioy of harueſt &c.*

[**Ioy of the Lord**] Diuine Ioy, which commeth from ỹ Lord, and is placed in him. Nehe.8, 10. *The Ioy of the Lord ſhal make ye ſtrong.* Likewiſe Ioy of the Spirit, 1 Theſſ.1,6. ſuch as is mentioned, Acts 5,41. and 1. Peter 4,13.

[**Ioy of God**] Comfort of minde, ariſing frō Gods goodneſſe, manifeſted in ſome outward or inward deliuerance. *Pſal.*51,12. *Reſtore to me the Ioy of thy ſaluation*; that is, thy deliuerances were wont to make me glad, let it be ſo again with me.

[**To heare of Ioy and gladneſſe**] To be made ioyfull and glad, by hearing and beleeuing the glad tydings of forgiuenes of ſins: For Ioy comes from faith, and faith by hearing. *Pſ.* 51,8. *Make mee to heare of Ioy and gladneſſe.*

[**To Ioy in tribulations**] To haue occaſion and matter of true comfort and cheerefulnes of our heart from afflictions, becauſe they are pledges of Gods loue, and tryals of faith and patience. Rom. 5,3. *We Ioy in tribulations.*

[**Ioy in the Lord**] That true inward comfort which faithful hearts feele, becauſe the Lord is their mercifull Father in Chriſt Ieſus. *Phil.*4,4. *Ioy in the Lord.* Rom. 5,11.

I. *S.*

[*Is*] Betokeneth, ſignifieth, ſealeth. Math. 13,38. *The field, Is the world* Math. 26,27. *This is my body.* And elſe-where often. Gal.4;24,25. Eſay 9, 15. Iames 3,6. Chriſts bare words bee but a bare foundation for their monſtrous tranſubſtantiation.

This Sacramentall **Metonimie** whereby [*Is*] noteth to ſignifie and repreſent, or whereby the ſigne and thing ſignified be put, one for the other, it is ſo frequent in Scripture, as it may be reckoned among plaine and vſuall ſpeeches: as *Gen.* 17 10. Circumciſion called the Couenant, expounded in ver. 11. the ſigne thereof. See the like touching the Paſchall Lambe. Exod. 12, 11, & 13, 9. In the ſame ſenſe the Sabboth is the Couenant of the Lord. Exod. 31, 13, 16. The Arke is God. Pſalm. 89 7. The couer of the Arke is the propitiatory or Mercy-ſeat. Leuit. 4,31. *The Rocke is Chriſt.* 1. Cor. *Non.*

Cor.10,3. The Doue is the holy Spirit. Math.3,16. Baptiſme is the waſhing away of ſinne. Acts 22,16. The bread, the Cõmunion of his body, &c. 1 *Cor.* 10,16 17. How can the Papiſts affirme that this is an vnuſuall phraſe?

2 Leads, or brings vnto, *Ro.* 7,7. *Is the Law ſinne?* That is, doth it bring vnto, or leade to ſinne? *Rom.*6,23. *The guiſt of God Is eternall life*; that is, holines (which is Gods free gift) leadeth vnto eternall life, as a way leadeth to a City. *Rom.*8, 6. *Wiſedome of the Spirit, Is life and peace.* Iohn 17,3.

3 Bring foorth, cauſeth, meriteth, or deſerueth. *Rom.*8.6. *The wiſedome of the fleſh is death*; that is, not onely leades vnto, but deſerueth death eternall.

4 Ought to bee, or let him be, 1 Tim.3,2. Heb.13,4. *Marriage is honourable &c.* Math.5, 13,14. *Yee are the Salt of the earth, the light of the world*, (for ſo ye ought to be) This is no rare thing, but vſuall in Scripture, to put the Indicatiue mood for the Imperatiue, & the deed done or fact, for the right wher by it ſhould be done, as Malac. 2,5. 1 Tim.3,15. Rom. 14,6,7. Where regarding, giuing of thanks, liuing, be put, for ought to regard, to giue thanks, ought to liue: and ſo often elſe-where Scripture ſpeaketh.

[Iſmael and Iſaack] The Children of the ſlauiſh Synagogue, which perſecuteth the faithfull, and ſhall be caſt out as *Iſmael* was: alſo of the free Church, vnto which belongeth the inheritance of heauen. Gal. 4.28.29.

[Iſrael] A Prince of ỹ ſtrong God, or one that hath obtained principall power frõ the mighty God. Gen.32.28. *Thy name ſhall be called Iacob no more, but Iſrael; becauſe thou haſt power with God.*

2 The Patriarke *Iacob*, who was called *Iſrael*, becauſe hee had ſtrength to wreſtle with God, and to ouercome; as in the former place appeareth. *Ro.* 9,6. *All that are of Iſrael*: that is, of *Iacob*.

3 The The people of *Iſrael* which were the poſterity of *Iacob*, of whom conſiſteth the viſible Church til the comming of Chriſt. Exod.19 3. *Tell the Children of Iſrael. Pſalm.*76,11. And very often in the Old Teſtament.

4 The whole Inuiſible Catholicke Church, conſiſting of beleeuing *Iewes* and *Gentiles*. *Pſalme* 124,1. *Now may Iſrael ſay. Pſal.*125,5. *But peace ſhal bee vpon Iſrael, Gal.*6,16. *And vpon the Iſrael of God*: that is, vpon the whole elect people of God.

[Light of Iſrael] God, enlightening and ſanctifying his people, alſo cheering thẽ with his deliuerance and defence. E-

ery

say 16,17.

[Holy one of Israel] The true God, which beeing most pure and holy in his owne nature and works, is also the Author of all purity in his people. Esay 5,19.

[Eternity of Israel.] God, who is absolutely eternall, and maketh his people eternally blessed, euen for euer and euer most happy. 1 Samuel 15,29.

[Israelite] A Iew which descended of *Iacob*, according to the flesh. Rom. 9,4. *Which are the Israelites.*

2 A godly Christian (thogh a Gentile) which from his hart worshippeth the God of *Israel*, *Iohn* 1,47. *Behold in deed an Israelite, in whō there is no guile.* *Rom.* 2,29. *Psal.* 73,1. *Yet God is good to Israel, euen to such as are of a pure heart.*

I. T.

[Ithiell and Ucall] Christ (God and man) who is present with vs, and by whom we can do all things, as Vcall signifieth one that is mighty, and makes other strong. Prou. 30, 1. The speech of a man concerning *Ithiell* and *Vcall*: by these two names the godly are warned of the sanctification of themselues by the in finite presence and power of GOD in Christ.

I. V.

[Iubile] The full redempcion we haue by Christ. The proclaiming of freedome in the Land this yeare of Iubile, signifies, that Christ would one day with his owne voyce proclaime full liberty & freedome from the tyranny of sinne, hell, and Satan. Leuit. 25, verses 8,9, 10. vntill 17. thus expounded by Esay 61,1,2. and Esay 63,4. and in Luke 4,21. Our Sauior applieth that of Esay 61. vnto himselfe. *This day this Scripture is fulfilled in your eares.*

[Iudah] A man so called, of whose line came *Dauid* and Christ. Gen. 49, 9. *Iudah* is a Lyons whelpe: or a Tribe and Kingdome diuided from the ten Tribes. Esay 7,6. and often else-where: also for the two Kingdomes of *Iudah* and *Israel* ioyntly considered, Esay 1,1. concerning *Iudah*.

[A Iudge] A chiefe Gouernour, or soueraigne Ruler, who hath all the worlde in his disposition, and vnder his power. So is God alone. *Gen.* 28,25 *Should not the Iudge of the world do Iustly?* In his church he iudgeth the controuersies of faith by the voyce and sentence of Scriptures.

2 A Deputy-Gouernor, as it were Gods Lieutenant, in the gouernement of the whole world.

world. So is Christ, as Mediator, and he alone. 2 *Tim.* 4,1. *I charge thee before Christ, the Iudge of quicke and dead. Iohn* 5,22.

3 A Gouernor, that hath generall rule by Gods appointment, ouer some one people or Nation, to preserue and gouerne it. *Iudg.* 3,26. *God raised them vp Iudges.*

4 A person appointed ouer criminall causes, and ciuil controuersies, to end & determine them by his sentence. 2 Chro. 19,5. *He set Iudges in the Land. Deut.* 16,18. *Iudges shalt thou make thee in all thy Cities. Luke* 12,14.

[**Iudges of euill thoughts**] Such as thinke not rightly in their preferring one before another, but intend euill therein. *Iames* 2,4. *And are become Iudges of euill thoughts.* This shewes what respect of persons is not to be vsed; namely first, that which puts a false difference for a true. 2. That wherin no mean is obserued. 3. That whereof there is no good end, but carnall and corrupt, as to curry fauour with great and rich men. Otherwise as there be of God sundry degrees appointed among men, who in dignity excell one another, so they are in their seuerall places to be esteemed, that wee may witnesse how wee reuerence Gods ordinance and gifts.

[**To Iudge, referred to God**] To rule and gouerne. *Psalm.* 67 4. *God shall Iudge the earth with righteousnesse. Psal.* 9,4,8. *Heb.* 10,30. *The Lord shall Iudge his people.*

2 To correct, chastise, or to punish, which is one act of diuine gouernment. *Psal.* 51,4. *That thou mayest bee pure when thou Iudgest. Heb.* 13,4. *Adulterers God will Iudge.*

3 To pronounce a righteous and true sentence vpon all things, and persons, which is also another acte of gouernement. *Rom.* 2,16. *At that day when God shall Iudge the world.*

4 To giue defence and preseruation against malicious vniust oppressors. *Psal.* 7,8. *Iudge me according to my righteousnes.* See verse 10. which seemeth thus to expound the word. *Ps.* 43,1. *Iudge me (O Lord) defend and deliuer me.* This is also one part of gouernment: it contains 1. examination of the cause. 2. Giuing of sentence. 3. And execution by deliuering the oppressed. See 2 Sam. 18, 19,31. Iudg. 3,10.

5 To enquire into, try, and discerne thinges and persons. *Psalme* 7, 11. compared with verse 9. *Psal.* 11,4,5. *The Lords Throne is in heauen, his eyes will consider and try &c.*

6 [**Referred to men**] To rule and gouerne any people. *Iudg.* 4,4. *Debora Iudged Israel.*

7 Truely to vnderſtand & diſcerne all things as they bee. 1. *Cor.* 2, 15. *The ſpirituall man Iudgeth all things.* 1 *Cor.* 14,29. *Let two or three ſpeake, and let the other Iudge*; that is, diſcerne what is ſpoken.

8 To vtter an vpright and vnpartiall ſentence of other men & their doings. Ioh. 7,24. *Iudge a righteous Iudgment, and not according to appearance.*

9 Raſhly and curiouſly, without any cauſe or calling to carpe at, and cenſure other men and their actions. Math. 7, 1. *Iudge not, and yee ſhall not bee Iudged.* *Rom.* 14,3,4,13. *Let no man Iudge his brother*; that is, raſhly determine of him, and of his finall eſtate; for that belongs to God onely.

10 To approue and allow the laſt ſentence of the great Iudgement. 1 *Corinth.* 6,2. *The Saints ſhall Iudge the world and the Angels.*

11 To heare, try, and determine ciuill cauſes, betweene a man and his Neighbor. 1 *Cor.* 6 2. *Are ye vnworthy to Iudge the leaſt matters?* *Exod.* 18,13. *Moſes ſate to Iudge the people.*

12 To condemne, or to pronounce a Iudiciall ſentence, true or falſe. 1 Kin. 4,28. *Pſal.* 82,1.

13 To accuſe, and by a good example to teſtifie againſt others. Math. 12,41,42. *The men of Niniuie ſhall riſe in Iudgment againſt this wicked Generation.* *Rom.* 2,27.

14 To declare by deeds, & pronounce ſentence againſt ones ſelfe. Act. 13,46. *You Iudge your ſelues vnworthy of life.*

15 To vſe Iudgement and conſideration in the ordering of our life and actions thereof, that none of them be offenſiue and hurtfull to the weak Chriſtians. *Rom.* 14,13. *But Iudge this rather, that ye put not a ſtumbling blocke, &c.*

When wee examine our owne doings and ponder them Iudiciouſly and diſcreetly, as wee may direct them without any offence: this is it which is meant heere by Iudging.

The Scripture (in controuerſies of faith) is a Iudge and Iudgeth, that is, giueth ſentence. *Iohn* 12, verſe 48. and *Iohn* 5, ver. 45, 46. where Chriſt prouoketh to *Moſes* as a Iudge betweene him and Phariſies. Alſo God himſelfe and Chriſt are ſaide to Iudge, *Iohn* 5, 24, 27, 30. Laſtly, the true Church of Chriſt, and euery true member of it hath power of Iudging. 1 *Cor.* 2,15, 1 *Cor.* 10,15. But there is great difference betweene theſe Iudges & their Iudgements; for God is the ſupreame Iudge and Generall infallible. Alſo (being the firſt verity eſſentially, and therefore to be beleeued for himſelfe) the Scripture which is Gods voyce

Note.

voyce and word, is also a most certaine vndeceiueable Iudge: but subordinate; whose sentence for God himselfe, who is truth it selfe, is to bee receiued without contradiction or appellation, as absolute and definitiue: but the Church, Councels prouincial or œcumenical, Doctors, Pastors, the faithfull, be inferior Iudges, and giue Iudgment assensitiue, by Iudgment of approbation (not of determination) it beeing their office to receiue, repeat, approue, publish the Iudgement and testimony which Christ hath already giuen by his Prophets and Apostles. The Pope is so far from being Soueraign, as he is no Iudge at all, beeing a party and guilty.

Phil.1,9,10 1 Ioh.4,1.

Pope a party, and guilty, then no Iudge.

Non.

[To be Iudged] To be punished. Math.7,1. *Ye shall not bee Iudged.*

2 To bee rashly censured, or lightly esteemed, as one of lesse worth then others. 1 *Cor.* 4,3. *I passe little to be Iudged, &c.*

3 To be called to an account and sifted. Rom.4,4. *When thou art Iudged.*

4 To be tryed, and haue his cause knowne, either to be acquited, or condemned. *Act.* 25 10. *Where I ought to be Iudged.*

[Iudgement] Gouernment of the world. *Iob.*5,22. *He hath committed all Iudgement vnto the Son. Psal.*9,7. *He hath set his Throne for Iudgement.*

2 Chastisement. 1 *Cor.* 11, 29. *Eates his owne Iudgement.* 1 *Pet.* 4,17. *Iudgement begins at Gods house. Esay* 5,16.

3 The mercifull moderation or measure which God keepeth in chastising his children. *Ier.*10,24. *Correct me, but with Iudgement.*

4 Solemne diuine action of the last day. *Eccle.* 12,14. *God will bring euery worke to Iudgement.* This Iudgement hath in it three things; first an enquiry into al things & persons. Secondly, a laying them open. Thirdly, pronouncing an vpright sentence. Mat. 25, 31, &c.

5 The iust Statutes & Commandements of God. *Psal.* 119 7,20. *When I shal learn the Iudgments of thy righteousnesse. Psal.* 19,9. Lawes and rites for humane duties.

6 The Spirit of Iustice and Wisedome, enabling to know and discerne right and wrong, good and euill. *Psal.*72,1. *Giue thy Iudgements to the King.*

7 Wrath, vengeance, and punishment, executed vpō the wicked. *Math.*5,22. *Shall bee culpable of Iudgement.* And very often else-where. *Psal.* 33.5.

8 The punishment inflicted vpon Christ for our sins. *Act.*8, 33. *In his humility, his Iudgment hath bin exalted.* As by humility is meant the graue and bands of death, Christ beeing most abased; when he lay as one op-

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preſſed of death in his priſon of the graue: ſo by Iudgement both the hand and counſell of God moſt iuſtly afflicting his Sonne our ſurety, in his fierce anger, and that miſerable conditiō which in his life & death he did vnder-goe for ſinners.

9 That great power & authority which God gaue vnto Chriſt the Mediator, to determine and doe that which is righteous and Iuſt. *Iohn* 9,39. *I am come vnto Iudgement into this world. Iohn* 16,11.

10 A ſetled eſtate, when Religion was committed to the Gentiles, ſuperſtition beeing caſt out. *Math.* 12,18. *Hee ſhall ſhew Iudgement to the Gentiles.*

11 Equity, or righteous dealing. *Luke* 11,42. *And paſſe ouer Iudgement. Gen.* 18,19. *Eſay* 1.17. *Seeke Iudgement, relieue the oppreſſed.*

12 Amendment, or reformation of the world. *Iohn* 12, 31. *Now is the Iudgement of this world.*

13 The way & courſe which God holdeth in gouerning all and euery thing. *Rom.* 11,33. *How vnſearchable are his Iudgments?*

14 Sentence. 2 *Pet.* 2. 11, *Giue not railing Iudgement.* Alſo a plaine and open teſtimony. *Phil.* 1,28. 2 *Theſ.* 1,5.

15 Sentence of damnation and abſolution. *Iude* 15, *To giue Iudgement againſt all men.*

16 Courts, and places of Iudgement. 1 *Cor.* 6,4. *If yee haue Iudgements, &c.*

17 A power and faculty to diſcerne thinges which differ. *Phil.* 1,9. *And in all Iudgement.* Which ſignifies both the perceiuing, and diſcerning the things perceiued.

18 A right ſentence giuen of men, and of their actions, in Courts of Iudgement, publikely or priuately. 2 Chro. 19, 6. Pſal. 82,2. *Giue Iuſt Iudgment.* Alſo cauſe or right. *Eſay* 10, verſe 2.

19 Inſtruments of Gods vengeance. *Ezek.* 14,21. *When I ſend my foure Iudgements, &c.*

20 Famous examples of Gods vengeance. *Pſal.* 48,11. *They ſhall bee glad becauſe of thy Iudgements.*

[**Spirit of Iudgement**] That Spirit by which God Iudgeth and puniſheth; or it ſignifies a mind deſirous to execute Iudgment and right in deliuering his people from the power of their enemies, Eſay 4,4. By the ſpirit of Iudgement.

Such Lawes as were annexed to the ten Commandements for puniſhing offendors ciuilly, haue this title prefixed, *Theſe are the Iudgements which thou haſt ſet before them.* Exod. 21.1. *Note.*

[**Juſt.**] One who is Righteous, by the Imputation of Chriſts righteouſnes. *Ro.* 1,17.

The

The Iust shall liue by faith.

2 One who dealeth Iustly in his particular vocation, as a Magistrate, &c, *Luke* 23,50. *A good man, and a Iust.*

3 One who endeuoureth to liue vprightly in his generall calling, as a Christian walking in the righteous Statutes of God. *Luke* 1,6. *They were both Iust before God.* Iob 1,1.

4 One who in his life & death answeres the perfect Iustice of the law of God. 1 *Pet.* 3,18. *He dyed: the Iust, for the vniust.*

5 One that is exceeding faithfull, keeping his word or promise. 1 *Iohn* 1,9. *He is faithfull and Iust to forgiue vs our sins.*

6 One who is essentially Iust, and infinitely the cause of Iustice in all his creatures. Exod. 9,37. *The Lord is Iust, &c.*

7 One which thinketh himselfe righteous, and is not. *Lu.* 18,9. *Certaine trusted that they were Iust.*

[**To be Iust ouer-much**] To be deceiued by appearance and pretence of Iustice, and so to exceed a mediocrity or meane in our actions, whereupon may ensue very great danger. *Eccle.* 7,19. *Be not thou Iust ouermuch. Wherefore shouldst thou bee desolate?* Examples of such as to their hurt haue transgressed ỹ bounds of Iustice, vnder pretence of dealing Iustly, or of not partaking in iniustice. We haue the man mentioned, 1. Kings 20,35,36. who because hee would not seeme vniust by smiting an innocent and godly Prophet (though commanded of God so to doe) was deuoured by a Lyon. Such a thing was that which *Saul* did, when hee spared the fattest of the flocke for to sacrifice vnto God. 1 Sam. 15,9. So *Timothy* by too much abstinence frō wine (thinking by such austerity, to haue reduced ỹ riotous *Ephesians* to Temperance) had almost ouerthrowne the estate of his body. 1 Tim. 5,23. See 2, Cor. 2,6,7.8,9,10,11. The *Corinthians* weere too seuere toward the incestuous man. *Sarranus* thinkes that in that sentence of *Ecclesiastes*, is condemned a too great and surly boldnesse of such who vnder pretence of Iustice and wisedome, do proudly iudge of the iudgements of God, speaking euill of his workes, because of some disorder which appeareth in them: whereof Salomon had spoken in ver. 17. *Tremelius* & *Iunius* say, that the precept of *Salomon* calleth vppon men to temper and moderate their iudgement of thēselues, ỹ they neither attribute too much to their owne descretion, nor yet too much debase & deiect thē-selues. The Note of *Geneua* Bibles is, that it forbids to boast much of our owne Iustice and wisedome. * The first expositiō it

* Some vnderstand the words not of personal but polliticall Iustice, that it be not to seuere, but tempered with clemency.

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it fitteth beſt both the phraſe and circumſtances. For (to bee iuſt ouermuch) ioyned with theſe words, (*Wherefore ſhouldſt thou bee deſolate*) import a dangerous exceſſe in Iuſtice.

[**Iuſtice, referred to God**] That diuine property, whereby God beeing moſt iuſt in himſelfe, rendreth right to euerie creature, infinitely rewarding and louing the good, extremly hating and puniſhing the wicked, Gen. 18, 25. *Shall not the Iudge of all the world doe Iuſt or right?*

2 Gods mercifull benefites and protections. Eſa 59, ver. 9, *Neither doeth Iuſtice come neere to vs.*

3 Fidelity, or truth, in keeping his promiſe made vnto vs, touching redemptiō by Chriſt, Rom. 3. 26. *That hee might bee Iuſt.* Alſo Iuſtice or righteouſneſſe ſignifieth that imputed righteouſneſſe of Chriſt, Phil. 3. 9. Alſo the fruite and reward of iuſtice, mercies, and benefites, are ſometime meant by it: as Iude 5, 11. Dan. 4, 22. *Pſalme* 112, 9.

To men.

4 That politicall vertue peculiar to Magiſtrates, which diſpoſeth them to doe right to euery man, rendering praiſe to whom praiſe, and vengeance to whome vengeance belongeth. Iob. 29, 14, *I put on Iuſtice. Rom.* 13, 2, 3. 1 *Pet.* 2, 15, 16. This is diſtributiue Iuſtice. Lu. 18, 3.

5 That morall vertue, which moueth men to giue to others their due, and to deale rightly in matter of bargaines and contracts. Gen. 18, 19. *He wil teach his ſeruants to do Iuſtice.* This is commutatiue iuſtice.

6 That grace infuſed into al gods children, conforming thē in part vnto the will of GOD, both in their nature and actions, Epheſ. 4, 24. *Created in Iuſtice* (or righteouſneſſe.) See **Righteouſneſſe.**

[**Iuſtifie**] To abſolue and acquit one, that is accuſed, from the crime wherwith he is charged, and to pronounce him innocent, *Prou.* 17, 15. *Hee that condemneth the righteous, and Iuſtifieth the wicked,* Math. 12, 32. Eſay 5, 23.

2 To abſolue and acquit a ſinner which belieues, from the guilt and puniſhment of all his ſinnes, and to pronounce him righteous before the tribunall ſeate of God, through the Imputation of Chriſts righteouſneſſe to his faith. In this ſence, we are ſaide to be Iuſtified by Faith, and not by workes, Ro. 3, 28. *Therefore wee conclude, a man is Iuſtified by faith, without Workes of the Law.* Rom. 8, 33. And often elſewhere, both in that Epiſtle and others, [*Iuſtifying,*] is put for our [*Abſoluing*] from ſin, and beeing pronounced iuſt, before God his Iudgement ſeate. See Acts 13, 39. Eſay.

say 53,12. The opposition between Iustifying and condemning, doth confirme this, Rom. 8,33,34. Rom.2,12,13. Saint *Paul* searcheth the causes of Iustification, and S. *Iames* seekes the effects, by which it may be found and proued. *Paul* intreateth of Iustificatiō before God, *Iames* of that which is before men.

3 To declare and manifest him to bee iust, which is so already, Iam. 2,21. *Was not Abraham our Father Iustified by Workes?* 1 Tim. 3,16. Math. 11, 19.

4 To commend & acknowledge a thing, or person to bee iust and good. Luke 7,35. *Wisedome is Iustified of her Children.* And 10,39. *He willing to Iustifie himselfe.*

5 To ouer-match, ouercome, and exceede others in euill, so as others may seeme to be iust, in comparison of them. Ezek. 16,51. *Thou hast exceeded them in thine abhominations, and hast Iustified them in all thy abhominations.* Ier.3,6.

6 To bee more iust, or lesse vniust. Ierem.3, 11. *Israel hath Iustified her selfe, more then Iudah.*

7 To exempt one, & to make him vtterly and wholly free from any thing, Rom. 6, 7. *Hee that is dead, is Iustifyed from sin.* that is, freed from sin, as some Translations haue it.

8 To endeuour to make himselfe more iust, or to profit and perseuer in righteousnesse, Reuel.22,12. *He that is Iust, let him be still Iustified.* Thus it is read in the Originall Greeke Text. Here it is vsed of that inchoate and vnperfect righteousnesse, which is inherent in the regenerate.

In all the Olde Testament, it cannot be found, that the word which signifieth [*Iustifying*] is euer vsed in the originall Hebrew tongue, otherwise then for [*Absoluing*] a person accused. Neither in the New Testament (when our [*Iustification*] before God is spoken of) hath it any other meaning; & neuer found (in this Argument) to signify, of one euill and vniust, to make one iust and good.

Note. There is a iustification in opinion onely, as that Lawyer in Luke 10. iustified himselfe: & the Pharisees in Luke. Chap. 16 15. Secondly, there is another Iustification in trueth and verie deede, euen before God, and this is twofold. 1. Legall, by perfect keeping of the Law, wch could giue righteousnesse and life eternall to the doers, could any be found that by his owne strength could fulfill it. Ro. 2, 13. *Rom.* 10,5. 2. is, Euangelicall, to wit, the perfect righteousnesse which was in ỹ Man Christ, beeing imputed to the beleeuer. *Rom.* 5,1.

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Three reaſons out of Rom. 4. why a man cannot be ſayde to bee iuſtified by a righteouſneſſe habitually infuſed, or inherent, as Papiſtes vnderſtand the phraſe in the fift verſe of the fourth chapter to the Romanes. Firſt then, it ſhoulde not be written, that Faith was accounted for righteouſneſſe, but an infuſed habite was imputed: wheras he ſaith not this latter, but the former verſe 5. Secondly, then *Paul* would not ſay, that righteouſneſſe is imputed without the workes of the Law, in the ſixt verſe. For habituall righteouſneſſe or inherent Iuſtice, it is a worke of the Law, and ſticketh in the iuſtified perſon. But what ſo ſticketh, and is inherent, cannot be ſayde to bee imputed, which is vnderſtood of ſomething without, and which wee haue not in vs.

The elect are Iuſtified being ſinners & wicked, Rom. 4 5. Therfore the thing for which they be Iuſtified, cannot be their owne inherent Iuſtice. Phil. 3, 9.

Thirdly, ſuch as bee iuſtified by infuſed iuſtice, of them it cannot bee affirmed, that theyr ſinnes are couered, forgiuen, and not imputed. For habituall Iuſtice, expelleth and takes away all ſinne, and hideth it not; whereas a wicked man is Iuſtified by hiding and remitting his ſinnes, Verſe ſeauen. Adde to theſe, that inherent Iuſtice is all one with Sanctification, which may not be confounded with Iuſtification.

Note.

The Doctrine of Iuſtification by faith alone without the VVorkes of the Law, is not onely grounded on Scripture, Galathians chapt. 2. verſe 16. Rom. chap. 3. verſe 28. but ſounde Antiquity hath ſubſcribed to this trueth. The beleeuer (ſaith *Ambroſe* on the 1. of the Corinthians, chap. 1.) is ſaued by Faith alone without workes, receiuing *gratis* the remiſsion of ſinnes. Againe, They are freely Iuſtified, working nothing, nor making recompence, but iuſtified *ſola Fide*, by Fayth alone, thorough the gifte of God. *Ambroſe* in *Romanes* the third, chapter 9. Again hee ſayeth, in Chapter 4. *ad Rom. Abraham* was Iuſtified not by the workes of the Law, but *Fide ſola*, by Faith alone.

The Apoſtle (ſayth *Origen*) teacheth the Iuſtification *Solius Fidei*, of Faith alone to be ſufficient. *In Rom.* 3. lib. 3. Thus the Theeſe, and the Publican, & the ſinfull VVoman, in the ſeuenth chapter of Saint Luke, were iuſtified, ſayth *Origen*. Alſo *Baſil* (*ſola Fide*) by Fayth alone

Baſile de humilitate.

lone in Christ, a sinner is iustified. This one thing (sayth *Chrysost.*) I earnestly affirme, that *Fides sola*, Faith alone by it selfe made the Theefe safe; and that no VVorkes *per se* by themselues, haue euer iustifyed the workers.

Hieronym. on *Romanes* 4. God iustifieth the wicked conuerting, *per solam Fidem*, and not by workes, which he had not: and againe, To the Sonnes of *Abraham*, Fayth alone is imputed for righteousnesse.

Athanasius ad Galat. Faith alone hath in it the power of iustifying. In all which Sentences, Fayth alone doeth not exclude the Grace of GOD; the merit of Christ, or the word and Sacrament, but humane workes & merites.

[**Iustification.**] Forgiuenesse of sinnes, by the sufferings of Christ, and the imputation of iustice, by his obedience, to the beleeuer, Romanes Chapter 5. verse 16. *The guift is of manie offences, vnto Iustification.* *Verse* 18. *The benefite abounded toward all men, to the Iustification of life.* Heere iustification is verie strictly vsed.

2 Whatsoeuer we haue from Christ, eyther by imputation of Fayth, or by sanctification of the Spirite, effectually renewing vs, *Titus* chapter 3. verse 7. *That wee beeing Iustified by his Grace.* In this signification, we find the worde [*Iustifying*] vsed. Romanes the eight chapter, and the thirtieth verse, *Whom hee called, them hee Iustifyed.* Heere iustification is vsed largely, for Sanctification also.

(**To Iustifie the Wicked.**) To absolue a wicked man from his Guilte, and pronounce him iust, so as hee beleeue in Christ. After which, hee remayneth not wicked, but is now accounted iust with GOD by imputation of Christ his iustice vnto him, and vvoorketh iust things towardes men, by inchoate and vnperfect Sanctification, Romanes, chapter 4. verse fiue. *To him which beleeueth in GOD, who Iustifyeth the Wicked.*

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The declaration, confirmation, and consummation of the free imputation of the perfect righteousnesse in Christ, it is attributed in Scripture, vnto the Resurrection of our Sauiour Christ, Romans chap. 4. Verse 25. becaus it is the perfection of all his sufferings. For, whatsoeuer his sufferings were, for continuance, greatnesse, and multitude, yet had hee not risen againe, the redemption of mankinde hadde still beene vnperfect: whereas in that after-death, hee did againe restore his body to life; this sheweth him to be a ful conqueror of all our spirituall Enemies.

What Iustification is.

Iustification is an action of God, freely, of his owne mercy and fauour, absoluing a beleeuing sinner from the whole curse due to his sinnes, and accounting him perfectly Iust in his sight, vnto eternal life in heauen, through the perfect obedience and sufferings of Christ imputed to his faith, vnto the euerlasting praise and glory of Gods Iustice, mercy, and truth. Romanes 3, verse 24, 25. and chap. 4, verse 5. and chap. 5, verse 19. 2 Corinth. 5, verse 19. Romanes 4, verse 4.

The efficient cause of Iustification, is the grace of GOD; The material is Christ our Redeemer; The formall is Imputation of our sinnes to him, and his Iustice to vs; The helping Instrumentall cause is faith within, and the Gospell without, Romanes 5, verse 9. 1 Timothy 2, verse 6. The finall cause is Gods glory, the vtmost; our saluation, the neerest end thereof. *Note.*

Iustification before God, is not knowne in all Scripture, to be vsed for the infusion of the habite of Iustice into the soule of the elect, at their first conuersion, of vniust to make them habitually iust. This is Popish and rotten Diuinity, which wil haue Iustification to be vnderstood of, and to signifie inherent Iustice, as sanctification signifies inherent sanctity. *Note.*

[To bee Iustifyed by the Law] To desire, or to bee willing to bee (as did some Galathians) or to glory and boast of being Iustified by the Obseruation and workes of the Law (as the Pharisie did, in the 18. chapter of Luke) Galathians chapter 4. verse 4. *Whosoeuer are Iustified by the Lawe, &c.*

The Nature and force of the Law, is to kill, and to bee minister of wrath and eternall death to all which breake it, (as all men doe both before and *Note.*

and after grace receyued,) so farre off it is from power to Iustifie and to giue life. Also in the phrase and Language of *Paul*, to bee iustified by workes is to haue such perfect obedience and holynesse as may deserue the Testimony of righteousnesse, before the Tribunall seate of God.

When wee are saide to bee Iustified by faith, and to attaine righteousnes by or thorough faith, vnderstand it instrumentally: but where it is written, faith is accounted for righteousnes, take it to be spoken correlatiuely, with reference to Christs merit, which is our Iustice.

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[To kéepe] TO hold fast and make sure. 2 *Tim.* 1,14. *Keepe that which was committed to thee.*

2 To reserue and hold fast in ones memory what is taught vs. *Luke* 2,51. *Mary kept those sayings in her heart. Psal.* 119,4. *Thou hast commanded to Keepe thy precepts diligently.*

3 To preserue, protect, and defend against enemies and euils, spirituall and bodily. *Psal.* 121,4. *Hee that Keepeth Israel. Iohn* 17,11. *Keepe them in thy name.* 1 *Pet.* 1,5. Magistrates as Gods Ministers & Instruments, be Keepers vnder God. *Psalm.* 127,1.

[To kéepe from euill] To minister sufficient strength and aide vnto the weake Apostles, (and all other feeble Christians) to withstand the manifold and dangerous temptations of Satan, that though hee assault often & fiercely, yet he might neuer wholly and finally ouercome them, but in the ende giue them a perfect victory ouer him, after long enduring the combate with him. *Ioh.* 17, 15. *But shouldst keepe them from the euill.*

[To kéepe the word] To beleeue the promises of Grace and to endeuour to do ŷ words of the Commandement. *Luke* 11,28. *Blessed are they that heare the word of God, and Keepe it. Reuel.* 2,26. *Hee that Keepeth my word to the end.* Euangelicall Keeping.

[To kéepe the Law] To desire and take care how to performe and do according to our power, things commanded. 1. *Iohn* 2,3. *If wee Keepe his Commandement. Psalme* 119.4,5,8. These be Euangelicall sentences, and speake of Euangelicall Keeping.

2 To performe fully and perfectly all the things required in the Law. Math. 19,17. *He that will enter into life, let him Keepe the Commandements.* This is impossible to be done throgh our weakenesse. *Rom.* 8,3. Christ onely since mans fall hath done this. Legall Keeping.

[To kéepe the Faith] To hold fast without loosing, both the guift and doctrine of faith. 2 *Tim.* 4,7. *I haue Kept the Faith.*

A Description of old age.
Eccles. 12,1,2,3, *&c.*

[Kéepers of the house.] A mans armes, which are giuen to man of God, to bee the Keepers of the whole body, both for attracting good things to it; & repelling euill things from it. These in olde age tremble and shake.

[Strong men] The thighes by which a man goeth straight and

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& ſtrong: theſe in old age, bow for weakeneſſe, Eccles. 12, 2. 3, 4, 5, 6, 7, 8.

[Grinders] The teeth whereby meate is diminiſhed (as Corne by the Mil-ſtone) which in olde age are loſt, or looſe, and ſo feeble as it makes olde men eate little and ſeldome.

[Lookers out at the windowe] The eyes which are dimmed & and darkened in olde age, as the teeth be dulled and made blunt.

[Doores ſhut] All ability taken away of going out of the houſe, & frequenting publicke meetings; as yong men delight to do, and olde men are vnable to do.

[Sound of the Grinding low] Appetite after meat and power of eating and chewing, (ſuch as in youth is very ſtrong) loſt and waſted.

[Ariſe at the voyce of the bird] A readines to wake at the leaſt noyſe, and an irkeſomeneſſe and abhorring of euery ſmall and little ſtirring and noyſe.

[Daughters of muſicke] That the eares ſhall take no pleaſure in the moſt delightfull melody which vſeth to affect men ſo much. *Pro.* 25, 20. To old men it ſhall bee tedious and vngratefull. See 2 Samuel, 19, verſe 35.

[Feares in the way] Alwaies to bee fearefull to ſtumble and take a fall in the eeueneſt and plaineſt way.

[Almond Tree flouriſhing] In the Spring (whereof this Tree flouriſhing is a token) the moſt comfortable time, to be without comfort.

[Siluer Corde, &c. All commodities and ornaments of life, chaines, bracelets, rings, girdles, and whatſoeuer neere at hand or farther off, (as in a deep Well) vſe of al ſhal ceaſe.

[Key] An Inſtrument made to open or ſhut the locke of a Doore, or of a Gate. *Iudges* 3, 25. *They tooke the Key and opened them.*

2 Great authority and power to command in the things that belong to this life. Eſay 22, verſe 22. *I will lay vpon the ſhoulders of Eliakim, the Keyes of the houſe of Dauid.* Heereby was ſhadowed and repreſented, the exceeding great authority & power which Chriſt exerciſeth in his Church, by commanding, forbidding, puniſhing, hardening, calling, &c. See Reuelation, chapt. 3, verſe 7. *Which hath the Keyes of Dauid.*

* A ſpeech borrowed. For Keyes wer a ſigne of gouernment.

[Key of knowledge] The guift and ability to interpret Scriptures, whereby an enterance is made to the knowledge thereof, as by a Key, an entrance is made into an houſe. The ſence of Scriptures is as it were lockt vp, till it be opened by wiſe and ſound Interpretation

tion, which is the Key of knowledge. *Luke* 11, verse 52. *Yee haue taken away the Key of knowledge.* The Key (saith Saint *Chrysostome*) is the opening of Scripture, whereby the Gate of truth is opened. The Key is the exposition of the Law, (saith *Tertullian.*) Opening the Scripture, is the Key (saith *Hierom.*)

[**Keyes of the Kingdome**] The ministry of the Gospell, euen the whole power thereof, which was equally committed to *Peter* and the rest of the Apostles; and after them, to the Ministers of the Church, vnto whom it belongs, by the commission of Christ, to open and shut, to binde and loose, to retaine and remit sinnes; also to teach, to reproue, to exhort. *Math.* 16, 19. *To thee I giue the Keyes of the Kingdome*, & ve. 19 and Chapter 18, 18. *Tell it vnto the Church.* Rom. 1, verse 16. *The Gospell is the power of God to Saluation.* * Keyes of the Kingdome are two-folde, 1. Key of knowledge, 2. Key of power and gouernement. Papists falsly imagine these Keyes to bee tyed onely to *Peters* Girdle.

The power of the Church (signified by the Keyes) is occupied eyther about doctrine or discipline. Touching Doctrine, neyther any in ŷ Church nor the whole Church haue authority to coyne an article of faith beside, without, or contrary to the word, or to appoint the worship of God, *Deut.* 4, 2 and 12, 32. also *Prou.* 30, 6. But to do these three things about the Scripture; first to discerne Canonicall books from vncanonicall. 2. To interpret the Scripture by the Scripture, and to defend the right sence against errors. 3. To expound them openly according to the Analogy of faith. *Rom.* 12, 6. 2 *Pet.* 1, 20. Concerning Discipline, the Churches power is either in making lawes about Adiaphora, which bind in case of scandall; or in correcting errors in faith, or sins in manners, 1. By admonition. 2. Suspension. 3. Excommunication. 1 *Tim.* 5, 20. 2 *Thess.* 3 14. *Math.* 18 17. 1 *Cor.* 5, 4, 5. 1 Co. 14, 40

[**Keyes of the bottomles pit**] Power and gouernment ouer the deepest darkenes of Hell. *Reuel.* 9, 1. *And to him was giuen the Key of the bottomles pit.* See Dictionary on the Reuelation.

K. I.

[**To kicke**] To resist GOD speaking in his worde, stubbornely to disobey it. *Deut.* 32, 15. Heere be in this verse two apt similitudes to expresse their contempt of Gods commandement in their great prosperity; one from horses, which being sore trauailed, are soone tyred;

* A speech borrowed. For Keyes were a signe of gouernment.

* Suppose the Popes were Peters successors, yet these Keyes were vnlustly tyed to their girdles, which doe not teach knowledge.

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led, a childe may bridle or ride him; but being fed fat in good pasture, and liuing in ease, will not know, but kickes against his owner: the other, from an Oxe, which being labored and vsed to the yoake, and tyred, one may easily handle him; but being pamperd and grown full of flesh, hauing collops in the flanke, is sturdy and refractary, refusing the yoake, and strouting the neck: so *Israelites* who in their aduersity sought God, in prosperity forsooke theyr strong maker and Redeemer, going after Idolles and strange Gods.

[Kindnesse] Readinesse and facility in dooing good: it is ỳ vertue, whereby a good man becomes beneficiall and profitable euery way to such, to whom he can be helpful. 2 Cor. 6, 6. *By Kindnesse, &c.*

2 The benignity of GOD, readily doing good to his creatures. Rom. 2, 4. *The riches of his Kindnesse.* Compare Luke. 6, 35. with Math. 5, 45.

[King] Any Ruler or Gouernor of others. Gen. 36, 31. *These are the Kings that raigned in Edom.* Iudg. 17, 6. *In those dayes there was no King in Israel,* that is, no ordinary Magistrate. They had no Ruler at all.

2 A person, that hath cheefe rule and power vnder God in his kingdome ouer his peoples liues and goodes, to gouerne them according to good and wholesome Lawes, and the reasonable customes of that Countrey where hee raignes: *Prou.* 8, 15. *By mee Kings raigne.* 1 Kings 4, 1. *King Salomon was King ouer all Israel.* This is a politicall King, and is set vp eyther by lawfull election, succession, or conqueſt. Also a kingdome, Dan. 7, 10.

3 The Soueraigne Emperor and ruler ouer the whol world, *Psal.* 24, 10. *Who is the King of Glory?* This is a cœlestiall and vniuersal King ouer the world. And thus God the Father, Son, and Spirite bee King. 1 Timot. 1. 17. *Now to the King euerlasting.*

4 A person, that hath spirituall rule (euen ouer the Conscience) to appoint Lawes to his Church, to saue & destroy, to command and forbid, vpon paine of eternall death: finally, to protect against all enemies, and to blesse with good things of all sorts, *Psal.* 2, 6. *I haue set my King vpon Syon, Psal.* 110, 1, 2. *Psal.* 45, 1, 5, 6. This is a spirituall King ouer the Church. And such an one is Christ the Mediator; and hee alone in a peculiar sort, who is called the King of peace and righteousnesse, a King of kings, the King of Israel, & King of glory. The Lord of the Kings of the earth: the head of his Church, which is his body, hauing all things sub-

subiect to him. Ephe. 2.

5 A beleeuing person, euen euery true Christian, which hath power from the Spirite of Christ (as a King) to subdue and to keepe vnder the rebellious motions and lustes of his corrupt reason and will, and is by Faith partaker of Christes royall dignity and glory, being with him heire annexed of an heauenly kingdome. Reu. 1,6. *And hath made vs Kinges and Priests vnto God.* 1 *Pet.* 2, 9. *Ye are a Kingly Priesthood.* Thus are all the faithfull Kings.

[**King of Kings**] A verie potent and mighty king, which ruleth ouer many people with exceeding great command & power. *Esra.* 7, 12. Dan. 2, 38. an Hebraisme like that, seruant of seruants, for a most vile & abiect bondman. Gen. 9, 25. and holy of holy, for most holye. Exod. 26, 33. See Deut. 10, 17.

2 One of infinite power, ẅ hath Soueraignty and cheefe rule ouer kings and people, & all creatures. So is Christ intituled. Re. 19.

[**First King**] *Alexander* the Great, king of *Græcia*, who first of al Grecian kings got *Iudea*. Dan. 8, 21. He is called a *Great horne*, ver. 8. and *the breaking of this horne*, ver. 22. is the death of *Alexander*, who dyed at the age of 32. yeares. The 4. kingdoms which stood vp after *Alexanders* death, were 1. *Macedon.* 2. *Asia.* 3. *Syria*, and 4. *Ægypt.* These stood vp not equal to *Alexander* in power, whose might was such, as with his presence, nay with his fame he conquered, ver. 5.

[3. **Kings shall stand vppe in Persia**] Those three Kings ẅ succeeded in *Persia*, after *Darius* the *Mede*, whose Names were. 1. *Cyrus*, 2. *Cambises* son of *Cyrus*, 3. *Darius Hystaspes*: The fourth spoken of heere, which came after the other 3. was *Xerxes*, who at first was a terror to the Grecians, to whō afterwards he proued a laughing stocke, and a scorne. Dan. 11, 2, 3, 4. In the third verse the mighty King is *Alexander*, the great king of *Macedony*, who spoiled the *Persian* king, & destroyed his people, as in Dan. 2, 24. and 7, 6. was propheſied: but after *Alexanders* monarchy had flouriſhed seauen yeares, it was diuided between 1. *Nicanor*, 2. *Cassander*, 3. *Antigonus*. 4. *Ptolomy*, whereof *Nicanor Seleucus* obtayned *Babilon* in the East, *Cassander* got *Macedonie* in the West: *Antigonus* possessed himselfe of *Asia* the Lesse, in the North: and *Ptolomie* Sonne of *Lagus*, of *Ægypt* in the South. Thus was *Alexanders* kingdome, parted towardes the foure Windes of Heauen, among others then his owne posteritie.

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[King of the South] *Ptolomeus*, sonne of *Lagus*, King of Egypt, which was South-warde in respect of *Iudea* Dan. 11, 5. *The King of the South shall be strong*. This is to be noted, that *Daniel* doth sharpely touch and wring those Kinges onely, which afflicted the Iewes, wherof after *Alexanders* death *Ptolomeus* was the first, who by guile tooke *Ierusalem*, and led many of them prisoners: as *Iosephus Lib.* 12. *Antiq. Cap.* 1.

[King of the North] *Antiochus Theos*, King of *Syria*, who married one *Beronice*, Daughter to *Ptolomeus Philadelphus*, second King of Egypt, after *Lagus* his sonne; forsaking his owne lawfull wife *Laodice*, of whom hee had begotten two children: that hee might make way to the marriage with *Beronice* the daughter of the king of the North, and by that meanes settle a peace & league betweene the said two Kingdomes; yet failed of his purpose, because God had otherwise purposed, Dan. 11, verse 6. *The Kinges Daughter of the South, shall come to the King of the North.* See Chapter 2. verse 43. The arme which could not with power vpholde the King of Syria, was his newe wife naughtily come by, and made weake by God.

[Kingdome of God] His powerfull gouernment, generally ouer the whole worlde, and euery particular in it, euen vnto the Sparrows of the house top and haires of our head, which he preserueth and disposeth of according to his owne will & royall decree. *Psal.* 145, 13. *Thy Kingdome is an euerlasting kingdome.* Mathew 10. verse 30. This is his kingdome of power: whereunto men, diuels, and all creatures whatsoeuer, are subiect.

2 His speciall gracious Gouernment and rule ouer the elect, whose hearts he enlightneth and guideth by his Spirit, effectually mooving them to belecue his promises, and doe his will, Math. 6, 33. *Seeke the Kingdome of God.* Iohn 3, 3. *Except ye be borne againe, ye cannot see the Kingdome of God.* Rom. 14, 17. *The Kingdome of God is righteousnesse, and peace, and ioy in the holy Ghost.* Luke chap. 17, verse 21, *The Kingdom of GOD is in you.* This is the kingdome of Grace.

3 His glorious and blessed estate, wherein hee reigneth, with million of Saints for euer and euer, full of heauenly Maiesty and felicity, 1 Corin. 6, 9. *Know ye not that the vnrighteous shall not inherite the Kingdome of God?* This is the kingdome of glory.

[Kingdome of Christ] His regiment and rule, which hee (as Media-

Mediator) hath and exerciseth ouer the Church, inwardly by his Spirit, and outwardly by his word; to the gathering of the elect vnto himselfe, and to the destruction of the wicked. Ioh. 18,36. *My Kingdome is not of this world.* Luke 1,33. *Of his Kingdome there is no end.* This kingdome of Christ our Mediator, is spirituall and eternall; therefore both Iewes, papists, and all other, who dreame or deale, as if Christ his kingdom were worldly in outward power and pomp, are exceedingly deceiued.

[**Kingdome of Heauen**] The visible Church heere in Earth, as it consisteth both of good and bad Christians. Which is therefore called the kingdom of heauen, because the way to the blessed kingdom is taught therein, and Christ (that heauenly King) ruleth ouer it, and we must be first members thereof, before we can be members of that which is in heauen. Mat. 13,47. *The Kingdome of heauen is like vnto a Nette cast into the Sea.* Math. 5,19,20. *Is the least in the Kingdome of heauen*, that is, in the Church of Christ on earth.

2 The doctrine of the word, and the preachers thereof, because by them we are called to the kingdome of heauen. Mat. 13,24. *The Kingdome of heauen is like vnto a man that went to sow his seed.* And verse 25. *The Kingdome of Heauen is like vnto a Merchant-man.*

3 The time of Grace vnder the Messiah, exhibited & sent vnto the world, to preach and work the redemption of mankinde in his owne person, Mat. 3,2. *The Kingdome of heauen is at hand.*

4 The estate of grace, wherin the elect haue their sins forgiuen them, being iustifyed by faith in Christ, and are led by the spirit of Christ to liue purely. Math. 13,31. *The Kingdome of heauen is like a graine of Mustard seede.* The kingdome of heauen (saith one) is nothing but a newnesse of life, by the which, God doth restore vs to the hope of an euerlasting blessednesse.

5 The blessed life and euerlasting felicity, which ȳ Saints shall enter into after this mortall life, is ended. Math. 5,10. *For theirs is the Kingdom of heauen.* 1 *Pet.* 1,5.6.

[**To number ones kingdom.**] To account and determine the time certainly and perfectly, how long his dominion shall endure, and his people be kept captiues. Daniel chap. 5. verse 26. *God hath numbred thy kingdome, and finished it.*

[**Kingdome, power, and glorie**] The eternall royall Decree of God, touching the gouernment of all thinges in the

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worlde: his power is, that might-Diuine, whereby hee doeth execute and administer his royall decrees. Glorie is, that exceeding great prayse which redoundeth vnto him, by such administration. Math. chap.6.v.13. *Thine is the Kingdome, and the power, & the Glorie.*

[**Concerning the Kingdome**] About the accompt, affaires, & administration of the kingdom of *Babilon*, which was committed to *Daniel*. Dan.6,4. *Concerning the Kingdome.*

[**To possesse the Kingdome for euer.**] To reigne eternally with Christ their king in heauenly glory, Dan.7,18. *They shall possesse the Kingdome for euer.*

[**A Kingdome of Priests**] The society of all the faithful which belieue in Christ, of whose roial and priestly dignity they are made partakers through grace. As 1 *Pet.*2,9. Reu,1,6. Ex.19,6. *Ye shall be a Kingdome of Priests.*

[**Glory of Kingdomes**] *Babilon*, in Esay his time to haue bene more glorious and excellent, for power, riches, &c. then other kingdomes, Esay 13, 19. *Babylon*, the head of the *Chaldees*, most excellent in the whole world, sayth *Plinie*. Yet this place for sin should be laide vtterly waste like *Sodom*, and become as an horrid Desert or Wildernesse, without inhabitants, saue wilde beasts, and strange Fowles, as Ochim, and Ostriches, and Satyres, Hobgoblins as one would say. This desolation, began neere 200. yeares, after *Esay* prophesied it.

[**Prince of the Kingdome of Persia**] *Cambyses*, son of *Cyrus*, who (in his Fathers absence beeing employed in warre abroad) ruled his Fathers kingdome, and interrupted the Iewes, that they could not repaire the ruines of the City & Temple of Ieruſalem. Daniel 10,13.

[**With the Kings of Persia**] *Cambyses* with the cheefe Rulers and Counsellors of the kingdome. Dan.10,13. *With the Kings of Persia.*

[**Kissing**] Temporal homage and subiection to some Superior, wherof kissing was a sign in the East parts of the world. 1 Sam.10,1. *And Samuel Kissed him.* Gen.40,41 **Metonimy** of the signe for the thing. Kisse of subiection in signe of loue and obedience.

¶ 2 Spirituall submission of ỹ conscience, such as the faithful yeild vnto Christ their Lord & king, beleeuing in him, & fearing him. *Ps.*2,12. *Kisse the Son least he be angry.* And such also, as wicked idolaters perform to their Idols, by adoring & trusting in them. Hos.13,2. *Let thē Kisse the Calues.* 1 *Kings.*19,18.

[To

[To Kisse] To imbrace one with moſt neere and affectionate loue, as Chriſt doeth his Church, and the church Chriſt. Cant. 1, 2. *Let him Kiſſe me with the kiſſes of his mouth*: and as the woman (in Luke 7.) did kiſſe Chriſt, her beloued & bleſſed Sauiour, in token of feruẽt loue toward him.

2 To declare ſubmiſsion to a ſuperior, whereof (in the Eaſt Country) kiſsing was a token. *Pſal.* 2. 12. *Pron.* 24. 26. Geneſ. 41, 40.

[A holy Kisse] A pure & chaſt kiſſe, as a ſigne and token of Chriſtian and brotherly loue. 1 Cor. 16. 20. *Salute ye one another with an holy Kiſſe.* A kiſſe of dilection, Rom. 16. 16. Kiſsing is a token of loue and reuerence. This cuſtome grew from the Hebrues. Gen. 27. 26.

Note. There be fiue kinde of [Kiſſes] in Scripture. 1. One a flattering kiſſe: ſuch was *Abſoloms*, who would take the people to him, & kiſſe them. 2. A diſſembling kiſſe, *Ioabs* kiſſe, whẽ he kiſſed *Abner*, and killed him. 3. A treacherous betraying kiſſe, *Iudas* kiſſe, who had treaſon in his hart, when he had a kiſſe in his lips. 4. An vnchaſt kiſſe, ſuch as the Harlot giueth the young man. *Prouerbes* chapt. 7. verſe 5. Fiftly, an holye kiſſe, called of *Peter*, *The Kiſſe of loue*, which in the primitiue Church, the Chriſtians vſed in their aſſemblies, in their generall prayers, and ſpecially in receyuing the Holy Communion; which vſe was taken from the Patriarkes: but it is not neceſſarie to retain it now, it fitted thoſe times well enough.

K. *N.*

[Knées bowed to Chriſt] All Creatures, viſible and inuiſible, yeelding ſubmiſsion vnto Chriſt, voluntary or vnuoluntary. *Philip.* 2. 10. 11. *That at the Name of Ieſus ſhoulde enerie Knee bow.* Rom. 14. 11. Diuels which haue no knees to bow, and wicked men, are ſubiect to Chriſt neceſſarily: the elect Angelles, and good men willingly. Metonimie of the ſigne: for the bowing the knees hath a ſign of ſubiection, & acknowledgement of maieſty and ſoueraigne empire and dominion. Eſay 45. 23.

[To bow the Knées to God.] To pray vnto him vvith reuerence and ſubmiſsion of mind and body. Ephe. 3. 14. *I bow my Knees to the Father of our Lorde Ieſus Chriſt.* Metonimie of the ſigne.

[Weake Knées] A man of a vveak and feeble body. *Pſ.* 109. 24. *My Knees are weak.*

2 A man deiected in corage, and faint-hearted. Heb. 12, 12. *Wherefore ſtrengthen your weake Knees.* Iob 4. verſe 4. *Thou haſt*

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with thy words comforted weake Knees.

[**To strengthen weak knees**] To confirme a feeble minde by counsell, instruction, and comfortable words, Esay 35, ver. 3. *Strengthen the feeble Knees.*

[**To bring forth vppon ones knees**] To cherish in our bosome, and entreat kindly the childe of another, as if it were our owne, Gen. 30, 3. *That she may bring forth, or bear vpon her Knees.*

[**Knocking**] Making a noyse with our finger, or otherwise, against a doore beeing shut, that may bee opened vnto vs. Acts 12, ver. 16. *Peter continued Knocking.*

2 A faithfull, earnest, and constant prayer, for al necessary things, Mathew. 7, 7. *To him that Knocketh, it shall be opened.* Iames 5, 16. This is our knocking at the gates of heauen.

3 Gods calling and inuiting of vs, by his word and spirit, calling to our Consciences to bee let in and entertained, that hee may dwell with vs for euer, Reuel. 3, 20. *I stand at the doore, and Knocke.* This is Gods knocking at the Gates of our Hearts.

[**To know**] To take notice or knowledge of any thing. *Rom.* 1, 21. *Though they Knew God.*

2 To enquire and search into a thing that wee may perceiue it. Nehem. 6, 12. *Then I Knew that (behold) the Lord had not sent him.* In this sence, it is often written of GOD, that he came downe to know, and to see.

3 To loue, allow, and be wel pleased with: as *Psal.* 1, 6. *The Lord Knowes the way of the righteous.* Rom. 11, 2. *God hath not cast away his people, whome hee Knew before.* 2 Tim. 2, 19. Reu. 2, 24. As not to know, signifies to be displeased with, to refuse, and punish, Mathew 7, 23. *I Know ye not*, Mathew 25, 12.

4 To cherish and take care of others, to regard, to protect and do them good. Iohn 10, 27. *I Know them. Prou.* 12, 10. Iob 9, 21. 1 Thes. 5, 12.

5 To know or feele a thing by experience, Eccles. 8, 5. *He that keepeth the Commandements shall Know no euill thing.* 1 Cor. 4, 19. Gen. 22, 12. Genesis 3, 5. *Phil.* 3, 10. *To perceiue by feeling and proofe.* 2 Cor. 2, 9.

6 To possesse or haue anie thing in our power, or to enioy it as our owne, *Psalm.* 50, 11. *I Know all the Fowles on the mountaines, and the wilde Beasts in the fields are mine.* Amos 3, 2. *You onely haue I Knowne of all other Families*, that is, chosen and taken you as my owne possession.

7 To take the honest & lawfull vse of the marriage bed. Gen.

Geneſ.4.1. *After that Adam Knew Eue his wife.* Luke 1,34. *Seeing I Know not a man.*

8 To conſider. *Pſal.*90,11. *Who Knoweth the power of thy wrath?* Luke 19,12.

[**To know God, or Chriſt.**] Barely and nakedly to vnderſtand, that there is a God and a Chriſt, and that Ieſus is hee. Luke 12,47. *Hee that Knoweth his Maiſters will, and doth it not.* Marke 1,24. *I Know thee what thou art, euē that holy one of God.* 1 Iohn 2,4. Rom.1,21. Thus wicked men and diuels know God. The Gentiles knew God and his creatures, as Rom. 1, 19. but not by the Scriptures, 1 Theſ.4,5.

2 Truely and effectually, to beleeue this God to bee our God and Father, and this Ieſus to be our Sauiour; whence ariſeth hope, loue, obedience towardes him and his Worde, Ioh.17,3. *This is life eternall, to Know thee to bee the onely verie God.* 1 Iohn 2,3. *Hereby we are ſure we Know him, if we keepe his Commandements.* Ier.31,34. and often elſewhere, it doth ſignifie to know * with confidence and truſt. Thus godly men do knowe God with this ſpeciall knowledge of faith, which is a part of the couenant of Grace, euen the condition on our behalfe. Ioh.17,25. Alſo it ſignifies to vnderſtand moſt perfectly aboue meaſure, the will of God, Iohn 17,v. 25. *But I haue Knowne thee.*

3 To vnderſtand the will of God extraordinarily, by viſions and dreames, 1 Sam 3,7. *This did Samuel before hee Knew the Lord.*

4 Perfectly and fully, to ſee God vnto eternall happyneſſe. 1 Cor.13,12. *Then ſhall I Know euen as I am knowne:* to perceiue and ſee the doctrine of Chriſt with full aſſurance of vnderſtanding, Ioh.4,42.

[**To know man**] To pierce into his heart, euen into his very thoughts and purpoſes, Ioh.2, 24. *Becauſe hee Knew them all.* Verſe 25. *For he Knew what was in man.*

2 To put confidence in man, 2 Cor.5,16. *Henceforth we know no man after the fleſh,* that is; I doe not admire them or their friendſhip, riches, &c. ſo as to relye vpon them.

3 To liue in marriage, and to take the vſe of it. Luk.1,34. *Seeing I Know not a man.* See **Know.**

4 To commit that ſin that is againſt Nature, Geneſ.19,5. *That we may Know them.*

5 To Know one with approbation, Mat.26,75. *I Know not the Man,* that is, I do not approue him as the Meſsiah, nor follow him as his Diſciple.

[**To know ſinne**] To Knowe what is ſinne, and to haue an experimentall feeling of the

2 Cor.2,9.

*Motions, affections, endeuours, and actions which follow Knowledge, are ſignified & contained in words of Knowledge.

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force and danger of it, Rom. 3, ver. 20. *By the Law commeth the Knowledge of sin.* Ro. 7, 7. *I Knew not sin but by the Law.*

2 To consider it, and with godly sorrow to acknowledge it. *Psal.* 51, 3. *For I know mine Iniquity.*

3 To bee priuy to a mans owne sinnes, what, and howe many, and how great they be. *Psalme.* 19, 12. *Who can Know or vnderstand his faults?*

4 To be guilty of sinne, by committing or doing of it, in thought, word, or deed. 2 Cor. 5, 21. *Which Knew no sin*, that is, neuer did any sinfull thing, but is cleane voyd of all sin, as well in Nature as action.

5, To take notice of our sinnes, to punish them. Reuel. 3, 15. *I Know thy workes, that thou art neither hot nor cold.*

[**Not to know God**] Not to see and vnderstand him to bee such as he hath reuealed himselfe in his word to bee, for they had some Knowledge of him by his workes of creation and gouernment. Galath. 4, 8, Rom. 19, 20.

[**Not to know the workes of God**] That the administration of the world is very admirable aboue our knowledge, and reach of our reason, as is by two examples here declared, of the winde in the aire: another of the child in the womb, two ordinary things in dayly vse among men, yet the manner of them hid from vs. Eccl. 11, 5.

[**To be knowne of God**] To be loued & approued of God, as his owne sonnes & daughters? 1 Cor. 8, 3. *If any man loue God, the same is Knowne of him.*

2 To be taught a more perfect Knowledge of God, Gal. 4, 9. *Ye rather are Known of God*, that is, as * *Augustine* expoundeth it, yee are Knowne of God, because God hath made you to Know him, better then ye did.

3 To be perfectly vnited & ioyned vnto God, in full fruition of him and his Felicitie. 1. Corinth. 13. verse 12. *Euen as I am Knowne.*

[**Knowledge**] That infinite diuine essence, seeing, beholding, and vnderstanding himselfe, and all other things most perfectly. 1 Sam. 2, 3. *For the Lord is a God of Knowledge.*

2 The clear and distinct vnderstanding of heauenly truth, reuealed in the word, when we are enlightned by the Spirit, to perceiue the Scriptures, both for the meaning of the words, and matters to bee knowne, *Prou.* 15, 14. *The heart of him that hath vnderstanding, seeketh Knowledge. Prou.* 3, 10. 2 *Peter.* 1, 7. *Ioyn with your vertue knowledge.*

3 That speciall light of faith which is a knowledge with application, when the elect soule is

*Non tam cognouit eos deus praecognito et electos, sed tunc eos cognoscere fecit sum sibi. Aug. tract. in Ioan 93.

is enabled to see the doctrine of Christ, and to receyue it. Esay 53. verse 11. *My righteous Seruant by his Knowledge shall iustifie many*. This is a particular Knowledge; whereby wee beleeue that Doctrine which wee Knowe to belong vnto vs.

4 An idle, naked, and bare vnderstanding of diuine truth, seuered from Fayth to GOD, and loue of our Neighbour. 1. Corin. 8, 1. *Knowledge puffeth vp.*

5 Prudence, wisedome. *Pro.* 1, 2. *To vnderstand the words of Knowledge.*

6 Vse, experience. 2 Cor. 8, 7. *Ye abound in Faith, in Word, & Knowledge.*

7 The gift of teaching, set vp of God, for the gathering and confirming of his Church, through the word preached. 1 Cor. 13, 8. *Knowledge shall cease*, that is, the Ministry of y word, wherof commeth knowledge. Also the guift of interpreting dreames, Dan. 5, 12.

8 The skill how to do things well and rightly. 2. Corin. 6, 6. *By Knowledge.* Knowledge of trueth, knowledge of Christ, knowledge of saluation, knowledge of GOD, signifies the sound vnderstanding of that truth concerning GOD and Christ, which brings saluation with it.

[All Knowledge] Both the vnderstanding of all such necessary things and truths, as a Christian ought to knowe, for duties and vnto saluation, with a good measure thereof. Rom. 15, 14. Also knowledge of all kinds and sorts. 1 Cor. 13, 2. Also most perfect knowledge, such as Saints shal haue in heauen, where they shall know as they are known. 1 Cor. 13. 12.

[That Knowledge] A light in some particular truth which is reuealed to one, and not to another. 1 Cor. 8, 7. *Euerie man hath not that Knowledge.*

[Rich in Knowledge] One, indued with great plentie and store of Christian Knowledge. 1 Cor. 1, 5. *Ye are made so rich in Knowledge.*

[To spread Knowledge] To giue instruction to others, helping them to know what they did not know. *Prou.* 15. 7.

[To lay vp Knowledge] To haue it laid vp, that it may bee drawne out in time of neede. *Prou.* 13, 14. *A Wise man layeth vp Knowledge.*

[To preserue Knowledge] To keepe, maintaine, and increase vnderstanding of heauenly doctrine, for the instruction of others. Mal. 2, 7. *The Priests Lips preserue Knowledge.*

[To know ỳ words & wayes of God] Diuersly, either to vnderstand them onely, or to beleeue them, to regard and approue them, to obey & practise them.

*Non tunc cognouerat eos deus præcognitos et electos, sed tunc eos cognoscere cœpit simpliciter. Aug tract in Ioan 93.

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them; according to the circumstances of the place. Psal. 95,10. Psalme 147,20. Math. 13,23.

Note. Knowledge of God is vsed sometime actiuely for that knoledge whereby God seeth and knoweth himselfe, & all things created and done by him or others, most wisely and perfectly: as Gal. 2,3. Rom. 11,33. Sometime it is vsed passiuely for that Knowledge whereby God and his will be known of his children vnperfectly, yet distinctly and sufficiently vnto saluation in heauen. Phil. 3. 8. Also Knowledge is sometime considered as an attribute in God, & sometime as an effect of his Spirit in vs men, 1 Cor. 12. Of Knowledge, as it is a gift in the elect called to christ, so there be sundry degrees of it: for one measure thereof is required in strong Christians, another in weake ones; also that Knowledge which will suffice a Christian man vnto his saluation, will not suffice a Minister vnto the discharge of his vocation. And as the goodnes or multitude of meanes, or length of time do differ, so different profiting in Knowledge, is to be expected and looked for.

[To haue no knowledge] To be meerely ignorant and voyd of the vnderstanding of the things of saluation and Gods worship. Hose. 4,1. 1 Cor. 15 34. *Some haue not the Knowledge of God.*

2 To be inconsiderate, not to regard and heed things, the works of Gods Iustice in leading his people into *Assyria* for sinnes. Esay 5,13. *Because they haue no Knowledge.*

[To know good and euill] To haue experience (after sinne) of that great good which man had lost, and of that extreme euill of death which he was fallen into. This Knowledge man had speculatiuely in his innocency, but vpon his transgression hee had it experimentally. Gen. 2,17, Gene. 3,5. Satan meant they should know it in wofull experience, but he vnderstood it of bare and naked science, of a greater knowledg in speculation.

L. A.

L. A.

[Labo;] PAines, euen vnto wearineſſe. 1 *Tim.*5,18. *The Laborer is worthy of his wages.* Verſe 17. *They that Labor in the word.*

2 All euills both of ſin and miſery. *Reuel.*14,13. *They reſt from their Labours*; that is, from paine, care, ſorrow, crying, teares, ſinne, death, and whatſoeuer is euill. In *Pſal.*90,10. it ſignifies painefull griefe and ſorrow.

3 The diligent care and endeuor to do the works of our calling, well and conſtantly. *Prou.*14,23. *In all Labour there is abundance. Prou.*10,16. *The Labour of the righteous tends to life.*

4 The fruite and encreaſe which comes of Labour. *Exod.* 23,16. *When thou haſt gathered in thy Labours.*

[Laden] One groaning and mourning vnder the waight & burthen of ſinnes, being ſeene and felt; with great deſire of forgiueneſſe by Chriſt, to the eaſe of his greeued ſoule. *Mat.* 11,28. *All that are Laden.*

2 One preſſed downe with a great waight of iniquity, being full of greeuous ſins, without feeling them. Eſay 1, 4. *A people Laden with iniquity.*

[Ladder of Iaacob] The iourney of *Iaacob*, wherin God would be preſent with him in fauour, by his Angels, to leade him foorth well and happily; alſo to bring him backe again. Gen.28,12. *There ſtood a Ladder.* See verſe 15, and 20.

2 Chriſt Ieſus and his Mediation. *Iohn* 1,51. *Angels aſcending, &c.*

[Lake] Some great ſtanding water, or deepe poole, or hollow pit.

2 Hell, the place appointed for tormenting the Reprobate. *Reuel.*20,14. *Were caſt into the Lake of fire.*

3 Great calamities & deadly dangers. *Pſalme* 30,3. *Into the Lake, or pit.* Verſe 9. Elſewhere often.

[Lambe] A young Sheepe, meete and tractable, apt for ſacrifice vnder the Law, and alwayes for meat.

2 A true Chriſtian, endowed with the ſpirit of grace and meekneſſe. *Eſay* 11,6. *And the Wolfe ſhall dwell with the Lambe. Iohn* 21,15. *Feede my Lambs. Eſay* 5,17. Lambes put for the godly.

3 Antichriſt, counterfeiting and making ſhew of meekneſſe and loue to the Saints of God. *Reuel.*13, 11. *Which had two hornes like a Lambe.*

4 Chriſt. *Reuel.*21, 23. *And the Lambe is the light of it.*

[That Lambe of God] Chriſt, who

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who is likened to a Lambe for his perfect innocency & meeknesse: and because by the Sacrifice of himselfe, hee alone tooke away the sinne of the elect, making a full satisfaction for them to Gods Iustice; therfore hee is called by an excellency, that Lambe of God; as being the truth and substance of all outward oblations. *Iohn* 1,29. *Behold that Lambe of God which taketh away the sinnes of the world.*

Note further, that whereas the Legall Lambe which was vsed in sacrifices must be without spot, and the Paschal Lamb must bee kept till the 4. day, from the tenth when it was taken; this did signifie Christ that spotles and holy Sacrifice was set apart from the very wombe, & kept to the day of his death, wherein hee was to confirme the Couenant with many, as Esay saith, chapt. 49, 1, 2, 3, 4,5.

[Lampe] A Torch, to giue light in the night season.

2 A true & liuely faith, working by loue. *Math.* 25,4. *The wise tooke Oyle in their vessells with their Lampes.* In the night and darknesse of this worlde, our light whereby we see our way, it is our faith in the word of God.

3 A dead faith, or naked knowledge of God, voide of loue and good works. Math. 25,3. *The foolish Virgins tooke their Lampes, but tooke no Oyle with them.*

[Lampe burning, or burning Light] First, the light of diuine truth, shining in the Consciences of the Saints, to direct their duties in the darknesse of this world. Luke 12, 35. *And your Lampes burning.*

Secondly, the Minister or Instrument to bring and sette this light before men, to wit, *Iohn* the *Baptist*, who in respect of his sound & cleer doctrine, also of his rare godlinesse, was like a great Light or Torch. *Iohn* 5, 35. *Hee was a burning and shining Light or Lampe.*

[Land] The whole Continent of the earth, as it is distinguished from Sea. Math. 23, verse 15. *Yee compasse Sea and Land.*

2 One particular Region or Country. Mathew 9, verse 26. *The brute went through all that Land*; as the Land of *Iuda*, of *Moab*, of *Ægypt*, of *Philistims*, &c. It signifies *Babylon*, in Esay 13,5.

3 The people and inhabitants of any Land or Country. Esay 37,18. *The Kings of Assyria haue destroyed all Lands.* Genesis 41. 57. *The Famine was sore in all Lands.* In Dan.8, 9. Pleasant Land put for *Iuda.*

[Land of the Liuing] The earth, or the world, which is the place of this life. *Psalme* 116,

116,9. *In the Land of the liuing.*

[Land of deſire] The pleaſant Land of *Canaan*, which was to be deſired for the pleaſures and profits of it aboue al other Countries. Ezek. 20,6. Deut. 11,11,12. Pſal. 106,24 *They contemned that Land of deſire.*

[To looke to the Land] To obſerue very carefully where ſome ſuccour may bee had againſt enemies and dangers, Eſay 5,30. *If one looke vnto the Land.* It is a ſpeech which ſeemeth to be borrowed frō ſuch as being in perill of ſuffering Ship-wracke looke toward the Land for ſome creeke or place to driue their Ship in, that they may eſcape drowning, as in *Acts 27.*

[Land of Immanuel] *Iudea* which none had ſo much right vnto as Chriſt, the Sonne of *Dauid*, the King of the Iewes, who gaue it his people for a poſſeſſion, and there ſet vp his worſhip; and by his arme defended it againſt enemies. Eſay 8, verſe 8. *Of thy Land O Immanuell.* And the glorious Land. Dan. 11, verſe 16. and chapt. 8, verſe 9. A Land of ornament being ordained (as it were with robes) with the goodly bleſsings of God, and with his holy worſhip & Temple, which was the chiefe glory, becauſe GOD had put his Name there.

[Language of Canaan] The Hebrew tongue, wherein God was ſeruedby his people, while they dwelt in *Canaan.*

2 Fellowſhip with Gods people in doctrine and woorſhip. Eſay 19, verſe 18. *Fiue Cities ſhall ſpeake the Language of Canaan.* Hence ſo called, becauſe the Doctrine was written in that Language the Hebrew tongue which the Iewes ſpake in that Land of *Canaan.*

[Pure Language] Sound and true Doctrine. Zeph. 3,9. *Then will I turne to the people a pure Language.*

[Laſt] The Gentiles, which being laſt, yet become firſt: Mathew 19, verſe 30. *The Laſt ſhall be firſt.* The Iewes who were firſt, beeing reiected for their vnbeleefe, became Laſt: and the Gentiles beleeuing in Chriſt by the calling of God, were accepted before the diſobedient Iewes; and ſo became firſt, though they were Laſt.

[Laſt dayes, or Laſt times] The times ſince the reuelation of Chriſt, by the preaching of himſelfe and of his Apoſtles. 2. Peter, chapt. 3, verſe 3. *In the Laſt dayes ſhall come Mockers.* Iude, verſe 18. 1. Timothy, 1, ver. 1. Theſe dayes ſince Chriſt are called Laſt, becauſe all was conſummated and ended, which was before Propheſied touching mans Redemption,

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on, and there remaineth nothing elſe but the comming of the great Iudge, to finiſh this pilgrimage and warfare of the Church.

[Laſt day] The day of Iudgment, after which there ſhall be no more day nor time. *Iohn 6,39. And ſhould raiſe it vp againe at the Laſt day.* The ſame ſignif. by laſt time, euen ſ end when there ſhall bee a perfect reſtauration.

[A Lauer of Braſſe to waſh in] The waſhing of Chriſt by faith through the Spirite, to which *Paul* alludes Titus 3,5. See Heb. 10,22. Exod. 30,18. The Prieſts waſhing in this Lauer, that whē they miniſtred in the Tabernacle, they might not dye for want of waſhing, Exod. 30,21. figured, that if we will liue and not dye eternally, we muſt be waſhed by his Spirit wholly from the guilt of our ſinnes, and in ſome part from the corruptiō. The greatneſſe of this Lauer, (in regard whereof it is called a Sea) ſignified that wee had neede of great and much forgiueneſſe; and that in God there is a Sea of mercy, as Eſay 55,6. & Pſal. 51,3. alluding hereto, ſayeth, *Waſh me much*: as alſo Titus 3, 6. *Which hee powred richly or abundantly on vs.*

[To Laugh] To ſmile, out of doubting. Thus *Sarah* laughed. Gen. 18,12. *Then Sarah laughed.*

2 To ſmile, in token of ioy, out of a true beleefe. Thus *Abraham* Laughed. Gen. 17,17. *Abraham Laughed.*

3 So to be drowned in preſent pleaſures, as to ſhunne all paine and trouble for godlineſſe or Gods glory. Luke 6 25.

[Laughing or deriſion] The contempt of God toward wicked men & all their contempts againſt him, and how much it is from God, to thinke of releeuing them in their extremities. *Pſalme 2, 3. The Lord ſhall haue them in deriſion*; or Laugh them to ſcorne.

[To laugh at ones deſtruction] To conceiue extreme fury againſt any perſon or people, euen to the rooting of them out. *Prou. 1,26. I will Laugh when their deſtruction commeth.* When God is ſaide to Laugh at the wicked, it is to ſhewe theſe foure things. Firſt, how little he regards them. Secondly, how farre he is from helping them. Thirdly, how eaſie it is for him to deſtroy thē. Laſtly, that he is exceeding hotly diſpleaſed with them.

[To Laugh at deſtruction] To be ſo at reſt and gladneſſe in the aſſurance of Gods fauour, that the heart is lifted vp aboue the feare of all dangers, and triumpheth boldly in his loue to turne away all euils, or

to

turne them to his good. Iob 5, 22. *At destruction and famine thou shalt Laugh.*

[Law] That which hath the force of gouerning and moderating our actions. This is the generall property of a Law. Hence come these phrases: the Law of the minde; the Law of the members; the Law of sin; the Law of God; the Law of the Spirit. *Rom.*7,23,25. This is the large signification of Law.

2 The Decalogue, or tenne Commandements. *Rom.*7.7. *Except the Law had saide, Thou shalt not Lust.* Also verse 14,22. And *Rom.*8,22. and 3,20. This is called the morall Law, because it teacheth duties both to God and our Neighbour. Sometime it signifies the precepts of God, both morall, ceremoniall, and iudiciall. *Iohn* 1, 17.

3 The whole Doctrine of the word, comprehending the full and whole promises of free saluation by Christ. *Psal.* 19,7. *The Law of God is perfect, conuerting the soule. Iames* 1,25. Also it signifies Law of precepts and Ceremonies, as *Iohn* 1,17.

4 Books of *Moses*, Psalmes, and Prophets; euen the Scripture of the Olde Testament, which containe the Doctrine of the Law, and the promises of the Messiah. *Roman.*3,19. *Whatsoeuer the Law saith.* Law sometime signifies the whole Old Testament. *Iohn* 10,34, and 15,25. Sometime but the fiue Bookes of *Moses*. *Gal.*3,23. *Iohn* 1 45. *Iohn* 12,34.

5 The condition of keeping or fulfilling the Law exactly, in euery point: or the works of the Lawe, beeing perfectly obserued. *Rom.*3,21. *The righteousnesse of God is manifest without the Law*, And 4,13,14. *Gal.*3,10,11,12.

6 Naturall instinct & light of reason, commanding honest things, and forbidding the cõtrary; or the Law of Nature written in a mans heart. *Rom.* 2,14. *They are a Law to themselues.*

7 Legall Ceremonies, 1. *Cor.*9,20. *To them which were vnder the Law.*

8 The second Table of the Law, and the precepts therof. *Rom.*13,8. *He that loueth another, fulfilleth the Law. Gal.*5,14 Also any one Commandement or precept. 1 *Cor.* 14,34.

9 Institution or ordinance of *Aaron*, *Heb.*7,12. *The Law also is changed.*

Note. Vnto all these significations of [*Law*] adde this short obseruation, that the Hebrew [*Torah*] which is englished [*Law*] implieth both Doctrine, and an orderly disposition of the same, as ye would say, an orderly manner of institution.

The

The Holy Ghost in Greek calleth it νομος, Heb. 8,10. from Ier. 31,33. This name is commonly ascribed to the precepts giuen by *Moses* at Mount *Sinai*, Deut.33,4. Mal.4,4. Ioh.1,17, and 7,19. It is also largely vsed for all his writings: for a part of the History of Genesis is called Law. Gal.4,21. from Gen.16. And though the Law be sometime distinguished frō the Psalmes and Prophets. Lu. 16,16.and 24,44.yet the other Prophets bookes are called Law. 1 Cor.14, 21. from Esay 28,11. The Psalms be also thus named. Iohn 10,24.and 15,25. from Psal.82,6. yea one Psal. is called a Law. Psalme 78, 1. And the many branches of *Moses* Doctrine be so named, as the Law of sinne offering, Leuit.6,25. And generally it is vsed for any doctrine, and is Law of faith, Law of workes. The spirituall sence and meaning of the Olde Testament is called Law, Rom.7,6. *The Law is spirituall.*

[Law of Faith] The Doctrine which teacheth righteousnesse by faith in Christ. *Ro.* 3,27. *Our reioycing is excluded by the Law of Faith*; that is, by the doctrine which offereth & promiseth saluation on this condition, if we beleeue.

[Law and Testimony] The Bookes of *Moses*, and diuine reuelations giuen to the Prophets, Esay 8,20.

[Law of liberty] The word and doctrine of God, freely reprouing sin in all estates, without difference or respect of persons: and therefore it is called the Law of liberty. As also, because it belongs cheefly and properly to such as are freed and set at liberty from sin by the grace of Christ. *Iames* 1, 25. *Whoso looketh into the perfect Law of liberty. Esay* 58.1.

[Law & Prophets] The Doctrine, or that which is taught in the Bookes of *Moses* and Prophets concerning loue of our Neighbor. Mat.7,12. *This is the Law and Prophets.* That is, the briefe and summe of all which *Moses* and Prophets do teach touching our duties to men. *Augustine* in his Book *de Trinitate*, saith, that such a loue of our Neighbour is here commended, as is not for his owne sake not cause, but for GOD; and therefore this Epitome or short sentence, doth comprehend whatsoeuer in Olde Testamen is taught touching the loue of God and our Neighbour, who cannot be loued except God be first loued, whose loue also breedeth charity to men. 1 Iohn 4,20,21.

[Law of workes] The doctrine which teacheth to gette righteousnesse and saluation, by working according to the Law. Rom.3, 27. *Not by the Law*

Law of workes.

[**Law of righteousnesse**] The righteousnesse which is commanded in the Law. *Rom.*9,31 *But Israel which followed the law of righteousnes*: or the doctrine which promiseth righteousnes and life, to him who perfectly keepeth the Law.

[**Law of Christ**] The precepts of charity to our Neighbor. Gal.6,2. *Fulfill the Law of Christ.* This is called in Iohn, a new Law. Iohn 13,34,35. and Iohn 15. 12. it is named his Cómandement, becauſe Chriſt often repeats it, & by his Spirit makes the faithfull able to know and do it.

[**Law of Commandements**] The precepts touching Ceremoniall Rites. Ephe,2,15. *The Law of Commandements, which ſtandeth in Ordinances.*

[**Law ſpirituall**] A Doctrine, requiring obedience from the thoughts, and the moſt inward deſires of the ſoule, and not in outward workes onely. *Rom.7, 7. The Law is ſpirituall.*

[**Royall Law**] The Commandement of louing our neighbor as our ſelfe, without all reſpect of perſons, Iam. 2,8. *If ye fulfill the royall Law, &c.* This precept of mutuall loue without acception of perſons, it is and may well bee called a [*royall Law*] for theſe conſiderations. Firſt, God who is King of his people, was the giuer of this Law. Secondly, becauſe it is free for all Chriſtians to walke in it, like vnto the Kings high-way, according to *Num.* 21,22. Thirdly, it was giuen to Kings and Princes, (for ſuch be all beleeuing Chriſtians, *Reuel.*1,6.) and requireth euen a kingly and royall heart, full of valour and courage to perform it: for whoſoeuer, (eſpecially in this dotage of the worlde) will walke in loue without acception of perſons, and preferring one before another for outward qualities of riches, birth, friends, power, &c. Such an one had need of a Princely and Royall minde that feareth no reſiſtance, according vnto that which *Salomon* writeth of a King, Prouer. 30,30,31. *And a King, againſt whom there is no riſing vp.*

Note.

[**Law of the Spirit**] The holy Spirit of ſanctificatiõ, which is like vnto a Law, commanding with authority, and with power enforcing to doe good things, and to auoid euill. *Rom.* 8.2. *The Law of the Spirit of life.*

[**No Law againſt ſuch**] The Law not onely not to forbid, but to command ſuch fruites of the ſpirit as *Paul* mentioneth heere, Gal.5,23. *Againſt ſuch there is no law.* If we vnderſtand it of perſons, which doe theſe works of ỹ Spirit, to be allowed & not reproued by the law, the ſence will be all one.

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[Law of the minde] A mind renewed by the Spirit, which ruleth, and commandeth good things, and forbids euill (as a Law:) it is the same with the former. Rom. 7,23.

[Law of sin] Sin, or natural corruption, which (like a Law) commandeth euill actions, inforcing vs vnto them, and forbidding vs good things, drawing vs from them. Ro. 8,1. *He hath freed me frō the Law of sin.*

[To change times and Lawes] To arrogate and vsurpe the very authority of God, in abolishing the set times of Sabboths, Feasts, Circumcision, & the Rites and Ceremonies of the Iewes receiued from God. Dan. 7,25. *And thinke to change times and Lawes.* This to haue beene done by the *Selenci* or *Syrian* Kings, See 1 Mac. 1,52.

[Law of the members] Sin, ruling (like a Law) in our members; that is, in our faculties of body and soule, as farre as they are vnregenerate. It is the same with the Law of Sinne. Rom. 7, 23. *I see a Law in my members.*

[Law not giuen to the Iust] That the malediction & curse of the Law doth not appertain to men iustified by faith, and liuing righteously and godlily: for vnto such, sinne is pardoned, and the righteousnesse of Christ imputed. 1 Timothy, 1,9.

[Law of death] Sinne, by his Imperiall tyrannicall lustes, deseruing and leading to death and destruction. Roman. 8,2. *Hath freed mee from the Law of death.*

[Through the Law, I am dead to the Law] Thorough the Law of grace, granted by Christ, I am free from the bondage and curse of the Law giuen by *Moses. Gal.* 2,19.

Or thus. The Law of Commandements, by terrifying my Conscience, brought mee to Christ, who caused mee to dye to the Law indeed, by making me righteous through faith in him, that I might not feare the curse of the Law; and by sanctifying me, that I might not obey the lusts which are against the Law. Take this for the better exposition.

[How Christ is the end of the Law] By fulfilling the Law for vs, he is in such wise made our righteousnesse (so we beleeue) as if our selues had perfectly obserued the Law. *Rom.* 10,4. *Christ is the end of the Law for righteousnesse, to euery beleeuer.*

[Your Law] The Scriptures or bookes of *Moses*, the Prophets and Psalmes which were giuen to you, whereof also yee haue the vse, reading and expounding them in your Synagogues. Lastly, wherin ye glory much. Iohn 10,34. *Is it not writ-*

written in your Law?

[To abrogate the Law] To repeale and disanull it, to make it voide, and of none effect. Ephe.2,15. *In abrogating the Law of Commandements.* *Heb.*8,13.

Abrogation of Moses Law.

Note. 1 The Ceremoniall Law is wholly abrogate and done away, as touching the vse and practise: Eph.2,15,16. Heb.7, 8,9,10.chapters throughout:) but is perpetuall, as touching the substance and truth, which is Christ.

2 The Iudiciall Law consisting cheefely in designing & commanding punishment for transgressors, is also abrogate, sauing so farre as it is grounded vpon the Law of Nature, and agreeth with the Morall Law; and as Christian Magistrates shall iudge it fitting for the estate and welfare of their people, beeing a Law of most excellent equity.

3 The Morall Law is abrogated in respect of beleeuers, onely as touching the curse, (Rom.4,5.chapters. Roma.6, 14.) and the rigorous exaction requiring perfect obedience vpon paine of eternall death; also as it is ỹ vigor & strength of sinne: (Rom.7,4,5,6.) but is not abrogate as touching ỹ Doctrine, Gouernment, & Obedience of it: (Ro. 7.14,15, &c. Rom. 3,20. and 7,7.) for it still serueth to shew sin, and reproue sinners; to teach all duties to God & men, to humble and feare vs, by denunciation of wrath & iudgements, to direct (as a rule) our whole life and actions; but not to iustifie vs before God, which the Law cannot doe through our sinfull corruption, whereby we are made vnable to keep it perfectly; therefore (through our fault) it cannot confer and bestow perfect righteousnes vpon vs. Rom.8,3. The Papists then do erre much, in teaching to seeke our righteousnesse before God, from the workes of the Law, eyther in whole or in part, as they are done by men, either before or after grace.

[To Leade] Softly & gently to guide in a comfortable motion; with sustaining of infirmities, and it is either outward for the body in things of this life, or inward toward the soule in things which be heauenly. Psal.23,2. Esay 40 11. Gen. 33,14. Rom.8,1,14.

L. E.

[Leafe] A certaine greene blade shot foorth of a Tree, to shew that it liueth, and is not dead and withered.

2 The life of Grace which the godly liue heere; and the (not fading of this Leafe) doth signifie constant perseuerance

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in this Grace. Psal. 1,3. *Whose Leafe shall not fade.*

3 The life of glory, which from Christ is communicated to the elect being in Heauen, for their eternall happinesse. Reuel. 22,2. *And the Leaues of the Tree serued to heale the Nations therewith.*

4 Knowledge and profession of Christ, without the fruite of obedience. Math. 21,19. *Hee found Leaues, but no fruite.*

[Shaking of a Leafe] Any small or little feare; or the apparance and shew of danger. Leuit. 26,36. *The sound of a Leafe shaken shall chase them.*

[League] A solemne conuention or agreement by mutuall promises, eyther between man and man touching the affaires of this life, or else betweene God and Man, touching that life which is eternall. See Couenant and Testament. Leagues and Couenants were wont of olde, to bee ratified with blood, and solemnized with Banquets and Feasts. See Gen. 21,27. Also Exod. 24,8. Heb. 9,20.

[Leanneſſe] Famine or scarsity of earthly blessings, which cause leanneſſe and wasting of the body. Esay 17,4. *The fatneſſe of his flesh shall be made lean.*

2 Death, which doth accompany and follow such scarsity and Leanneſſe. Psal. 106, 15, *And Leanneſſe entred, &c.*

[Leopard] The Kingdome of *Macedonians* vnder *Alexander* the Great, and *Philip* his father; which for the hasty suddennesse, and great guile, and fradulent drifts vsed in the administration of that Grecian Monarchy, is likened to a Leopard, a beast famous for his swiftnesse and craftinesse, see Ier. 5,6. Hab. 1,8. Dan. 7,6. *Another like a Leopard.* This Kingdome is said to haue had 4. wings vpon the backe, to note the extreme and vnspeakable quickneſſe and speed: and it had also 4 heads, to signifie the foure Princes or great presidents among whom that Monarchy was in processe of time diuided, through a conspiracy against *Alexander* and *Hercules* two sonnes of *Alexander* the Great, slaine by *Cassander.* Dan. 11,4

[To Leane vpon] To rest or relye vpon the helpe of others which trust in them. Esay 36,6 *Whereupon if any man Leane, it will goe into his hand.*

[Leaping] Reioycing, either for health of body restored to the Lame, or Grace restored to sinners. Esay 35,6. *Then shall the Lame man Leape as an Hart.*

[Learning] The doctrine of Christ. Ephe. 4,20. *But yee haue not so Learned Christ.*

2 False doctrine, such as the false Propheses *Iesabell* taught to wit, that men might eate of things sacrificed to Idols, and commit fornicatiō without sin. Reuel. 2,

2,24. *As many as haue not this Learning.*

3 The inſtruction and information of our mindes in godlineſſe. Rom. 15,4. *They are written for our Learning*; that is, by doctrine to inſtruct our mindes in the knowledge of God, his will and workes, that faith may be kindled.

4 Humane knoledge, or skil in the liberall Arts and Sciences. *Ioh.7 15. Seeing he neuer Learned.* Acts 7,22. Acts 4,13.

[To Learne] To know. *Galathians* 2,2.

[Leaſt] None at all, of no reckoning or place. Mat.5,19. *He ſhall be called the Leaſt in the Kingdome of Heauen*; that is, hee ſhall haue no place in the Church of God.

2 Of ſmall reckoning and regard with others. *Luke* 22, 26. *Let the greateſt among you, be as the Leaſt.*

[Leauen] That which ſecretly and ſpeedily ſowreth the whole lumpe of Dow, altering the nature of it. Math. 13,33.

2 The Kingdome or Church of Chriſt here on earth, ſecretly waxing and encreaſing by degrees, both in number of perſons, and in graces of the Spirit; as Leauen being but little, yet ſpreadeth it ſelfe thorough the whole lumpe, Math. 13.33. *The Kingdome of Heauen is like vnto Leauen, which a Woman tooke, &c.*

3 The Doctrine of the goſpel taught in the church, which altereth the Nature of a man, turning his heart firſt, and afterwards his members, that he may leado a new life; euen as a Leauen altereth the nature of the Dow, & maketh it throgh ſowre, beeing ſweete before. Thus far in good part.

4 The corrupt doctrine of Hereticks, corrupting ſ ſweetneſſe of heauenly doctrine, by their falſe gloſſes; which is alſo noted by the name of Hypocriſie, becauſe corrupt Doctrine is deceitfull, falſe, & vngodly, making all the louers of it Hypocrites. Math. 16,6. Luk. 12,1. *Beware of the Leauen of the Phariſies, which is Hypocriſie. Gal.5,9.*

5 Corrupt & vicious liuers, which with their company (like Leauen) infect others. 1 Corin.5,6. *Know ye not that a little Leauen Leaueneth the whole Lumpe? 1 Cor.15,33.* Thus far in ill part.

[Old Leauen] Malicioſnes & wickednes, euen the whole naughtines of our ſinful nature with the bitter fruites of it. 1 Cor.5,5. *Purge out the old Leauen.*

The Ceremony among the Iewes, of putting away Leauē out of their houſes 7. daies, during the terme of the Feaſt of ſ Paſſeouer; it ſignified, that frō ſ firſt day we beleeue in Chriſt

throughout the whole course of our life, both euery singular person should purge himselfe from euill doctrine and corrupt manners, (noted by olde Leauen) and euery Congregation should excommunicate from among them, men of scandalous behauiour, as the Apostle doth apply it, 1 Cor. 5,6,7,8.

Also, the Ceremony of cleansing the Leprosie, one way if it were doubtfull, shutting vp the partie suspected, til it were certaine. Leuit. 13. And another way if it were cleere, dwelling alone without the Campe, Leuit. 13,44. Heerein was a liuely figure of the two censures of ỹ Christian church: Suspension, whereby men suspected are separated from some holy things till their peruersenesse appeare, whereof *Paul* seemeth to meane. 2 Thes. 3, 14,15. 2 Tim. 3,9: Excommunication, which the Apostle describeth, 1 Corint. 5,11,13. Math. 18,17. Moreouer if the Leprosie were in garments, they must be burned in the fire, *Leu.* 13.51,57. If in an house, no body must sleepe or eate in it; which signifies to vs, that al instruments of Idolatry or other sinne, are to be destroyed, Iude, verse 23. and that by all means we must auoid the contagion of sinne, namely, of Idolatry, that our soules be not infected with it. The two Birds vsed in the clensing, Leuit. 14,5,6. 49,50. signifies, that neither Christs man-hood without his God-head, nor his God-head without his bloud could purge sinne. Iohn 6,53,63.

[**To be led by the Spirit**] To be mightily and forcibly, yet willingly, remoued and carried by diuine power from place to place. Math. 4,1. being cõpared with Luke 4,1,14. *Iesus was led aside of the Spirit.* And Mar. 1,12. *The Spirit* is said *to driue him out.*

2 To bee gouerned by the good motions of the Spirit of God. Rom. 8,10. *They that are Christs, are ledde by the Spirit of Christ*; that is, bee obedient to the gouernment of the Spirit. Gal. 5,18.

[**To be Led into temptation**] Not onely to be forsaken in the temptation, but to be giuen wholly ouer to the tempters will, and held prisoner at his pleasure. This is neuer done but to the wicked; yet it is often deserued by the godly, who praying against it, doe escape it. Math. 6,13. *Leade vs not into temptation*; that is, Let vs not fall into the tempters hand to be as his slaues.

[**Left hand**] The fearefull estate of the vngodly, adiudged to torments; as the right hand signifies the happy estate of the godly, appointed to life.

Math.

Math. 25,30,31.

[Left-handed] One that performeth bodily actions, as readily and strongly with the left hand, as others do with ỹ right hand, Iudges 3,15. *Ehud, a man Left-handed.*

[He which Letteth] The Romaine Empire, which so long as it flourished, it kept out the Papacy from reigning in the West, and the Alcoran or Mahomet in the East: But whē the Empire decayed and withered, then by & by arose a proud ambitious, and tyrannicall Churchman, challenging imperiall power to himselfe, till at length he grew to this extreme height of arrogancy vnto which he is now come. 2. Thess. 2,7. *Onely he who now letteth will let, till he be taken out of the way.* *Tertullian* in his Apology 32. saith, it was the Romaine state, which being deuided into tenne Kings, it would bring in Antichrist. Also *ad Algasiam*, hee writeth, that the man of sinne woulde not be reuealed, till the Nations subiect to the Romain Empire, did depart from it & leaue it, (which hapned in the time of the Emperor called *Leo Iconicus*, of breaking downe Images in Churches.) *Augustine* is of the same mind, *Libro* 20. *de ciuitate dei. cap.* 19. And *Chrysostome* rendreth a reason of it. Whilest (saith hee) the feare & dread of the Romish Empire remaineth, none wil be subiect to Antichrist; but this Empire being destroied, the Antichrist shall inuade the Empire being vacant, and shall assaile to pull violently vnto him the principality and rule both of GOD and men. How this is fulfilled, namely by latter Popes, their vsurping, and exercising temporall Iurisdiction ouer Kings and Kingdomes, by deposing and disposing, vnder pretence of his Spirituall Iurisdiction; it is so manifest, as he must bee very blinde who cannot see, & wilfull who doth not confesse it.

[Letter] Outward profession of God, and whatsoeuer is in Religion, besides the Spirit and Grace of Christ. Rom. 2, 29. *Not in the Letter.*

2 The whole doctrine of the Law, seuered from the quickning Spirit of Christ, to make it effectuall. Rom. 7, 6. *And not in oldnesse of the Letter.*

[Letter] signifies properly the Characters, but improperly the doctrine of the word seuered from grace. 2 Corinth. 3,6. *Note.*

[Leuy] The whole race or number of the *Leuites*. Mal. 2, 4. *My Couenant which I made with Leuy.*

[Leuite] A Minister of the Old Testament, whose office it was, to instruct the people, and

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to waite vpon the Altar, Num. 3,45. *Take the Leuites, &c. Deu.* 33,10. *They shall teach Israel thy Law, and shall put Incense before thy face, &c.* The two orders of Priests & Leuites, shadowed out the Office of Pastors & Teachers vnder Christ, which must be first fitted, then admitted to minister, and suffered to retire in their old age, when strength was gone, as the Leuites did. Numb. 8, 24, 25, 26, and 4 3, 4.

2 Euery true faithfull Christian (which is a spirituall Leuite) to worship God in Spirit and truth. Esa. 66, 21. *I will take of them for Priests and Leuites, saith the Lord.*

[Leuiathan] Properly a Sea Fish, a Whirlepoal, or kinde of Whale, as in *Iob*, Figuratiuely the King of Babell, or Antichrist, which is strong in power as a Whale, subtle as a Serpent, cruell as a Dragon: See Esay 27, 1. So is *Pharaoh* called in Ieremy.

L. I.

[Liberty] Freedome from any seruitude or bondage.

2 Freedome from the bondage of sinne and Sathan, and from the seruitude of *Moses* Law. Gal. 6, 1. *Stand fast in the Liberty wherein Christ hath set you free.* 1 Pet. 2, 5, 16. *Galat.* 5, 13. This is Christian Liberty begun and vnperfect; being bought for vs by the price of Christs blood, and reuealed vnto vs by the Gospell.

3 A full and perfect deliuerance from the very corruption of sinne, and of the graue too, and from all misery whatsoeuer. Ephe. 1, 14. *Which is the Redemption of that Liberty purchased vnto the praise of his glory.* This is the accomplishment of the former Liberty. It is called [*Glorious Liberty*] Rom. 8, 21. *Because the Saints being once freed from all miseries, shall be glorified in heauen.* Of a part whereof, to wit, immortality and incorruptiō, the frame of Heauen and Earth shall be partaker, as *Rom.* 8, 21.

4 That condition of Gods Children, from whom the vaile of the heart is taken away, and that yoke of darknesse (which by the sinne of one man being put vpon vs) was made more heauy by another yoke of *Moses* Law, encreasing & strengthening naturall blindnesse in vs before conuersion. 2 Cor. 3, 17. *Where the Spirit of the Lord is, there is liberty.* 1 Pe. 2, 16

5 A freedome or power, which is giuen vnto the Christian about things indifferent, to vse them, or not to vse them, keeping our selues within the bounds of Charity and Edification. *Ro.* 14, 19. Heereof the Apo-

Apostle entreateth. Rom. 14. throughout. Also 1 Cor. 6, and 8. and 1 Cor. 10.

Christian Liberty, what it is?

Christian Liberty is a spirituall benefit purchased by the death of Christ, to the setting free of the faithfull which beleeue in Christ, not onely from the precepts and traditions of men. (1 *Cor.* 7, 23.) as binding the Conscience, and from the yoke of the whole Ceremonial Law of *Moses*; (1 *Corin.* 9, 19. *Gal.* 5, 1. *Rom.* 8, 1.) but also from the curse and rigorous exaction of the Morall Law, (*Rom.* 7, 4, 5. & 5, 15, 16, 17, 18.) euen from the whole wrath of God, due to our sinnes; by the Iustification of Faith: and finally, from the dominion and raigne of sinne, by the sanctification of the Spirit: (Roman. 6, 13, 14. 15.) That yee may serue & obey the will of God without all terror and slauish feare, (Luke 1, 74.) in all quiet tranquillity of minde; and cheerefulnesse of Conscience, vnder sure hope of eternal glory. Therefore they are much deceiued, who thinke Christian Liberty to consist in freedome frō the doctrine and obedience of the Morall Law, or from the yoke of any lawfull authority, ciuill or ecclesiasticall, that men may liue licentiously as themselues list, vsing their Liberty as a cloke of wickednesse.

[A people set at Liberty] Such a people, as through grace are made partakers of Christian Liberty. 1 Pet. 2, 9. *An holy Nation, a people set at Liberty.*

[Libertines] Free men, or men endowed with freedome. Acts 6, 9. Those which sette themselues against *Stephē*, witnessing the faith of Iesus, were eyther the free Citizens of *Rome*, which had built a Synagogue for such as were called Libertines, or the men themselues which were of that Colledge and society.

There be beside the former, sundry kindes of Libertines. First, such as vnder colour of Christian Liberty, set beleeuers free from ciuill yoke of Magistrates; against which wee reade, 1 Tim. 6, 1. 2 Pet. 2, 10. 2 Such as abuse Christian Liberty for a Cloake of maliciousnesse, and as an occasion to the flesh, such as say, the more we sinne, the more God is glorified in pardoning it. Roman. 3, 7, 6, 1. 3 Such as pretend such a perfectnesse of life by the leading of the Spirit, as freeth them from sinne, and from the letter of the Scripture, to follow reuelations, secret inspirations, perpetuall allegories, as Familists doe. *Note.*

[Life] A power to moue and doe

do actions tending to self preseruation. Acts 20,24. *My life is not deere vnto me.* Iohn 1. 3. 15. This is Life of nature.

2 The free motion of the minde and will of man toward God, to do the workes pleasing to him. Rom. 8,2, 6. *The wisedome of the Spirit, is Life.* This is the life of Grace, which when it is perfect in heauen, it becomes the Life of Glorie: and of Spirituall Life, is then made eternall.

3 A Mans selfe. Mat. 10,39 *He that loseth his Life shal finde it.*

4 The valiant enduring of dangers for Christ & his word 2, Cor. 4,10. *That the Life of Iesus might bee made manifest in our bodies.*

5 Blood, which quickneth the Flesh, Gen. 9, 4. *The Flesh with the Life, ye shall not eate, &c.*

6 Many and good yeares, *Psalme* 30, 5. *In his fauour is Life.* Life heere beeing set against a moment or a while, signifieth a blessing of Life, with the continuance of it. *Prou.* 3. 2. The Hebrewes for Life, do vse a word of the plurall number, signifying [Liues] for the many Faculties and operations that be in life. Also for the many yeares, degrees, and estates thereof: wheras the Apostles in Greeke retaine the singular number.

[**The Life of God**] That Life whereby GOD liueth in his Saints, or a godly Life. Ephes. 2,12. *Strangers from the Life of God.* This is also called the life of the Spirite, and ỹ life of Christ, that is, a life which Christ commaundeth and approoueth, and whereby hee liueth in his members.

[**Life and Godlinesse**] Saluation eternall in heauen as the end, and true religion (framed in the heart by the holy ghost) as the way and mean to bring to that end, 2 *Pet.* 1,3. *Glory & vertue*, mentioned in verse 3. latter end, doe answere vnto *Life and godlinesse*. Called to glory, that is, saluation in heauen, where the glory of GOD shineth in the Saints: and Vertue, that is, an holy & iust conuersation, which goeth afore, as a way that leadeth vnto glorie.

What a godly Life is.

A godly Life, is that power w God by the Spirit of his Sonne putteth into the hearts of the elect, at their regeneration, enabling them to moue themselues towards God (who before were dead in sinnes) that they might begin to thinke, speake, and doe in some measure, the things pleasing vnto God. This Life being once begun, it is still preserued & continued (without returning to death of sinne) vnto the next world;

world; and therefore is called Life eternall. Rom. 6,7,8,9,23. *The guift of GOD is eternall Life.*

[New Life] An vnblameable and pure Life, framed (not after the luſt of the Old man) but after the will of GOD in his word. Rom. 6,4. *Walke in newneſſe of Life.*

[Life euerlaſting] Heauenly happineſſe and glory, which is a life incorruptible and immutable. This is likened to Life, becauſe of all earthly thinges life is moſt precious; and this Life is euerlaſting, becauſe it endures for euer. *Rom. 6, 23. Eternall Life is the guift of God.* The beginning or entrance into this ſtate of happineſſe whē men firſt beleeue, is called Eternall Life. Ioh. 17,3.

2 Chriſt himſelfe. 1 Iohn 5, 20. *This ſame is that Life Eternall.*

3 The principles and foundation of ſuch things as do belong to the attaining of eternall life. Iohn 5,29. Eph. 2, ver. 20.

4 Happineſſe onely begun to be perfected in time, Iohn. 17,3. and 3,36.

[Life, as it is affirmed of God] That moſt ſingle and perfect Diuine being, who of himſelfe vnderſtandeth, loueth, and willeth things infinitely; applying himſelfe to theſe actions of his owne free accord, & is the cauſe and Fountaine of al life, being, and motion, both bodily and ſpirituall, in all his creatures which liue, mooue, and haue being. Hence hee is called that Life, and Life eternall, and the liuing God, who liues for euer. 1 Iohn 1,2. *That Life was made manifeſt.* Iohn 1, 4, and 5. Life naturall, ſpirituall, eternall, bee all within Chriſt, as water in the Fountaine.

[To be aliue to God] To bee quickened and mooued of the holy Spirit, to doe what pleaſeth God. Rom. 6, 11. *But yee are aliue to God.*

[To giue Life] To miniſter and beſtow a quickning ſpirit, enabling to the perfect performance of the Law, which if it could be, then might men bee iuſtified and pronounced righteous in Gods ſight by ſ works of the Lawe: but ſeeing that cannot bee, therefore righteouſneſſe muſt bee looked for from Chriſt by Faith. Gal. 3,21. *If a Law had beene giuen, which could haue giuen Life.*

[To Liue to God] To conſecrate and order our whole Life after the will of God, and vnto his glory. *Rom.* 14, 8. To liue vnto God containeth theſe 4. duties. 1. To acknowledge him to be our Lord, and that wee are not our owne, but his Seruants. 2. To frame and order our thoughts, words, & works accor- *Note.*

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according to his Worde in all things. 3. To referre and apply our whole life to his honor. 4. In all daungers and afflictions which happen in our life time, to depend vpon him for protection.

[To Liue with Christ] To haue communion and fellowship with the grace of Christ for newneſſe of Life, or with his glory for eternall Felicity. *Rom.6.8. We ſhall Liue with him.* 2 Tim. 2 11. *If we dye with him we ſhall Liue with him.*

[Liuing God] Eyther God to be as the Well of liuing and euer-ſpringing waters, abundantly refreſning thoſe which come to him. *Pſal.42,2. Ierem.* 17.13. Or [*Liuing*] is oppoſed vnto the dead, that is, falſe Gods. *Pſal.106,28.* 1 Theſſ.1, 9. *Ye turned from Idols to ſerue the true and Liuing God.* Or [*Liuing*] ſig. powerfull, liuely, effectuall. *Pſal.38,19.Heb.10,* 31. *Into the hands of the Liuing God.*

[Liuing Soule] A ſoule endewing the body with life and animall power, that it may vegetate, moue, encreaſe, engender, and do other actions of life; as eating, drinking, reſting, ſleeping, waking, &c. Ge. 1,20. Common to Beaſts and men.

2 A Soule, which beſide vitall power and life ſenſitiue, is endowed with reaſon, hauing the Image of God engrauen in it, and immortality annexed. This is the excellency of mans ſoule, aboue Fowles, Fiſhes, and Beaſts. Gen. 2,7.

[To be made aliue in Christ.] To haue our deade bodies quickned, by that Diuine power of Christ, whereby his mẽbers ſhall be rayſed at the laſt day. 1 Cor.15,22. *Euen ſo in Chriſt ſhall all be made aliue.*

[To ſee Life] To enioy and poſſeſſe it: as not to ſee, doeth ſignifie not to enioy. Ioh.3,36. *He that obeyeth not the Son, ſhall not ſee Life.*

[Bread of Life] Vitall, and liuely bread, liuing and giuing eternall life to others, and ſo is Chriſt onely. Iohn 6,35. *I am that Bread of Life.*

[Word of Life] The Goſpel which is a quickning Worde. *Phil.2,16.*

[Liuing ſtones] True Chriſtians, which liue by Fayth in the Son of God. 1 *Pet.2,5. Yee alſo as liuely ſtones.*

2 Chriſt himſelfe, the author of true and ſpirituall life. 1 *Pet.* 2,4. *To whom comming, as to a Liuing ſtone.*

[To Liue in theſe things] In the perfect obedience of the precepts of the Lawe, to haue right as of debt (not of fauor) vnto life both temporall and eternall. But this right is no where to bee found amongeſt men, ſaue in the man Chriſt Ieſus,

sus, which fulfilling the whole Law both touching the first & second Table, may claime eternall life, and all blessinges of this, as a debt due to him, Leu. 18,5. Rom. 10,5. *Who so doeth these things, shall Liue by them.* Whereupon conclude strongly against all Pharisies, Papistes, Iesuites, and others; that seeing no meere man doeth these things (in that rigor as the law exacteth) therefore none can challenge eternal life, as a reward in iustice due vnto his workes. Therefore let all flesh glory in Christ, out of whome is nothing to bee founde, but death and confusion.

[**To Liue after the flesh**] To liue after the euil desires of our corrupt Nature. *Rom.* 8.13. *If yee Liue in the Flesh, yee shall Dye.*

[**Light of the Liuing**] This common light wherein wee liue, while we are in this world *Psal.* 56,13. *That I may Walke before God in the light of the Liuing.*

[**Liuing and true God**] A God who is distinguished frō dead Idols by power of Life, and from false and faigned Gods, as Iupiter, &c. which sometime liued, but are not true. 1 Thess. 1,9.

[**To Liue**] To mooue, and do the actions of life by a self-mooving power, engendred of God.

2 To bee in health, to liue, and to like well, Iohn 4 50. *Go thy way, thy sonne liueth*, that is, recouered of his deadly sickenesse.

3 To preserue one aliue, against the danger of death, Ge. 17,18. *O that Israel might Liue in thy sight.* Gen. 42,2. *That wee may Liue, and not dye.*

4 To recouer life & strength after some disease.

5 To liue wel and happily, or to flourish and prosper. 1. Sam. 10,24. *Let the King Liue.* *Psal.* 38, 19. *Mine enemies liue and are mighty.*

[**To Liue after the manner of the Gentiles**] In eating of meates to liue amongest the Gentiles, not as a Iew, but as a Gentile, who eates of al meats without difference. Gal. 2,14. *Liuest after the manner of the Gentiles.*

2 To frame the course of ones life, as the wicked Gentiles did, in following abhominable lustes, as they did before their conuersion. Ephe. 4, 17. *That yee Liue not as other Gentiles walke.* See 1. *Peter.* 4,2,3.

[**To Liue by that which comes out of Gods mouth**] To liue or maintaine this bodily life, by Gods decree, appoyntment, and blessing (being depended on) and not onely by natural meanes, and secondary causes. Math. 4. 4. *Man Liues not*

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not by Bread onely, but by euerie word that proceedeth out of the mouth of God.

[**To Liue to ones selfe**] In the gouernment of life, to follow his owne wil alone, and not the wil of God for the rule of it; forgetting Gods glory. Also, without thinking of this, that hee must render accompt of his life vnto GOD, vnto whose power alone, al men are subiect. Rom. 14,7. *None of vs Liueth to Himselfe.*

[**Liue for euer**] A long lasting life, a life for many yeares, as Daniel in truth wished vnto the King, Dan. 6,22. Or an aye lasting life without any end, as the Soothsayers in flattery did wish vnto the King. Dan. 2, 4. and 3,9. and 5,10. attributing to a mortal man, that which is peculiar vnto God.

[**As the Lord Liues, and as thy soule Liues**] That thing, which is affirmed and spoken to be so true, as that the Lord liues, or as that person liueth, which is the speaker of it. Ruth 3,13. *I wil do the duty of a Kinsman, as the Lord Liues.* 1 Sam. 1,26. This is not an Oath, but a vehement asseueration.

[**To Lift vp the soule**] Earnestly to desire a thing with delight, & hope to haue what he would. *Psal.* 25,1. *I Lift my soule to thee O Lord.* Also in Ier. 22,27. and 44,14. it signifieth to Desire. The like phrase in Ezek, 24,25. It implyeth both desire and delight. Also in Deut. 24.15. The poore man is saide, to Lift vp his soule vnto his hire or wages, hoping by it to haue his life sustained. *Psal.* 46,4. and *Psal.* 24,4. To lift vp is to affect or regarde greatly.

[**To be Lift vp**] To be taken from the earth, and placed aloft, as it may bee seene of all, and looked vpon a far off. Thus was the Serpent lifted vp. Ioh. 3,14.

2 To be crucified, or to die on the crosse, as Malefactors, Thus the two Theeues. Or as a mediatour to satisfie for mankinde. Thus Christ was lifted vp. Iohn 3,14. and 8,28. and 12 32. These two latter places being in maner of speech like the first, are necessarily vnderstood of the pasion of Christ, & wil not suffer the first to be meant of the preaching of Christ openly to manifest him vnto all men; but eyther of the Crosse alone, or of the Crosse and of the Doctrine thereof ioyntly. Most Diuines expounde it of the passion.

[**To Lift vp an Ensigne**] By a secret and iust prouidence, to bring an hoast of enemies, to inuade his people euen from sundry Nations. Esay 5. ver. 26 These enemies are described in verse 27. & 28. by their speed or swiftnesse, strength, cheereful-

fulneſſe, diligence, proſperity, and cruelty.

[Light] That Creature of light, ſhining throughout, ouer the whole earth. Geneſis 1, 3. *GOD ſayde, let there bee Light.*

2 Sunne, Moone, & Starres which be (as it were) the Veſſels of this light. Geneſis 1, 16. *Therefore hee made two great Lights.*

3 God, who is like Light, both for the brightneſſe of his maieſty, and his moſt pure and ſingle Nature, being of infinit knowledge and holynes, without any darkenes of ignorance or ſinne. 1 Iohn 1, 4, 5. *GOD is Light.* Iohn 1, 5. *That Light ſhineth in darkeneſſe.* And elſwhere *Light* doth ſignifie GOD the Creator of Light.

4 The word of God wel vnderſtoode, which ſerueth as a light to ſhewe vs the way wee are to walke to heauen. *Pſalme* 119, 108. *Thy word is a Lantern to my feete, and a Light vnto my paths.* Ioh. 3, 20, 21.

5 Chriſt himſelfe, who is ful of Light, and enlightneth euery man that commeth into the world with reaſon and natural vnderſtanding; and all Elect men, with true faith and holyneſſe. Iohn 1, 8. *Hee was that true Light, that enlightneth euery Man that commeth into the world.* Ioh. 9, 5. *I am the Light of the world.* Ioh. 3, 18.

6 The wiſe and faithful Miniſters of the Goſpel, who in reſpect of their ſound doctrine and good life, are likened to light. Mathew. 5, 14. *Ye are the Light of the worlde,* that is, the enlightners, by your doctrine eſpecially.

7 The Doctrine of the goſpell. *Acts* 26, 23. *And ſhoulde ſhew Light vnto this people, and to the Gentiles.* Some vnderſtand this of eternal life.

8 Al beleeuing Chriſtians, which are themſelues enlightned vnto the ſauing knowledg of God; giuing Light to others by their godly Conuerſation. Epheſ. 5, 8. *Ye are Light in the Lord.*

9 Some knowledge of God and of his glory. 2. Cor. 4, 6. *To giue the light of the knowledge of the glory of God.* Dan. 5, v. 11. Light put for vnderſtanding and wiſedome.

10 Holyneſſe of life. Mat. 5, 16. *Let your Light ſo ſhine before men.*

11 Ioy, gladneſſe, & comfort, which commeth by Gods merciful benefites and deliuerances; as darkneſſe ſignifieth ſorrow and miſery. Eſter 8, 16. *And to the Iewes came Light and Ioy, Gladneſſe and Honor.* Pſalm 118. 27. and 43, 3. Iob 30, 26. *Pſal.* 107, 10. *Lam.* 3, 2. *Pſal.* 112. 4.

12 That force of reaſon & vnderſtanding, which is kind-

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led in our minds, to acknowledge him the Authour of so great a benefit. Ioh. 1,4. *And that life was the Light of Men.* Also not waighty or ponderous. Dan. 5,27.

13 That glorious and blessed life in heauen, which is endlesse, Col. 1,12. *The Inheritance of the Saints in Light.* Ioh. 12,36.

14 One, that deliuereth out of aduersities. *Psal.* 27,1. *The Lord is my Light.* Also, hope of succour, Esay. 5,30.

[**Workes of Light**] See **Armour of light.**

[**My Light**] My ioy & comfort. *Psal.* 27,1. So God and Christ are often elsewhere called the light and illumination of his people. Mic. 7,8. Esa. 16, 19,20. and 10,17. Luke 1,79. and 2,32. Reu. 21,23. Iohn 14. and 8,12.

[**Light of Gods countenance**] Gods fauour, declared by his blessings and graces; as mens fauor is declared by their countenance. *Psal.* 4,7. *Let the light of thy countenance shine vpon vs.* The light of Gods face is his lightsome cheereful lookes, euen his fauour, grace, and the blessings of knowledge, comfort, and ioy, which flow from thence. This is in Christ, who is both the light, and the face or presence of God. Luk. 2,32. Exod. 33,14. *And the Angell of his face.* Esa. 63,9. According to this phrase *Salomon* sayth, *In the Light of the Kinges Face, is Life, & his fauour is as the clowd of the latter Raine.* Prou. 16, 15. See also *Psal.* 44,4 and 31, 17, 21. and 67,2. Iob 29,2.

Note.

2 The knowledge or presence of God. *Psal.* 90,8. *Thou settest our sinnes in the Light of thy countenance.*

[**Light sowne**] Comfort and ioy reserued after trouble. *Psa.* 97,11. *Light is sown for the iust,* As seede sowne in the ground is hidden for the present, and afterward appeareth, so is the comfort of Gods people often times for a while hidden, but in time breakes forth. *For wee are dead, and our life is hid with Christ in God.* Col. 3,3, 4. and *It doth not appeare yet what wee shall be.* 1 Ioh. 3,2.

[**Light of the Lord**] The doctrine of the worde taught by the Prophets, which is called light, because it is like light, detecting & laying open hidden things of God, and in our selues; shewing it selfe and other things too, being pure as light is: it is called the [*Light of the Lord*] because it is kindled of the Lord, and he onely dispenseth with it, & can descry when men walke in it, and when they depart from it. Esa. 2,5. *Come ye, let vs walke in the Light of the Lord.*

The seuen lights or lampes mentioned. *Leuit.* 24,2, 3. and Numb.

Numb. 8,2. did figure the holy Scriptures, giuing a moſt cleere light in the darkneſſe of this life, till ful & perfect light after this life, ariſe in mens hearts. 2 *Pet.* 1,19,20.

[**To walke in the Light**] To folow gods word as our guide in our trauell to eternall bleſſednesſe. 1 Iohn. 1,7. *But if wee walke in the Light.*

[**To Light ones Candle or Lampe**] To giue comfort, ioy, and proſperity after troubles. The ſelfeſame thing is meant [by Lightning of darkeneſſe,] the turning of greeſe and affliction into ioy. *Pſalme* 18, 28. On the contrary, the wickeds candle is ſaide to bee put out, when their proſperity is changed with aduerſity. Iob. 18, 6. and 21,17, *Pron.* 13,9. and 24, 20. and 20, 20. 2 Sam. 22, 28. *Note.* *Thou, &c.* Sometime the eye is called candle or light of the body. Math. 6,22. and *Salomon* ſaith of the Soule, that it is the candle (or Light) of the Lord *Pron.* 20. 27. 1 Kings 11, verſe 36. and 15,4. Numbers 21,39. Chriſt according to the Fleſh, is the Candle or Light of new *Ieruſalem*. Reuel. 21,23. and the *Light that lighteneth euerie one which cometh into the world.* Iohn 1,9.

[**To Lighten the Eyes**] To make them ſee cleare, beeing dimmed and dulled. 1 Sam. 14. ver. 27,29.

2 To do away or remooue want, ſorrow, diſeaſes, or other euilles whereby the eyes are made heauy, that the heart may be refreſhed & made ioyfull. *Pſal.* 13,3. *Heſt.* 9, 6. *That my God may lighten my eyes.*

3 To driue ignorance out of the mind by Gods worde and Spirit. *Pſal.* 19,8. Eph. 1,18. *Pſ.* 38,10. Acts 26,18.

[**Little Flocke**] The people of God, ſmall in number, and in worldly reputation. Luk. 12 32. *Feare not Little Flocke.*

[**Little ſiſter**] The Church of the Gentiles. Cant. 8.8. *We haue a Little ſiſter.*

[**Little ones**] Such as bee of poore and meane eſtate in the worlde. Math. 18,6. *Whoſoeuer ſhall offend one of theſe Litle ones.*

[**Little Faith**] A ſmal portion and degree of Faith, much troubled with ignorance and doubtings. Math. 8. verſe 26. *Why do ye doubt, O yee of Little Faith?*

[**Little ſtrength**] A ſmal meaſure of ſpiritual grace, wherby the hart is but meanly ſtrengthened to God-ward. *Reuel.* 3, verſe 8. *Thou haſt a Little ſtrength.*

[**Little Fores**] All occaſions, and appearances of euill. Cant. 2,15.

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[**Locuſts**] A certaine vile

Creature so called. There were diuers kindes of them; some hurtfull and venomous, others commodious for meate, Math. chap 3. verse 4. *His meate was Locusts.*

2. Deceyuers, or authors of false Doctrines, generally: and more specially, the Popish Clergie, with their swarmes of Monkes, Friars, Priests, and Iesuites. Reuelation 9,3. *There came Locusts out of the smoke.*

[To Lodge] To abide for a night. Genesis 28,11. Exodus 23,18.

2 To continue, to dwell a good space: as in *Psalme* 49, 12. Zach. 5,5. In which places, the word Englished continue or remaine, in the Originall is (*Lodge.*)

[To Loose] To pronounce forgiuenesse of sinnes, to truly humbled and repentant sinners. Mathew chap. 18. ver. 18 *Whatsoeuer you shall Loose on earth, &c.*

2 To giue the fruite of forgiuenesse of sinnes in Heauenly blessednesse. Mathew 18 18.

[Lofty lookes] Eyes not set on high by nature, but exalted by Pride and arrogancy, looking vpon other from aloft, with contempt and disdaine, as the Pharisie looked vpon the publican. Esay 2,11. *The Lofty Lookes of Man shall bee humbled.* Thus *Dauid* in *Psal.* 101 verse 5. nameth a proude person, a man of an high Looke. See *Psalme* 131. verse 1. and *Prouerbes* 21. 4. Esay 5. Verse 15.

[To Looke into] Not slenderly and by the way, as minding another thing, but with bending the minde, to consider and thorough knowe the thing, as men bow theyr bodies, when they would looke narrowly vpon a thing. Iames 1,25.

[Lord] A word of reuerence giuen to prophets and publick Teachers, and men of sort. Thus is *Elias* called Lorde, and *Abraham* of his wife is called Lord. 1 *Pet.* 3,4.

2 A Title of honor, giuen to great men in respect of their rule and commād ouer others. Gen. 42,30,33. *The Man who is Lord of the Land.* Genes. 43, 16. It signifieth tyrants, as *Babylonians* in Esay, chap. 26. ver. 13.

3 An absolute ruler ouer the whole worlde, vpholding all things in their beings, and disposing them to iust ends. Thus God onely is a Lorde. *Psal.* 110. 1. *The Lorde sayde to my Lord.* The Hebrew word so often in Scripture Translated Lord, is (*Adonai,*) it commeth of another worde *Aden*, which signifieth a base or a pillar which sustayneth anie thing. Our Englisn word *Lord*, hath

hath much such a force; for it commeth of an olde Saxon worde, which importeth to sustaine, vpholde, refresh or cherish.

4 An vnder Ruler, which in stead of God, and for him, and vnder him, hath rule and Dominion ouer all things; but more especially ouer his Church. *Romanes* 1,13. *Concerning his Sonne Iesus Christ our Lord.* Thus Christ onely is a Lord. Compare Ephes. 5,22. with chap. 6,5,6.

[**Lord of all**] Christ, who is Lord of all. Acts 10, verse. 36. By right 1. of Creation, all things beeing made by him. Iohn 1,2.

2 Preseruation, vpholding all things. Heb. 1,3.

3 Dominion, gouerning al things. Ephe. 1,22.

4 Redemption, ransoming all men by the price of himself. 1 Tim. 2,5.

[**Lord of Hoasts**] The mighty and strong God, vnder whose power and disposition, all creatures bee as an hoast of Soldiers vnder their Emperor, to execute his Iudgements. *Psalme* 24. verse 10. *The Lorde of Hoasts, hee is the King of glorie.*

[**Lord of hoasts, with the word and Spirit**] That God the Father most mighty commander of all things, would afford his presence and ayde vnto his Church with Christ our Sauiour (the word) and the holye Spirit, Hag. 2,5,6. *The Lord of Hoasts will be with you, with the word and the Spirit, &c.* This is the most euident place in all the Old Testament, for proofe of the holy Trinity; the Doctrine whereof being more sparingly and obscurely set down in the Olde Testament, is in the new testament more largely and cleerly taught vnto the Church of Christ.

[**For the Lords sake**] For the Loue and merite of Christ, who is made heyre and Lorde of all. Dan. 9,17. *For the Lords sake.* Thus the true Catholicke Church of the Olde and New Testament, concluded all their prayers, not in the name of Christ & Saints.

[**Lord of life**] One, who liueth of himselfe, and is author, giuer, and preseruer of life in all liuing creatures, hauing the liues of all Creatures vnder his power; beeing the onely procurer of eternall life vnto the elect. Acts chapter 3, verse 18. *Yee haue killed the Lorde of Life.*

[**Lord of heauen and Earth.**] The Maker, Commander, and disposer of all thinges in Heauen and Earth. See Possessor.

[**Lord of Glorie**] A glorious renowned Lord, worthie of renowne, and full of Glorie

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and maiesty, 1 Corinthians. 2, verse 8. *They woulde not haue Crucified the Lorde of Glorie. Psalme* 24, 7. *Acts* 7, 2. making glorious the poorest and meanest of his Saints. Iames. 1. ver. 1.

[In the Lord] The Lorde God to be author of subiection and duty from inferiors towarde their lawfull superiors, parents, husbands, &c. and also the measure of this subiection, how farre inferiors must obey, till they shal do nothing to offend God; obedience must bee yeelded for his sake, and according to his will. Ephes. 1; 1. *Obey your Parents in the Lord.* Col. 3, 18.

2 In that concorde, whose bond is the Lord. *Philipians* 4, 1, 2.

[Lord of Lords] The highest Ruler, farre aboue all other Gouernors and Rulers whatsoeuer. *Reuel.* 19. 16. *Who hath his name written on his Thighe, (The Lord of Lords.)*

[To be the Lords] To be the peculiar people and possession of Christ (who by right of redemption is our Lorde) to bee cared for, and saued by him in life and death, as in both wee are to looke to him, to doe his will, and commend our selues to his safe keeping. *Rom*, 14, 8. *We are the Lords.* Beleeuing Christians are in such wise the Lords, as themselues be more then Seruants, euen Christes Friends, Gods children, heires of Heauen, Kings and Priestes to GOD, through the death of their Lord. *Reuelation* chap. 1, verse 6. Therefore as a learned man hath wittily obserued, the faithfull are *Domini*, both in the Genitiue and Nominatiue Case. They bee so the Lords, as themselues bee Lords and princes. *Psalme* 45, 16. *Thou shalt haue Children, whome thou mayest make Princes throughout all Lands.* What falsehood then is there in popish Doctrine, when they do teach vs to doubt, whether in life and death wee bee the Lords? also, that after death, manie faithfull goe vnto purgatory, to suffer Torment there? whereas they which bee the Lordes, are purged by the Lords blood from their sinnes, and need no purgatory fire to cleanse them.

[In the name of the Lorde.] At the Commandement of GOD, by his blessing, and vnto his onely honor and glorie. Colos. chap. 3. Verse 17. *Do all in the Name of the Lorde Iesus.*

[Many Lords] Many, which bee like vnto Lordes, and reputed so of the worlde, being not so indeede: for to vs there is but one GOD, and one Lord. 1 Corinthians chap. 8. verse 5. *As there bee manie*

Note.

Gods

Gods, and many Lords.

[**Lords Supper**] That Sacrament of the new Testament which sealeth to vs our spirituall feeding and growing in Christ. 1 Cor. 11. 20. **See more in the Supper of the Lord.** Papists offend, which transforme this Supper of spirituall refreshing, into a Sacrifice propitiatory for sinne.

[**As to the Lord**] In dooing duties to superiors, to be moued with the will of God, and with reuerence of his authority, as if they were to doe seruice to God himselfe. Eph. 6, 7. *Doing seruice to the Lord.*

[**To Lose**] To suffer one to perish, and to go on to destruction. Iohn 6, 39. *Of all that he hath giuen mee, I shall Lose nothing.*

[**To Lose life**] To lay down our life willingly for Christ his Gospell. Mathew 10. verse 34. *Hee that Loseth his Life for my sake.*

2 To destroy it, and cast it away for euer. Math. 10. ver. 39 *Hee that will finde his life, shall Lose it.*

[**Lost**] Elect, which see and feele themselues lost and quite vndone, because of their sins. Luke 19, 10. *The sonne of man is come to seeke and saue that which is Lost.* Math. 18, 11.

2 A person cast for euer out from heauen, to perish in hell. Iohn 17, 12.

[**Lot**] Some square thing, as a Dye or other thing, cast into a pitcher or pot, thence to bee drawne out againe (as a means to end strife) in cases of doubt, as in diuisions of Lands, choise of Officers, &c. *Pron.* 16, 33. *The Lot is cast into the Lap, but the disposition is of the Lord. Pro.* 18. Acts 1, 26.

2 That which falles out by Lot to be ones proper portion or inheritance, or part. *Psal.* 16 8. *The Lord is my Lot.* Deut. 32, 9. *Israel is the Lot of his inheritance.* The Apostle, 1 *Pet.* 5, 3. calleth the Church by this name.

3 That which is ones cheefest good and commodity. *Psa.* 125, 3. *The Rod of the Wicked shall not rest on the lot of the righteous*; that is, vppon themselues and their good things.

4 The inheritance of any person, either earthly or heauenly. Hēce come those phrases in the Booke of *Iosbua*. The Lot of *Ephraim*, of *Zabulon*, of *Iuda*, &c. Also *Acts* 26, v. 18. Colos. 1, ver. 12. That which is translated [*The inheritance of the Saints*] in the Originall is [*The Lot of the Saints.*]

5 The reward and recompence which is rendred to any for their sins. Esay 17, 14. *This is the lot of them that are robbers of vs.*

6 Fellowship, or participati-

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on in any good thing, Acts 8, 21. *Thou haſt neither part nor Lot*: for ſo the worde is in the originall, that is, no fellowſhip.

[To caſt Lots] To diuide a thing by lot. Math. 27, 35. *Vpon my veſture did they caſt Lots.* *Pro.* 1, 14.

[To caſt Lots vpon a people] To challenge Lordſhip & power ouer a people, to diſpoſe of them at their pleaſure, as men account that theyr owne which by Lot caſting falleth to be their portion. *Ioel* 3, 3. *& they caſt Lots vpon my people*, &c Obed. 11.

[To caſt Lots for the people, or Tribes of Iſrael] To diſtribute to euery Tribe (except ỹ Tribe of Leui) their ſeueral inheritance by Lot. See *Ioſhuah* chapters 14, 15, 16, 17, 18.

2 To obtaine an inheritãce in heauen, not by our owne merit, but by Gods free guift. Hence *Peter* calleth all Chriſtians Gods heritage, or the Lot of his inheritance. 1 *Peter* 5, 3. but more cleerely the beleeuers are ſaide to receiue an inheritance among them which are ſanctified, &c. Acts 26. v. 18.

[Loue referred to man] An affection of the heart, mouing and ſtirring vs to wiſh well and to doe good vnto ſomething which we iuſtly like and finde contentment in. 2 Sam. 1, 26. *Thy Loue to me was wonderfull, like to the Loue of women.* This is Naturall Loue, ſuch as a woman beareth to her husband, a Mother to the child, &c.

2 An holy affection of the heart, cauſing vs to delight in God for his goodneſſe ſake, & in our neighbor for Gods ſake. 1 Ioh. 4, 19. *We Loue him, becauſe he Loued vs firſt.* verſe 21. *He that Loueth God ſhould Loue his Neighbor alſo.* This is Chriſtian Loue, which is a fruite & ſigne of a iuſtified perſon, but is not our iuſtice before God.

3 That affection, which more neerely and ſtraightly bindeth Friend vnto Friend. 1. Sam. 18, 1. *And Ionathan loued him as his owne Soule.* This is, Loue of Friends.

4 [Referred to God] His Diuine eſſence, infinitely delighting himſelfe in his Son Chriſt, who is his wiſedome; and in his Spirit, which is his power alſo, in his creatures and children. 1 Iohn. 4, verſe 16. *God is Loue.*

5 His purpoſe and decree, to chooſe ſome vnto ſaluation by Chriſt, Rom. 9, 13. *Iacob haue I Loued.* This Loue is elſwhere called the good pleaſure of his wil, and foreknowledge of God. Rom. 8, 29. Ro. 11, 2. Eph. 1, 4.

6 The Fruites and effects of that

that Louing purpose. First, in the regeneration of the elect. Secondly, their Iustification. Thirdly, their Sanctification. Fourthly, in the grace of perseuerance. Fiftly, in the hope of Glorification. Rom.5,6. *Hee hath shed abroad his Loue in our hearts.* Also it signifieth the tokens of his loue in earthly benefits, Mal.1,2.

7 The proceeding of these former fruits of grace, til they come to perfection of Glorie. Iohn 13,1. *Hauing loued to the end.* The Loue of God is vsed in Scripture either actiuely; for that loue wherewith hee embraceth his elect in Christ vnto life eternal, as in Ioh. 3.18. Rom.5.8. and 8.39. Eph.3.19. or passiuely, for the loue wherewith God is loued, 1 Ioh.4,20. 21.

Note.

8 Inordinate delight and contentment, in some person, or thing. 2 Sa.13,1. *And Amnor Loued his Sister Tamar:* here it is taken in euil part.

[**To Loue in truth**] Sincerely, according to that precept. Rom.12.9. 3 Iohn ver.1. *Whom I Loue in truth.*

[**Lowlinesse**] The humblenes of minde, and modesty of godly persons. Math. 11.29. *For I am Lowly in heart.* Phil.2.ver. 3.

2 An abiect and vile estate, subiect to the contempt of the world. Luke 1,52. *And exalted them of Low degree.* Iam.1.9. 10. Also Luke 1,48.

[**Is made Lowe**] May bee made poore. For at once to be rich and poore, noble and vile, high and low, this cannot be: but of a rich and noble, to become in short space needy and ignoble, that is possible, and often seene. Iam.1.10, the latter end of this verse expounds the former. Riches are as grasse subiect to pouerty, as grasse to withering.

[**Loynes**] A part of the body, which (as a pillar) strongly vpholds the whole body.

2 The whole man, by a **Synecdoche**. Acts 2,20. *Out of the Fruite of his Loynes, &c.* Deut. 33.11.

3 A readynesse with al our might, to execute a charge or duty committed to vs. Luk.12 35. *And your Loynes girt, &c.* This readynes followeth mortification of our lusts, as an effect the cause.

I. V.

[**Lucifer**] Properly the Starre arising before the morning, as messenger of the day, the greatest of the starres, and of such brightnes, as a shadow is caused by the light of it: but figuratiuely, the King of *Babylon Nabuchadnezar*, shining aboue other in worldly pomp & dignity, whereunto God threat-

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neth a dolefull end, in Esay chap. 14. verse 12. *How art thou fallen from Heauen, O Lucifer?*

[Lust] The desire of some lawfull thing tending to preseruation of Nature, that is, naturall Lust: in it selfe good. *Psalme* 106, 14. And *Psalme* 78, 18. *Requiring Meate for their Lusts.*

2 Corruption of heart, coueting things forbid, Rom. 7, 7. *Thou shalt not Lust.* This is Originall Lust, or Byrth-sin.

3 All euill desires and affections, whether without consent, or with consent. 1. *Pet.* 2, 12. *Abstaine from fleshly Lusts.* This is Actuall Lust.

4 The desire of good things according to Gods will, with a loathing of the contrary, Galath. 5, 7. *The Spirit Lusteth against the Flesh.* This is Spirituall Lust. See Concupiscence. Heere it is to be taken in good part.

5 Will and pleasure. *Psal.* 27, 14. *Giue mee not to the Lust of mine Aduersary.*

[Lumpe or masse] A peece of clay or earth whereof pots and vessels bee framed, after the will and pleasure of the potter.

2 Whole mankinde, or the nature of man being vnformed and vnperfect, as some thinke; or as it stood in *Adam* vncorrupt and pure, as others more reasonably iudge; or as it is corrupt by the fall of our first Parents, out of which set before the eye of God, he according to his good pleasure, mercifully chose some to eternall life by Christ, and others he iustly left in their corruption, appointing them to wrath. Thus *Augustine* and most Diuines both olde and new expound it. *Romanes* chap. 9, ver. 9, 21. *Hath not the Potter power of the same Lumpe, &c. Bucer* taketh this Lumpe to bee the first Originall of mankinde, out of which man was framed and made of God.

3 The people of the *Iewes* descending naturally of the holye Patriarkes, who were as the first Fruites, which being consecrated to God, the rest of the crop, or masse of Fruites was holie to the Lord. *Romanes* chapter 11, verse 16. *If the first Fruites be Holy, the Lumpe is also Holy.* See Numbers 15, 20.

L. V.

[Lye] Any vntruth or falshoode, though vnwittingly spoken. This is the largest signification of a Lye. *Romanes* chapter 9, 1. *I speake the truth, and Lye not.* Genesis 31, 32, 33.

2 An vntrueth, conceyued and vttered with a purpose to de-

deceiue. Ephesians 4, 25. *Lye not one to another.* Acts 5, verse. 3. This is a most strict signification, and contayneth vnder it, all the branches following.

3 Deceitful words and fallhood, in bargaines, contracts, and other affaires of this Life. Such was *Abrahams* Lye. Gen. 12, 12. *And the Lye of Gehezai.* 2 Kings 5, 25. This is a ciuill Lye in mens matters; and it is either sportfull and in iest, or hurtfull and dangerous, or officious, being made in fauour of others, for their helpe and benefit. This last kinde, howsoeuer it carry a shew of honesty and charity, because it is beneficiall to our neighbour; yet indeed and truth, it is euil and damnable, because it is against the commãdement which forbiddeth lying, and hath appearance of euil. Also, charity reioyceth in the truth, and not in iniquity. And lastly, because we may not tell a Lye, no not in fauour, and for the glory of God, much lesse for the benefit of man. Iob 13, 7. *Will you tell a Lye, or talke deceitfully for God?*

4 An vntruth or falshoode in matter of doctrine, when some opinion is held contrarie to the word of God. 1 Iohn. 2, 21. *No Lye is of the truth. Reuel.* 22, 15. *Such as Loue and make Lyes.* 2 Tim. 2, 18. This is an heretical Lye in matter of Christian doctrine.

5 A counterfeit profession of Religion, when Fayth and repentance bee dissembled. 1, Ioh. 1, 6. *If we say wee haue Fellowship with him, and Walke in darkenesse, we Lye. Roman.* 3, 4. Such a Lyar was *Iudas, Demas, Ananias* and *Saphira*, and all Hypocrites, who professe and appear to be that they are not. This is an Hypocriticall Lye, in matter of Christian profession.

6 An Image, Lyingly or falsely representing God. *Ro.* 1, 25. *Which turned the Truth of God into a Lye.*

[To Lye] To bee set, giuen, or addicted to. 1 Ioh. 5. ver. 19.

[To Lye vnto God] In speaking of a Lye, to forget that he had to doe with God. *Acts* 5. verse 4. *Thou hast Lyed vnto GOD.*

[Lying words] Deceitfull & false words, which beguile our selues and others. Ieremie 7. verse 8. *You trust in Lying words.*

[Lyar] A vaine, deceitfull, dissembling, vnconstant person, speaking otherwise then he doth thinke; and dooing otherwise then he speakes, and is verie apt to broach and receyue false opinions. Such an one is euerie man naturally. *Romanes* chapter 3. verse 4. *Let God bee true, and euery Man a Lyar.*

2 One

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2 One who accuſtometh himſelfe to Lyes. Reuel. 21,8. *And all Lyers.*

[Lyon] That which excelleth all other in courage and ſtrength, beeing the King of Beaſts, full of fierceneſſe and violence, giuen to deſtroy and deuoure. Dan.6,16. *They caſt him into a Den of Lyons.* ver.24. *And they brake all their bones in pieces.* 1 *Sam.*17,34,35.

Note. This Beaſt is called by ſundry names in Scripture, according to ſundry effects and properties: Sometime he is named (*Arieh*) that is, a plucker, renter, tearer. Pſal. 7,2. Alſo (*Labie*) that is, hearty, couragious. Pſ.57,4,or 5: and (*Kphir*) that is, lurking or couchant. Pſal.91,13. abiding in couert places. Other names alſo be giuen this creture, as (*Shachal*) of ramping, or fierce nature, Pſal.91,13.and (*Laiſh*) of ſubduing his prey.Prou.30 30.

2 Ieſus Chriſt, who for his inuincible courage and fortitude, is likened to a Lyon; as alſo for his great might and power, in defending his flocke from bodily and ſpirituall enemies. Reuel.5,5. *The Lyon of the Tribe of Iuda.*

3 A King or mighty Prince, to rule ouer others.Gen. 49,9 *Iuda as a Lyon,&c.*

4 Euery godly perſon, for boldneſſe like a Lyon.Pro.28, 1. *The righteous is as bold as a Lyon.*

5 Sathan,or the Diuell,who for his extreme fierceneſſe and cruelty, ioyned with force to hurt and annoy mankinde, is like a Lyon. 1 Pet. 5,6. *As a roaring Lyon.*

6 Tyrants and violent oppreſſors, which for their cruelty,are compared to Lyons. 2. Tim.4,17. *I was deliuered from the mouth of the Lyon.* Pſal.10, 9.Pſal.34,10.

7 Extreme, fearefull, true euils and dangers. Pſal.91.13. *Thou ſhalt tread vpon the Lyon, and the Aſpe*; that is,thou ſhalt ouercome al euils whatſoeuer.

8 Some great danger pretended,onely to keepe one frō doing his duty, Prou.22,13. *The ſluggard ſaith,there is a Lyon in the way.*

[Lyon with Eagles wings] The Babilonicall Kingdome, then of all other moſt excellent in dignity and power; thence compared in chapt. 2, 32. to an Image of gold: it is ſaid to haue two wings,for the two parts of this Monarchy, firſt *Aſſyria*, the other *Babylon*, as *Luther*: or for the exceeding ſwift celerity, as *Tremellius* ſaith: See the like Metaphor and ſimilitude in Ieremy 4, 13. and 48,40. and Ezek. 17,3. Dan.7,4. *Firſt Beaſt like a Lyon.* This Kingdome is ſaide to be lifted vp, becauſe it aduanced it ſelfe aboue the common conditi-

condition of men, raging as a beast, but it was afterward by *Cyrus* brought and reduced into the same ranke with other kingdomes, which is meant by standing vpon the feet, ver. 4.

[**Lips**] Speech, words, or the act of speaking. Rom. 3,13 *The poyson of Aspes is vnder their Lips*; that is, they vtter malicious & dangerous words. Prou. 10,21. 18,6.

2 The mouth, with faculty and ability, to speake to Gods honour. Psal. 51,15. *Open thou my Lips.*

3 All the Instruments of speech. Psal. 34,14. *And thy lips that they speake no guile.*

[**Lyps of truth**] A true and faithfull person, whose words are without deceit and Lyes. *Prouerbs. The Lips of truth shall be for euer.*

[**Calues of our Lyps**] Thanksgiuing and praise offered vnto God. Ose. 14,3. *So we will render thee the Calues of our Lips.*

[**A Lying Lyp**] Deceitfull, false, vain-glorious, boasting words. Prou. 4,22. *The Lying Lyp is abhomination to the Lord.*

[**The talke of the Lyps**] Idle, vaine, and bragging words, without action, endeuour, and performance. Prou. 14,23. *The talke of the Lips bringeth one to want.*

[**To refraine the Lyps**] To gouerne the tongue wisely, knowing when to keep silence, and when to speake. Prou. 10, 19. *He that refraineth his Lips is wise.*

[**To touch the Lyps with a coale from the Alter**] The burning vp, or purging & forgiuenesse of sins by the death of Christ on the Crosse applied, whereof the Altar was a Simbole, Esay 6,6,7. As certainely as the Prophet Esay felt ỹ liue coale touch his Lips, so surely was he to beleeue, that the sin of his mouth, and all other sins whatsoeuer, were all pardoned by Christ Iesus, whose sacrifice was figured by ỹ Altar whence the coale was taken.

[**A man of vncleane Lyps**] Not that the Prophet was defectiue and wanting in his Office, as some take it; but that he felt now his owne infirmities the more, the neerer hee drew to Gods dreadfull Maiesty; and the more he perceiued the wonderfull alacrity of the Angels in praysing God, the more hee saw that hee had failed in the purity of worshipping God. Esay 6.5. The people are there said to bee of vncleane Lips, becaus they only came neere God with theyr Lips, & praised the doctrine of false Prophets, and extolled the worship of false Gods, and did sweare by their names. Esay 1, verse 6,15,22. Esay 29,14. Ieremy 5.

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M. A.

[Mad] 1. ONe furious with raging zeale in persecuting, Act. 26, 11

2 Voyd of reason, without discretion, Acts 26, 24, and 12 verse 15.

[Made] A causing something to be, which was not before. Acts 4, 24. *Thou art God which made the Heauens. Gene.* 1 26. *God made Man, &c.* Heere it respects the worke of creation.

2 A causing a thing to bee something, which it was not before. *Psal.* 101, 3. *God hath made vs, not we our selues.* Ioh. 1, 14. Heere it respects the work of regeneration, whereby wee become new creatures, beeing sinners before, and vngodly.

3 A manifesting or making knowne to be, Iohn 15, 8, 4. To exalt & lift vp by blessings, Deut. 32, 6. 1 Sam. 12, 16.

[Magistrate] A person greater then others, beeing aboue others in authority and power. Rom. 13, 3. *Magistrates are to be feared.* Of Magistrates some be cheefe, as the King; others be Gouernors vnder him, all being sent for the punishment of euill dooers, and for the praise of them that do well. 1. *Peter* 2, 14. Vnto the cheefe Magistrate, who is called the King, all persons (without exception or exemption) are to submit themselues in al causes. Rom. 13, 1.

What a Magistrate is.

A Magistrate is a publike person elected, & that of God, that by his authority and power he may defend the Law and peace; also with the sword & punishment represse vices and euils in religion, as well as in common manners, and by all manner of meanes aduance pietie and honestie.

[Magitian] One skilfull in those mischieuous and damnable arts, wherein the *Chaldeans* and *Egyptians* did excell, Dan. 2, 2. the arte in generall called Magicke: whose foundation is a couenant with Satan, either secret or expresse: the seuerall & particular kindes, are soothsaying, or diuination by flying of birds. Deut. 18, 11. Or by looking into beasts entrailes, Ezek. 21, verse 21. Or Necromancy, when the Diuell in forme of some dead man is sought vnto for counsell, 1. Sam. 28, 11. or by vsing immediately the helpe of an vnclean spirit, wherewith they are possessed; pynothisme. Acts 16, 16 Esa. 29, 4. Or enchantment and charming, where men, childrē, beasts, are by Gods permission hurt, poysoned, &c. Ecclesiastes, chapt. 10, 11. Or Iugling,

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ling, when by the Diuels conueyance diuers strange things in shew are done, Exod. 7,10, 11,12. The teachers & practisers of these hellish sciences were called Magitians, which also signifies wise men, great learned Philosophers, in the good sence. Math. 2,1,2.

[Maiesty] The greatnes of earthly Princes, Ester 1,4. *And the honour of his Maiesty.*

2 The incomprehensible greatnesse of God. Iude 25. *To God onely wise, be Glory and Maiesty.*

[To Magnifie] Not to make great what before was little, but to declare and set foorth ones greatnesse. Luke 1,46.

2 To honour or make glorious. Rom. 11,13. *I Magnifie mine Office.* The Ministry of the word is honoured & glorified diuersly. First, by faithfulnesse, when one ministreth wel: so *Origen.* Secondly, by diligence in preaching; so *Vatablus.* Thirdly, when it is adorned by a good conuersation; so *Haymo.* Fourthly, by the good successe, when many are gained to Christ and saued, the number of the Schollers is the honour of the Teacher; thus *Ambrose, Lyranus, Martyr, Paraus,* do expound the former place of the Romanes, whilest *Paul* by his preaching did win to God many Iewes and Gentiles, by that meanes his Apostleship was made more honorable amongst men.

Note.

[To Make request] To cause the beleeuers to make request, by ingendering prayers and godly desires in them. *Rom.* 8, 26. *The Spirit it selfe Maketh request for vs. Gal.* 4,6. compared with *Rom.* 8,15. doth giue light to this Interpretation; namely that the Spirit his crying, is to cause vs to cry, the action of a faithfull person being affirmed of God himselfe, from whom it commeth.

[To Make streight steps] To hold a right course, beeing alwayes carefull to do that which is iust & right, in such sort as others be not only not offended or turned out of the way, but may see before them steps (as it were) of a godly life to follow. Heb. 12,13. *Make streight steps to your feet, &c.*

Note.

This word [*Make*] whereas it signifieth very often working, or causing something to exist and be: yet once it is vsed by way of supposition, as Mat. 12,33. *Either maketh the Tree good, &c.* Which is as much to say, ye must thinke and suppose the Tree first to be good which should bring foorth good fruit and that Tree to be euil, which should bring foorth euill fruit. This to bee the sence of the words, appeareth by the next verse 34. *How can ye speake good things when your selues bee euill?*

And

And also by Math.7,17,18. it is most manifest that the Tree ought first to be good, before good fruits can follow. Wherfore *Origen* in vaine laboured by the words of Christ in Mat. 12,33. to prooue free will as if some men could make themselues good Trees by bringing foorth faith, vertues, and good workes, out of the power of their free will; whereas faith is meerely the gift of God, and is not the worke of our natural strength, no man being able to make himselfe a beleeuer, and so to make him a good Tree.

[**To Make a Man more precious then gold**] To bring the Babylonians, by the sword of Medes and Persians (not sparing any for no price) vnto a great fewnesse. Esay 13, 12. *I will Make a man more precious, &c.* see verse 17.

[**Men vnreasonable**] Men which do things not conuenient to be done: and wicked men be such as make sorrow, & cause trouble to the good. 2. Thess. 3,2.

[**Maliciousnesse**] The whole prauity and naughtines of sin. Iames 1,21. *Lay apart all superfluitie of Maliciousnesse.* Rom. 1, 29. 1 Cor. 5, 8.

2 A particular vice, called Malice, or hatred, which makes vs wish or worke euill to ones person. 1 Pet. 2,1. *Laying aside Enuy, Maliciousnesse.*

[**Man**] A Male-child, grown to ripe age, and full stature, or a name of sex set against woman. Acts 8,3.

This word [*Man*] commeth of the Hebrew *Ish*, in respect of heat, valour, nobleneſse and dignity, whereby Man excelleth: also of *Adam*, which signifies earth. This latter is giuen to the baser sort, and the former to the nobler sort of people, *Psal.* 49,2, and 4,3. See *Esay* 2, verse 9.

Also note, that Man is sometime called *Enosh*, which is a dolefull, sorrowfull Man, a wretched one; to put vs in minde of our misery, as *Adam* noteth our mortality. ỳ we are earth, &c. *Psal.* 8,4, and *Psalme* 9,20. where the original word is [*Enosh*] that is, silly or sorry Man.

2 Both man and woman; the better sexe vsed for both sexes. *Psalme* 1,1. *Blessed is the Man.*

3 One compleate and full of true knowledge of GOD, and of holinesse, without any the least want or defect. Ephe. 4,13. *To meete together to a perfect Man.* In 1 Cor. 13,11. it signifieth one of a constant & perfect age in Christ. Also *Eph.* 4,13, where the Church is likened vnto one Man of a ripe age, to declare the vnity thereof, and that euery member of the

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a man of words 1. an
a man of kyes 1 a hul-
a man of power Ps. 49.9
1. an ill-
a man of
a mighty
man
a man of bloods Ps 5.6
1 a bloody or cruel man
father of mischief 2 Cor
13 a faithfull
Woe
5

the Church feeling it selfe vnperfect, must striue to full perfection, which doctrine euery one should apply to himselfe.

4 One that is manly, strong, and valourous. 1 Cor. 16,13. *Quite your selues like Men.*

5 A Magistrate. Gen.9,16. *By Man his bloud be shed.*

6 A certaine man whosoeuer, Iew, or Gentile; regenerate or not. Gal. 2,16, Math. 16 26. *What shall it profite a Man, &c.*

7 A particular person. Mat. 12,45. *The end of that Man.*

8 The corruptions and errors of humane Nature. Math. 15,9. *Mens precepts.* Rom. 3,4. And very often [*Men*] doth signifie peruerse and wicked men. Math. 10, 17,22. *Hated of all Men.*

9 The Church, gathered as it were into one body, out of Iewes and Gentiles. Eph. 2,15. *Make of twaine, one new Man in himselfe.* Also euery particular Christian. Rom. 10, 10.

10 The body, which is but one part of a Man. 2 Cor. 4,16. *Though our outward man perish.*

11 Christ Iesus, who is called Man, by an excellency. Marke 15,39. *This Man is the Sonne of God.* Also it signifies an Angell, appearing in forme of a Man. Gen. 32,24. *A man wrestled with him.*

12 A sonne. Math. 10, 35. *I am come to set a man at variance against his father.*

13 An husband. 1 Cor, 11, 3. *The Man is the womans head.*

14 Our equals, or such as be like our selues. Math. 6,14.

[**Not of Man nor by Man**] Saint *Paul* to bee called to the function or office of an Apostle, not from any meere Man, as author (thus false Apostles were called) or as instrument and meanes of his calling: (thus Euangelists, Doctours, and Shepheards are called to their Office by the ministery of men, according to Gods ordinance) but was made an Apostle immediately frō Christ, God and Man, the Head of his Church, who infused into him an extraordinary guift, as hee placed him in an extraordinary calling. Gal. 1, 1. *Paul an Apostle, neyther of men, nor by men, but by Iesus Christ.*

[**Sonne of Man**] One that is a very man, descended of mankinde, being partaker truly of mans Nature. Math. 16,13 *What doe they say, that I the Son of Man am?*

[**After Man**] Such a doctrine as man deuiseth, not God, hauing no grounds in Gods word, but in mans braine. Gal. 1,11. *Not after Man*; that is, not by authority, and in the name of any man, from whom it first came: thus it is expounded, verse 12.

[**Good Man**] A Man endued

dued with ſpirituall good, ready to do good to many. Act. 11 24. *For he was a good Man.*

[Two Men] Two ſortes of men. Luke 18, 10.

[Man of God] An Interpreter of the will of God, as the Miniſter of the word is. 2 *Tim.* 3, 17. *That the Man of God may be abſolute.* 1 Tim. 6, 11. One which ſerueth God in preaching of the Goſpell.

[After the manner of a Man] To vſe an example or ſimilitude borrowed or taken frō things common & familiar amongeſt men. Gal. 3, 15. *I ſpeake after the manner of men.* Rom. 3, 5. that is, as men are wont to doe, and not in mine owne perſon.

Secondly, that which is not beyond the compaſſe of a mans power to do. Rom. 6, 19. *I ſpeak after the manner of Man.* That is, I require of you now as ſtoutly & painefully to follow righteouſneſſe, as ye haue followed ſinne before, when yee were ſeruants of ſinne, which is no more then a man may do or thinke reaſonable to be done, that yee ſhould ſerue a good Lord, as carefully as ye ſerued a bad. This expoſition M. *Beza* miſſiketh, becauſe the thing required in this verſe, is more then the beſt man can doe, therefore he followeth the firſt ſignification.

Thirdly, according to the counſel & wiſedome of a man. 1 Cor. 15, 32. *If I after the māner of men fought with beaſts, &c* viz. If I ſought glory & praiſe of men, as vaine men doe, then my ſufferings had been in vain, without profit to me: but I did caſt my eyes on God, and looked forward to the fruite of a bleſſed reſurrection, & made me ready to vndergo, and conſtant to endure greeuous dangers, like to the Saints, mentioned Heb. 11, 35.

[Inner Man, and new Man] The whole perſon, body and ſoule, with all faculties, ſo farre as they bee regenerate by the Spirit. Rom. 7, 22. *I delight in the Law of God, concerning the Inner Man.* It is called the New-man. Col. 3, 10. partly becauſe the quality of holines, giuen by grace of regeneratiō, comes in after our olde deformity and corruption; & partly becauſe it makes vs new cretures, begetting in vs as it were another new nature.

[Man Chriſt Jeſus] The Man named or called Chriſt Ieſus. 1 Timoth. 2, verſe 5. Yet we may not thinke that Chriſt as Man onely, or according to his humane nature is a Mediator, but the humane Diuinity and Diuine humanity, as *Auguſtine* ſaith.

[Spirituall Man] One who being borne anew by the Spirit, is led and gouerned by the ſame. 1 Cor. 2, 15. *He which*

is ſpirituall, diſcerneth all things.

[Old-Man] The vnregenerate part of our nature, as it is corrupt with ſinne. Rom.6,6. *Knowing that your Old-man is crucified with him.* This is called [*Old*] becauſe it is ancient, euen from and ſince the time of *Adam*. Secondly, becauſe it is in euery elect perſon, before their New-birth. And it is called [*Man*] to ſhew, how neere ſinne and corruption cleaues vnto vs, beeing euen as the man himſelfe. And alſo, that it is a thing ſubſiſting, & forcible, euen ſtrong as a man. Old and New do imply qualities, not ſubſtance, as *Illiricus* thought, very falſly & corruptly, though he was ſound in other things.

[Man of ſin] Antichriſt, a man wholly compounded of ſin, louing and ſtriuing mightily and cunningly how to commit and maintaine ſin in himſelfe and others. 2 *Th.*2,3. *And that Man of ſin be diſcloſed.*

Note. This is not to be vnderſtood of one certaine man, or particular perſon (for this man here ſpoken of, being conceiued & borne in the time of the Apoſtle, how could he continue ſo long til the end of the world?) but it deſigneth a company of men, euen the whole body of eccleſiaſticall tyranny, as *Beza* writeth; A certaine Antichriſtian Kingdome in the Chriſtian Church; (thus *Piſcator*) The City proſtitute vnto Idolatry; (thus *Tertul.*) The City of the Diuell, (ſo ſaith *Ambroſe*) *Babylon Rome*, yea the Church of *Rome*, (thus *Hierom.*) The wicked City, the body of the wicked fighting againſt the Lamb Chriſt, after the minde of *Auguſt.* who calleth this [*Man of ſinne*] *Rome*, a ſecond *Babylon*, an Hereticall Church, an vnbeleeuing people, clothed with the name of a chriſtian people. *Gregory* conſtrueth it of ỹ multitude of them which preach and ſet forth Antichriſt; and *Thomas Aquinas* their owne great Doctor, ſaith, it is a body, no one man: with whom agreeth their ordinary Gloſſe, that Antichriſt is an whole head with his bodye entirely. All theſe teſtimonies doe bewray the wilfull blindneſſe of the Papiſts, which teach Antichriſt to bee ſome one ſpeciall and ſingular perſon that ſhould come and reigne a little ſpace (ſome 3. years and an halfe) afore the latter day. They might haue learned (but that theyr eyes are iuſtly helde that they cannot ſee becauſe they deſpiſe the truth of God) that as many Kings are collectiuely in *Daniels* Propheſie vnderſtood vnder the particular names of one Beare, Lyon, &c. ſo *Paul* the Apoſtle agreeably with *Daniel* (being both led by one Spi-

Spirit) hath comprised ỹ whole body vnder the name of one Man, one Antichrist, one Son of perdition, one Beast, one Woman, one great Whore, &c. See Mr. *Philip* of *Mornay* Lord of *Dupleſſi*, in his Hiſtory of the Papacy, pag. 4.

[**Naturall Man**] A perſon, endued with no other light of ſoule then that which is naturall. 1 Cor. 2, 14. *The naturall Man perceiues not the things of God. Iude* 19.

[**Man of war**] A great and valiant warrior, ſubduing his enemies before him. Exod. 15, 3. *The Lord is a Man of war.*

2 Perſons apt and fit for war. Deut. 2, 14. *Till the Men of warre were waſted.*

[**Man of blood**] That is, a blood-thirſty man, or a murtherer. 2 Sam. 16, 7. Pſal. 5.

[**Man of death**] One guilty or worthy of death. 1 Kings 2, 26. *For thou art a Man of death.*

[**Man of Beliall**] A wicked man. 1 Kin. 21, 13. *And there came to him wicked men, or men of Beliall.*

[**A man of renowne**] A man that is very famous & renowned. Gen. 6, 4. *They were men of renowne.*

[**A man of tongue**] An euill ſpeaker, Pſal. 140, 11. A man of words, is one eloquent, Exod. 4, 10. A man of Lips, is one talkatiue, Iob 11, 2. A man of armes, is one mighty. Iob 22, 8.

[**Manna**] Bread giuen from heauen, by the miniſtry of Angels. Iohn 6, 32. *Our Fathers ate Manna.* Pſal. 78, 25. *Man did eat the bread of Angel.* This is corporall & typicall *Manna.*

2 Chriſt Ieſus. *Reuel.* 2, 17. *To him that ouercomes, wil I giue the hidden Manna.* Chriſt is called Manna, becauſe hee is the bread that came downe from heauen, the onely ſoule-food. And he is called hidden Manna, becauſe no man can haue this bread by Nature; and it is reuealed to none but to Gods Children.

[**Manifeſt**] Eaſie to be known beeing alwayes open to euery mans vnderſtanding. *Gal.* 5, 19. *The works of the fleſh be Manifeſt.*

2 Declared & made known, being kept ſecret before in the Counſell of God. 2 Tim. 1, 9. *But now is made Manifeſt.*

[**Manifold wiſedome**] The ſundry formes which God vſed in the vocation of men, ỹ wheras the thing or ſubſtance was one and the ſame, to wit, Chriſt the Lambe ſlaine from the beginning of the world; yet the Iewes, before Chriſt were called to him by many darke Ceremonies & ſhaddowes, without which God inſtructed the Gentiles touching his Son, by the cleere teſtimony of ỹ Goſpell with few and ſignificant Sacraments. Eph. 3 10.

[**Many**] All men, and euery

man which comes of *Adam*. *Rom.5,19. By the disobedience of one many are made sinners.* Dan. 12,10. [*Many*] put for all the Iewes, both wicked and wise.

2 Not a few, but a great number, or all beleeuers onely. Rom.5,19. *By the obedience of one, many shal be made righteous.* Mat.26,27. *Which is shedde for many.* These Many are all beleeuers, which are not a few, but Many, being simply considered, and vncomparatiuely. See Reuel.7 6,7.

[Many dayes] Three hundred yeares and more, euen from the time that the Persians began to reigne in *Babylon*, vntill the death of *Antiochus Epiphanes*, the last of the *Seleuci*, who was broken without hand; for hee dyed of very griefe. Dan.8,25,26.

[Manner of your King] The vsage, fashion, and custome of their King, not by right and according to Law, but out of his power & authority too much presumed of: 1 Sam. 8,9,11. *And he said, this shall be the manner of your King.* The same word is vsed to expresse the vsurpation and wicked presumption of *Elies* two sons. 1 Sa.12,13.

[To make Marchandize] To vse them like Cattell brought to a Market to be sold: or as euill Physitians deale with mens bodies which they destroy, 2 Pet.2,3.

[Marriage] A lawfull knitting or ioyning together of one man and one woman, in vndiuideable fellowship, for remedy of lust, comfort of life, and bringing forth of childrē. Heb.13,4. *Marriage is honourable.* Mat.19,3,4,5. This is ciuill Marriage and worldly, which by the word of God is allowed to all orders and sorts of men, without exception.

2 The vniting of euery elect soule to Christ, by the Spirit & faith, which is done now in part onely, but perfectly shall be done at the last Iudgement. Iosea 2,20. *I will euen Marry thee to my selfe in faithfulnesse.* Reu.19,7. *The Marriage of that Lambe is come.* This is spirituall Marriage.

3 The coniunction of God and the visible Church vppon earth, by the band of his holy worship. See Ezek. throughout the 16. Chapt. and Ier. 3,1, 2. Hence is God called a Iealous God: and the Church obseruing his worship, is called his Spouse or Wife; but swarueing from his worship to Idols she is tearmed an Harlot, an Whore, and charged with Fornications and Whoredomes; and finally, is threatened and plagued with diuorce and separation frō God her husband; as *Israel* was first, & *Iudah* after.

The lawfull ioyning of man and wife, is vndiuideable, according *Note.*

according to the institution of God. Yet it hath two exceptions; one of adultery, by Christ. *Mat.*19,5. The other of wilfull desertion by *Paul.*1 Cor.7,15.

[Marke] Stripes, and thereby scarres made in his body for Christs sake. Gal,6, 17. *I beare in my body the Marke of Christ, &c.*

[Martyr] Any witnesse, who by his testimony confirmeth any truth.

2 Such a witnesse, as giueth his life vnto death for the name of Iesus, to testifie the truth of his Doctrine by his blood. *Reuel.* 2. 13. *My faithfull Martyr Antipas.*

Note. There is a martyr of 2. sorts, one is mentall, who purposeth and is ready to be boũd & to dy for the Lord Iesus: as *Paul* speakes in the *Acts*.chap.21.v.13. Thus ought al Christians to be martyrs for readinesse of minde, & affection to suffer for the Doctrine of Christ, according to that which is written. Mat.10. 37. Luke 14,26.1 Cor. 15,31. The other Martyr is actuall, who suffereth both in affection and effect. Heere two degrees are to be considered: first when imprisonment, *Act.*4,3. or stripes. *Acts*, 5,40. or losse of goods or country. *Acts.* 13, 50. or else death it selfe, with torments too, are suffered for any moral or euangelical truth to beare witnesse to the same, as *Acts* 7,59.

[Maister.] One, that hath rule ouer seruants. Ephes. 6, 5. Col.4,1. *Ye Maisters, doe vnto your seruants that which is Iust.* A Maister after the flesh is hee who ruleth but ouer the body, and in outward things onely.

2 Any Teacher or Minister of the word, who for reuerence sake, is called Maister. Math. 8,19. *Maister I will follow thee where euer thou goest.*

3 Such as ambitiously affect rule and superiority ouer others, or bee busie censurers in priuate. Iam.3,1. *Bee not many Maisters.* Math.23,8,16. Mat.7. 1. Luk.6.37. Rom.2.1.

[Masse Popish] Neither this word, nor the subiect, matter, and thing signified by it, is to be found in all the old or New Testament; and in truth, it is a Masse of most horrible sins: as inuocation to Saints, intercession of Saints, adoration of creatures, profanation of scriptures, and of the Lords Supper, delusion & mocking the people with idle and superstitious shewes, and inumerable other wickednesses to be abhorred.

Masse Popish what it is, according to the doctrine of Rome.

Masse is a proper reall sacrifice, of the very naturall bodie and bloode of Christ, offered by a Priest (hauing intention to Consecrate) vnto God the Father for the expia-

tion of the ſinnes of the quick and dead. The ſubſtance of this Sacrifice is Chriſt; the parts three; 1. Conſecration. 2. Oblation. 3. Conſumption. The pretended antiquity is frō the time of Chriſt his laſt Supper, where Chriſt ſacrificed himſelfe, and inſtituted this ſacrifice, with commandement to his Apoſtles and their ſucceſſors for euer to continue it, by ſaying, [*Do this, &c.*] Whereas in truth Chriſt ordained a Sacrament, and therefore offered no ſacrifice, (for theſe are farre differing) and it is an hard expoſition to interpret (Doing) to bee (Sacrificing,) and the Text ſpeaketh of giuing bread and breaking it, of eating and drinking, not one word of offering; yea, their owne men (as Ieſuite *Azorius* ſaith) deny Chriſt to haue offered vppe himſelfe vnder the formes of bread and wine. *Aquinas* teacheth, Chriſt to bee no otherwiſe ſacrificed in the Maſſe, but as it repreſenteth the paſsion of our Lord, and as thereby men are made partakers of the fruit of his paſsion; Laſtly, *Cornelius Muſſo* a popiſh Biſhop defended, that Chriſt in his Sacrament offered no Sacrifice at all, becauſe then Saint *Paul* had not written truely, that Chriſt hath ſanctified and made perfect beleeuers, with one oblation of himſelfe once offered, and that hee dyed but once, &c. Heb. 9, 25, 26, 29. and 10, 10. For by the Romiſh doctrine he offered a double oblation twice made; once at his laſt Supper, and once vpon the Croſſe. That ſhift of bloody and vnbloody ſacrifice will not heere helpe them, becauſe it is writtē, that without ſhedding of blood there is no remiſſion of ſinne. Heb. 9, 22. Let them therefore eyther grant that Chriſt at his laſt Supper ſuffered death, and ſhedde his blood the night afore hee ſhed it: or elſe let them ſay, that hee offered vppe no expiatory or propitiatory Sacrifice. Whereas ſome of the Fathers call the Lords Supper a ſacrifice, it is not properly and ſimply, but figuratiuely and in ſome reſpects. Firſt, becauſe all ſacred rites may be called ſacrifices, (*à faciendo Sacra*) from doing holy and ſacred actions. Secondly, in regard that in the Supper there is a commemoration of that onely and true ſacrifice of Chriſt, and a participation through faith of the benefits of that ſacrifice. Thirdly, in reſpect of diuers prayers & thankſgiuings powred out, and gifts offered to the poore, which in Scripture be tearmed ſacrifices. Laſtly, becauſe the ſpirituall ſacrifices of our ſoules, as faith, hope, and charity, be there exerciſed and

ſtirred

ſtirred vppe by the vſe of the Supper, but they will neuer prooue that any ancient writer for ſixe hundred yeare after Chriſt, did euer thinke or teach it to be a ſacrifice, as our Romiſh aduerſaries take it: therefore may bee reckoned among popiſh nouelties which be of late inuention, and were not from the beginning of the Goſpell.

M. *E.*

[Meate] Something prepared to eate for bodily nouriſhment. Luke 24,41. *Haue you heere any Meate?*

2 Chriſt his fleſh crucified. Iohn 6,55. *My fleſh is Meate indeed*; that is, the true and effectuall food to the faithfull ſoule. Iohn 6,27. *What Meate is to the body, that is Chriſt to our ſoule.*

3 Something, which is as pleaſant, deere, and delightfull to vs, as our Meate is. Iohn 4, 32,34. *My Meate is, that I may do the will of him that ſent Me.*

[Meates pure] Meates created of God, and granted to mans vſe. Rom. 14,20.

[Strong Meates] The Doctrine of the word, deepely, exactly, and largely taught and entreated of. Heb. 5,13. *Strong Meat belongs to them that are of age.*

[Same Meat] Chriſt crucified, true ſoule foode, which was one and the ſame Meate both to the Iewes amongſt themſelues, and together beleeuing Chriſtians, both being one body, and people, hauing one God, and one faith, and the ſame Sacraments for ſignification and efficacy, though differing in outward ſignes. 1. Cor. 10,3. *They eate the ſame ſpirituall Meat.* Papiſts which will haue this Meat of *Manna*, as a bare figure of our Sacrament, and to be the ſame with the Iewes themſelues apart frō vs, conſider not the drift of the Apoſtle, nor his phraſe in verſe 2. and 4. nor the iudgement of learned Fathers.

[Meaſure] Some kinde of Veſſell appointed by common conſent, to Mete and deliuer out a certaine rate and proportion of Corne, Wine, Oyle, or the like, at a certaine price. Leuit. 19,35. *Doe not vniuſtly in Meaſure.*

2 Moderation. Eſay 27,8.

[Two Meaſures] A ſmall and great meaſure, one for Friends and Neighbours, another for Enemies & Strangers. One to buy withall, and another to ſell withall. Deut. 25,4. *Thou ſhalt not haue diuers Meaſures, &c.*

[With what Meaſure you Mete, &c.] Such dealing ſhall be requited to vs, as we vſe towards others. *Math.* 7,2. *With*

what Measure you Mete, it shall be measured to you againe.

[**To fulfill the Measure of their Fathers**] To follow the sinnes of their ancestors, going on to do euill as they did, till at length their wickednesse comes to the full. Math. 23,32. *Fulfill ye also the Measure of your Fathers.*

[**A perfect Measure**] An equal Measure, free from deceit and wrong. Deut. 25,15. *A perfect and iust Measure shalt thou haue.*

[**Full Measure prest downe, &c.**] Plentifully, richly, exceeding abundantly shall GOD deale with such as giue liberally to his Children. Luke 6 38. *Giue, and it shall bee giuen to you full Measure, prest downe.*

[**A Measure of Wheat**] An ordinary portion & smal quanty of Wheat, vsed to bee giuen as a stint for one day. Reuel. 6, 6. *A Measure of Wheat for a penny.*

[**Mediatour**] A Middle person, that commeth betweene two other persons that bee at variance, to be a meane of attonement and peace. Gal. 3,20 *A Mediatour, is not a Mediator of one.*

2 One that came between the Lord and his people, to declare vnto them the worde of the Lord. Thus was *Moses* a Mediatour at the giuing of the Law. Gal. 3,19. *And it was ordained by Angels in the hand of a Mediatour.*

3 A Reconciler or Peacemaker, betweene God & elect sinners. 1 Tim. 2,4. *There is one Mediatour betweene GOD and Man.* Col. 1,20. *Peace beeing made by the blood of his Crosse.* Thus is Christ alone our Mediatour, both of Redemption & Intercession: for he alone both made peace for vs, and doeth maintaine it perpetually.

[**One Mediator**] One alone, or one onely, and no more, by whose intercession our prayers please God. 1 Ti. 2,5. *There is one God, and one Mediatour.* What becomes of the many Mediatours set vp by the Romish Synagogue, by a rotten distinction, of Mediatour, of Redemption, and Intercession?

[**To Meditate**] To muse and thinke earnestly vpon any matter which wee desire to know throughly.

This word importeth study & exercise of the mind, which often bursteth into voyce. In Esay 33,18. and 24,2. it is vsed for musing in their minde or heart. But in Psal. 2,1. and 37, 30. Prou. 8,7. Esay 59,3. it is put for muttring with ỹ mouth, that which the minde thinketh on, but with a low vnperfect voyce. Esay 8,19. *Note.*

2 To ponder and seriously thinke vpon, eyther the worde of God, that wee may vnderstand

ſtand and practiſe it, or vppon the iuſt and mercifull workes of God, to be humbled or cõforted by them: Pſal. 1,2. *And in his Law doth hee meditate day and night. Pſal.77,12. I will meditate of all thy works, Pſ.119,99, 97.*

Meditation, what?

It is an action or worke of the ſoule, bending it ſelfe oftẽ, earneſtly, and orderly, to think vpon a thing; and it is eyther of Gods word or works.

Meditation of Gods word, what?

It is a frequent, earneſt, and orderly thinking vppon that which we reade or heare, to ſearch it out. Firſt, whether we vnderſtand the meaning of it. Secondly, whether wee haue ſound proofes of it. Thirdly, how we may remember that we do vnderſtand. Fourthly, how we may make vſe of it for comfort, inſtruction, &c.

Meditation of Gods works, what?

It is a ſtirring vp of our ſoules to truſt and loue, to feare and obey God, at the ſight or hearing of ſome worke, eyther of his Mercy or Iuſtice. *Acts 5,11 And great feare came on all thẽ that heard theſe things.*

[Meeke] Such perſons as are not eaſily prouoked by iniuries, but rather ſuffer wrongs peaceably, ſtudying how to ouercome euill with good. Mat. 5,5. *Bleſſed are the Meeke. Rom.* 12,19,20,21. *Numb.*12,3. *But Moſes was a Meeke man.*

2 Godly perſons, which quietly yeeld their reaſon and will, to bee obedient to the direction and wiſedome of the word, *Pſal.*25,8. *He will teach the Humble and Meeke.*

[Meekeneſſe] A gift of God enabling vs to ſuffer abuſes & iniuries from men, without deſire of reuenge. Col.3,12,13. *Put on Meekneſſe.*

2 A quiet and willing ſubmiſsion of our iudgement and affections to the rules of the word. Iames 1,21. *And receiue with Meekneſſe the word, &c.*

[Melchizedech] One which was a petty King of *Canaan*, his ſeate was *Schalem*, afterwards *Ieruſalem*, his name ſoundeth King of peace. Gene. 14,18. Heb.7, verſe 2. Hee was both King and Prieſt; as King hee brought foorth bread & wine to refreſh *Abraham* and his Souldiors after their victory; and as Prieſt he bleſſed *Abraham*, bearing in him both a type of Chriſt the ſoueraigne King and High Prieſt of his Church: ſee Hebrewes 7, Pſal. 110. In that theſe two Offices mette in *Melchiſedech*, it was extraordinary, and for ſome ſpeciall vſe, and cannot prooue

Note.

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proue (now that Ecclesiastical and Ciuill order are by GOD himselfe distinguished) the coniunction of these two estates in one person to be lawfull. That *Sem* (*Noahs* sonne) should be this *Melchizedek*, the Hebrues thinke against reason. For *Canaan* fell to *Cham*. 2. the father and mother of *Sem* bee knowne and expressed. 3. Very likely he wold haue visited *Abraham*: and vnlikely, the Nephew should giue Tythes to ỹ Grand-father.

[To Melt] To bee stricken with extreame feare or sorrow Esay 19, 1.

[Member] Any part of a naturall body. 1 Cor. 12, 26. *If one Member suffer, &c.*

2 Euery Faculty of soule & body. *Rom.* 6, 12. *Giue your mẽbers, Rom.* 7, 23. Iam. 4, 1. These be the instrumẽts by which the motions of sinne be executed.

3 Euery sinfull Lust annexed to our corrupt nature, as a mẽber, to a body. Col. 3, 5. *Mortifie your Members on Earth.*

4 Euery Christian faithfull man or woman, knit to Christ their head by a liuely Fayth, as his Members. 1 Corin. 12, 17. *Now yee are the bodye of Iesus Christ, and Members for your part.*

[To giue our Members] To present all our powers and Faculties of minde and bodie (as a Seruant presents himself before his Lorde) ready to take commaund and charge. *Rom.* 6, 19. *As you haue giuen your members Seruants to sinne, so giue your Members seruants to righteousnesse.*

Whereas the Members of *Aaron* and his sonnes at their consecration, as the tippe of their right eare, & the thumb, &c. great toe, &c. were to bee wet with the bloode of a Ram sacrificed, this signifyeth two things. First, that all the hands, feete, and actions of Christ our High Priest, be redde with his blood and passion. See *Psalme* 22. 17. Zach. 12, 10. Reuel. 1. 7. Secondly, that all our parts and actions are to bee purged and washed with the blood of Christ, that we may be wholy cleane, as is taught by Christ, at the washing of his Apostles feete. Iohn 13. v. 5, 6, 7, 8, 9. &c. Note.

[Members on earth] Earthly, sensuall, and corrupt affections, which are as Members of our sinfull Nature, to serue it, and shew foorth their force in the Members of our bodies. Col. 3, 5.

[Memory] The faculty of the Soule, whereby we remember and call to minde things past; or keepe in mind things against time to come.

2 Memoriall, name, or report, which causeth one to be had in Memory. *Prouerb.* 10, 7.

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The Memory of the iuſt ſhall bee bleſſed. Pſalm. 34,16. *To cut off their Memory from the Earth.* See Mathew 26,13. Acts 10, 4.

[Mercy ſeate] Chriſt, by whom alone God his Father is propitious and merciful to beleeuing ſinners: and whereas it had two Cherubims, at each end one, from between which God did talke with *Moſes*, & by him to the children of *Iſrael*; this ſignified, that GOD through Chriſt did teach and gouerne his people by the miniſtery of his holy Angels (repreſented by thoſe Cherubims.) Exod. 25,17,18,19,&c. To expreſſe this ſuccour and ready helpe of the Angelles, tendeth *Ezekiels* viſion. chap. 1 And *Dauid* by the meditation heereof confirmeth his truſt in God. See *Pſal.* 80,12. & 99, 1. and 18,11. 2 Sam. 22,11.

[Mercie glorieth againſt Iudgement] Such perſons as out of Chriſtian mercy, are fauourable and helpefull to the poore Saints, ſhewing therein by theſe workes their Faith, which hath laide hold on the mercie of God in Chriſt, ſhall haue cauſe to glory, not againſt God their Iudge, vnto whom they owe all thankes for their free ſaluation. Mathew. 25,37. but againſt Iudgement, damnation, death, ſinne, hell, & the diuell. Iames 2,13. *Mercy glorieth againſt Iudgement.* See more of this glorying, in *Rom.* 8, 31,33,34. 1 Corinth, 15,55. Marke the bleſſed condition of all ſuch whoſe Faith ſhineth before God and men, by the duties of charity.

[Mercy, as it is referred to men] Griefe and ſorrow of our hearts for other mens ſins and miſeries, whereby we are moued to helpe and pitty them, if we may. Luke 10,37. *Hee that had Mercy on him.* In Mercie; there is the affection of pittie, and effect of helpe and ſuccour.

2 That clemency and fauor, which Kings and other Magiſtrates ſhewe vnto good Subiects, for their incouragement in well dooing. *Pſal.* 101, 1. *I will ſing of Mercie & Iudgment. Prouerb.* 20.28. *By Mercie and Truth is the Kings Throne eſtabliſhed.*

3 All duties of Charitie toward our Neighbour, by a Synecdoche. Mathew 9,13. *I will haue Mercie, and not Sacrifice.*

4 Kindneſſes and benefites beſtowed to the hurt of others *Prou.* 12,10. *But the Mercies of the wicked are cruell.*

5 [Mercy, as it is referred to God] The diuine Eſſence, inclining it ſelfe to pitty and releeue the miſeries of all his Creatures: but more peculiarly of his elect children, without

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out respect of merite. *Psal.*100 5. *His Mercy is euerlasting. Ps.* 145.9. *His Mercies are ouer all his workes.*

6 Grace. Iude 2. *Mercy and peace be multiplyed vnto you.*

7 All the benefites of God, both bodily and spirituall: ẅ bee called Mercies, beecause they come from his Mercy & good will. Rom.9.18, *He hath Mercy on whom he will.* 1 Tim.1 13. *I found Mercy, becausse I did it Ignorantly.* In both these places [*Mercy*] is put for a calling to Christ, and all Graces, which follow calling. *Rom.*12, 1. Also *Psalme* 136. throughout, by [*Mercie*] is signified the blessings which proceed from his Mercies. See *Roman.*11,31. Mercy, is put for Faith flowing from Gods mercy.

8 Eternall blisse in heauen, as the chiefe fruite of Mercie. 2 Tim.1,18. *That hee may finde Mercy at that day.* Mercy, as it is referred to God, it is eyther eternall, to wit, the Nature of God, infinitely inclined from euerlasting, to pittie and succour his children: or temporall in the acts & workes of his mercy, shewed in time, vpon and toward his children. These workes, beecause they be many and sundry, concerning partly this natural worldly life; as health, life, riches, peace, good Magistrates and Lawes, &c. and partly, that life which is spirituall and eternall, as faith, hope, loue, &c. wroght within vs; predestination, vocation, forgiuenesse of sinnes, impuration of Christ, of Christ his perfect iustice, sanctification, glorification wrought without vs. Hence it is, that though mercy bee single and one in God, yet Scripture often speakes of it in the plurall number: as Genes. 32, ver. 10. 2 Cor. 1, 3. and Ro. 12, 1 Now becausse we do owe all wee are or haue, to these mercies: therfore in that text of *Rom.* 12, 1. *Paul* beseecheth vs by these Mercies, to mortifie our euill affections, and to liue godlily. And indeede, there is no more forcible argument in ỹ world, then to moue Gods Children to duty and obedience, by such mercies as by which they are elected, called, iustified, and glorified. Hence springeth a readinesse to doe the will of their God with chearefulnesse, without grutching, or compulsion, and seruile feare.

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In the Mercy of God, consider: First, the decree. Secondly, the Acte according to the decree. A decreed Mercy, and an executed or exercised Mercy. Ro. 9.15.

[Mercifull] A pittifull person, easily moued to grieue at the miseries of other, and to succour them. Luke 6,36. *Be ye Mercifull, as your heauenly Father*

ther is Mercifull.

[To forsake their own Mercies] To stop and dam vp the passage of Gods kindnes, that it come not to them (but curses rather then blessings) by attributing al their good things to lying Idolles, not to the liuing God. Ionas 2.8. *They that waite vpon ly ng vanities, forsake their owne Mercies.*

[Father of Mercies] One, who is in himselfe most pittifull, and author of all mercy in all men. 2. Cor. 1,3. *Father of Mercies.*

[His Mercy is ouer all his Workes] The Goodnesse of God to be so vniuersally spred through all things which God hath made, as none of his creatures but haue tasted of it more or lesse, and iust cause to praise it. *Psal.* 145.9.

[To haue Mercy] To execute and performe the whole counsell of election vppon the vessels of Mercie, by bringing them into the worlde, by calling, inwardly and outwardly, by iustifying, sanctifying, &c. Rom. 9, 18. *Hee hath Mercy, &c.*

The opposition and setting of mercy in this sentence against Hardning, plainly proueth this exposition which I haue giuen. For, as vnder hardnesse, the whole worke and proceeding of Gods counsell is the iust destruction of the Reprobate, so by the Lawe of contraries, [*Mercie*] must signifie the whole execution of Gods purpose, for the free Saluation of all the Elect.

[Bowels of Mercy] Most inward and tender affections; or most neere touch and feeling of the miseries of others. Luk, 1.78. *Through the Bowels of the Mercy of our God.* Colossians 3, 12. *Put on the bowels of Mercy.*

[To shew Mercie] To doe and expresse either the common workes of Mercy, of forgiuing, giuing, &c. which belong to all Christians. Iames 2, ver. 13. Or else such speciall workes of mercies as belonged to widdowes, described in 1. Tim. chap. 5. verse 9. Roman. 12.8.

[Vessels of Mercy] The Elect. *Rom.* 9, 23. *Vpon the Vessels of Mercy*, that is, such vpon whome God hath decreed to shew mercy, vnto eternall saluation.

[To Merit] To make something due to vs, which was not due: or of lesse due, to be more due.

2 Too deserue something of Almighty GOD, by the worthinesse of the thing done. Thus Iesus Christ alone Merriteth, because there is an equall proportion betweene his perfect Righteousnesse, and

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and the merit of it, which is eternall glory. *Reuel.* 5, 12.

3 To obtain and get a thing. Thus the Fathers often vse this worde in their writings: and thus, all Christians in a good sence, may be saide to merite, because good workes at last obtaine Heauenly blisse, although they cannot merite it by desert.

Note. This worde [*Merite*] is not found in Scripture, but the matter signified by it, both for the second and third signification, is found there. Actes 20, 28. Ephes. 1, 14. Math. 25, 30, 31, 32.

Note. Papists distinguish merites into two kinds. First, as merit of congruity, which they call a work preparatory vnto grace in persons vnregenerate. Secondly, of condignity, which is in the regenerate a worke of preparation to glory. In generall, a merite is an vndue worke, making a rewarde due to vs, which otherwise was not due. Such is no worke of a meere man, done eyther before or after Grace; because they be not *Nostra*; Ours. 2. *Debita*, a Debt. 3. *Vitiosa*, polluted. 4. *Manca*, vnperfect. 5. *Inequalia mercedi*, vnequall to the recompence. Luke 17, 10. 1 Cor. 4, 7. *Rom.* 11, 35. *Rom.* 8, 18. but the good men bee not saued by merites, yet euill men bee damned by merit. *August.*

M. *I.*

[Michael] Equall with the mighty God: it is one of the names of Christ. Dan. 12, 1. & 10, 13. *Michael stood vp. Phil.* 2, 6.

[Mighty one] Eyther § most strong God, or the Angell his minister, endowed and armed with the power of God, where Angels are called Mighty ones *Psalme* 78, 25. *And powers, &c.* Ephe. 1, 21. Col. 1. 16. *Lebanon* (that is, the stoutest and highest of them) shal fal by a mighty one.

[Milke] A kinde of Foode which we haue from Kine and Sheepe, to nourish Babes and children withall.

2 The Doctrine of the Gospell, easily taught vnto the capacity of such as be children in vnderstanding. Hebrewes 5. 12. *Ye haue neede of Milke*, that is, of the Catechismes or beginnings.

3 The doctrine of the worde deliuered, howsoeuer, eyther exactly, or easily; profoundly, or plainly. 1 Peter 2. Verse 1. *Desire the sincere Milke of the word.*

4 The graces of the holye Spirit, which are as necessarie to an heauenly life, as Milke is to this naturall life. Esay 55, 1. *Come buy of me Wine and Milke.* Metaphors.

[Mil-

[Mil-stone] Either a stone in a Mill to grinde corne withall; or any thing whereby a man gets his liuing, by a Synecdoche. Deut, 24, 6. *No man shall take the vpper Milstone to pledge.*

2 Some seuere punishment for a notable crime. Mat. 18, 6. *Better a Mil-stone were hung about his necke, &c.*

[The Minde] That part of the soule, whereby wee vnderstand and conceiue things, called the vnderstanding. Titus 1, 15. *Euen their Minds are defiled.* Col. 1, 21. *Your Mindes were set in euill workes.*

2 The whole faculties of the soule, both vnderstanding, reason, will, and affections, as they are renewed by grace. *Ro. 7, 25 I serue the law of God in my Minde.*

3 A thought, cogitation, or purpose. Mat. 22. 27. *Loue the Lord with all thy Minde.*

4 Sentence or iudgement. *Rom. 14, 5.*

[Minde of Christ] The whol truth of the word, concerning Christ. 2 Cor. 2, 16. *We haue the Minde of Christ.* Christs minde being otherwise vnsearchable (as our minde and thought is) is made knowne to vs by the Scriptures, through the Holye Ghost opening our wits to vnderstand them.

2 That part of Gods Will, which is not reuealed, but reserued as secret to him-selfe. *Rom. 11, 34.*

[Will of the Minde] Euill reasonings, thoughts, and desires, which ariseth from our minds, being corrupted with sinne. Ephe. 2, 3, *In fulfilling the will of the Minde.*

[To be like Minded] To haue consent or agreement in Faith and Charity, to beleeue the same truth of God, and to haue the same loue in respect of conuersation without dissentions. Ro. 15, 5. Not euery consent is commendable, but that which is according to Christ, that is, which is founded vpon the wholesome Doctrine of Christ, and tendeth to the glory of Christ. For agreement in Heresie or in maliciousnesse, is not Christian concorde, but wicked Conspiracie, as *Origen* sayth.

[Minister] A person appointed to serue the Commonwealth in ministring iustice for the punishment of Vice, and praise of wel doers. *Rom 13, 2. He is a Minister of GOD for thy welfare.* 2 a Ruler ordained of God. 2 set vp by God. 3. in his stead.

2 A person ordained to serue the church in administring the holy things thereof. 1 Cor. 4, ver. 1. *We are the Ministers of Christ.*

3 A Seruant which attendeth and waiteth at a Table, or which doeth other Duties of cha-

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charity and mercy. Iohn. 2. 5. *Rom.* 16, 1. *I hœbe, a Minister (or seruant) of the Church, &c.* The Title of Minister or Seruant is heere giuen to *Phœbe*, becauſe ſhee being a rich Woman, did miniſter releefe to ſuch poore Chriſtians as were conuerted to the faith; namely, to the Apoſtles and other Miniſters of the Church, as before her the like did *Ioanna* the wife of *Chuza*, and *Suſanna* Luke 8, 1, 2. Thus *Parens*, & *Haymo. Vatablus* alſo thus iudgeth. And ſurely it is not vnlike to be thus, becauſe ſhe had taken a long iourney from *Cenchrea* to *Rome*, which old widdowes were vnfit to doe: neyther could ſhe haue bin ſo long abſent from her charge, if ſhe had bene a Deaconneſſe. But *Theodoret*, *Tolet*, M. *Caluin*, M. *Beza*, M. *Piſcator*, doe thinke, that ſhee was one of the Widdowes deſcribed in 1 Tim. 5, 5, 6. &c. and did attend ſtrangers, cheriſhing and lodging them, miniſtering to the ſicke, impotent, and aged, as a Seruant and Deaconneſſe of the Church of *Cenchrea*, ſo ſtiled in the Text it ſelfe.

4 The holy Angels, whom God as he will doth vſe to bee Miniſters and executioners of his will and iudgement, as hee likewiſe vſeth winde, and fire and Lightning. *Pſalme* 104, verſe 4.

[**To Miniſter vnto the Lord**] To ſerue God in preaching the word. Thus *Chryſoſtome* expounds it, *Acts* ch. 13, verſe 2. *Now as they Miniſtred vnto the Lord.*

Miniſtry, what it is.

It is a publique and Sacred Function, wherein men furniſhed with meete gifts, and duly called, do ſerue GOD and his Church, by diſpenſing and giuing forth faithfully and wiſely, the word, Sacraments, and other holy things, to the gathering of the Saints, and for the edification of the body of Ieſus Chriſt, vntill we meet all in heauen. Epheſ. 4 11, 12, 13. This function is wickedly turned in the *Romiſh* Synagogue, into a Sacrificing Prieſthoode of mans deuiſing, being no more like the Miniſtery of the Goſpell, then darkeneſſe is to light.

[**Miniſtring Spirits**] The bleſſed Angels, ſent foorth to miniſter for their ſakes, which ſhall be heyres of eternall ſaluation. Hebrewes 1. Verſe 14. *Are they not all Miniſtring ſpirits? &c.*

[**A Miniſter of ſinne**] One, who teacheth perſons freely Iuſtified and abſolued from guilt and puniſhment of ſinne, being accepted for iuſt before God by Faith in Chriſt, to liue boldly

boldly in the seruice of sinne. Gal. 2, 17. *Is therefore Christ the Minister of sin?* that is, neyther Christ, nor *Paul* the Seruant of Christ, taught such Liberty, but the flat contrary, ỹ iustified persons haue theyr hearts purified by faith, & are made able with hate of sin, to forsake the seruice of it by the spirit of Sanctification.

[Ministration] Distribution of almes to ỹ poore. Act. 6, 1, 2 *The widdowes were neglected in the dayly Ministration.* 2 Cor. 8, 4

2 The function of such as do preach either the Lawe or the Gospell. 2 Cor. 3, 7, 8, 9.

[Ministry] The calling of an Apostle; the general being put for the speciall, by a Synecdoche of the whole for a part. Ro. 11, 13.

2 Such a function in the primitiue church, as did intend not instruction, but the exercise of discipline only, as apeareth by setting Ministry in opposition to prophesie, which (g. generally, whatsoeuer belongs to doctrine & exhortation; ỹ two (as parts) are by *Paul* comprehended vnder that generall faculty of prophesying, as vnder the generall word of Ministery hee comprizeth as 3. specials. 1. the Deacons, whose office was to relieue the poore. 2. the Widdow, whose dutie was to cherrish men in their sicknes. 3. spirituall gouernors, whose charge was to watch ouer mens maners, as assistants to Teachers and Pastors. Thus *Caluin, Gualter, Beza, Faius, Gryneus, Martyr, Olenian.* Also D. *Willet* and *Piscator*, distinctly and fully so expounde the place. Rom. 12, 7, 8. *Let vs wait on our Ministry.* Thus it is read in the Greeke.

[Mirrour or Looking-glasse.] A cleare and bright Glasse, wherein we look vpon our faces, to beholde our selues in them.

2 The doctrine of the Gospell, wherin Christ is manifestly and effectually to bee seene and looked vpon. 2 Corinth. chap. 3. verse 18. *We doe behold, as in a Mirrour, the glory of the Lord.*

[Miracles] Some strange workes, euidently and truely done by diuine power, contrary to ỹ ordinary course of Nature. Iohn. 2, 11. *This is the first Miracle that Iesus did.* Miracles are wrought for two ends. 1. to cause the beholders to wõder. 2. to confirm our faith in Iesus Christ. Mar. 16. ver. last.

[Mistery] A thing kept secret and hid from our vnderstanding, till it be reuealed to vs. 1. Cor. 2, 7. *We speake the wisdome of God in a Mystery, euen hidden wisedome.* The whole Doctrine of Christ, concerning his person, Offices, and Benefits.

2 The vocation of the Gentiles, which is called a Myſtery, becauſe it was hid & kept ſecret from many ages. Rom. 16, 25. Alſo vocation of the Iewes towardes the end of the world. *Ro*, 11, 25. Alſo the maner of the reſurrection. 1 Cor. 15, 51.

3 The ſpirituall vnion betweene Chriſt and his church. This is called a Myſterie, becauſe it exceeds human vnderſtanding, and is reueiled onely to Gods children. Eph. 5, 32. *This is a great Myſtery, but I ſpeake of Chriſt and his Church.* Fooliſhly then, and ignorantly do Papiſts hence gather their Sacrament of mariage. For not the coniunction of man and wife, but of Chriſt and his Church is a myſtery. As alſo the Hypoſtatical vnion of the two natures. 1 Tim. 3, 16.

[**Myſtery of iniquity.**] Falſe Doctrine, and corrupt worſhip cloaked and couered with the name of Chriſt, and of Chriſtian religion. 2 Theſ. 2, 7. *The Myſtery of Iniquity doth already worke.* It crept ſecretly and vnderhand, euen in the Apoſtles time.

[**Myſtery of godlineſſe**] The doctrine of free ſaluation, thorough Faith only, in ſ bloud of Chriſt; or the whole Doctrine of Chriſtianity. 1 Tim. 3, v. 16. *Great is the Myſtery of godlineſſe.* 1 Cor. 2, 8. Mat. 11, 25. 1 Cor. 2 10, 14.

[**Moab**] One ſo called, the ſon of *Lot* begotten in Inceſt. Gen. 19, 37. hee was the Head of a great nation.

2 A people and nation which deſcended and was borne of *Moab*, called *Moabites*. Eſa. 15, 1. *The burthen of Moab.*

3 All the enemies of Gods people. Eſay 25, 10. *& Moab ſhall be troden downe.*

[**Mocke**] A bitter taunt, or ſcornfull ieſt, either for ſome naturall infirmity, or for pietie ſake. In the former kinde, the children Mocked *Elizeus*. 2. Kings 2, 23. *Come vp Bald-head.* In the latter kind, *Iſmael* Mocked *Iſaac*. Gen. 21, 19. *Sara ſaw Iſmael Mocking.* This is called perſecution. Gal. 4, 29. Thus Iewes and Gentiles Mocked Chriſt.

[**Modeſty, or humility of mind**] That grace of the Spirit which enableth Chriſtians ſo to moderate their affections, as that they keepe a comely meane in al parts of their behauiour. *Act* 20, 19. *Seruing the Lord with all Modeſty.* 1 Tim. 2, 9. Modeſt apparrell, expreſſeth a modeſt & ſober minde.

[**Moloch**] An Idoll of ſ *Ammonites*, ſhaped like to a man, being made hollow within, hauing ſeauen Cloſſets. It was made of Copper, and the Iſraelites

lites offered their ſonnes and daughters vnto it. Leuit.18, 21. *Offer not thy children to Moloch.* See Bible note vpon this place.

2 Any kinde of Idoll whatſoeuer, by a Synecdoche. Leuit. 20,2.

[Money anſwers all things] That great rich men with their Mony, bring to paſſe that their Feaſts are furniſhed with variety of al delicates. Eccl.10,19.

[Moone] That great Light which puts difference between nights and dayes; and bounds yeares and moneths by her courſe. *Pſalme* 121, verſe 6. *Nor the Moone by Night.* Gen. 1.

2 The world, and all earthly thinges, which for theyr changeableneſſe, are likened to the Moone. *Reuelation* chap. 12. firſt Verſe. *The Moone was vnder her Feete.* A Metaphor.

[New Moones] The firſt day of euery moneth, which was holy, onely during publique ſeruice; it ſignified that all the Moneths and euery ſeaſon of the yeare is made holye, and for good vnto vs. Eſay 1,14. *Your New Moons, &c.* See Num. 28,11.

[To turne the Moone into blood.] To giue ſome fearefull token of Diuine wrath, as if the courſe of Nature ſhoulde be altered. *Actes* 2,10. *The Moone ſhall be turned into blood.* The ſame thing is likewiſe meant, by the darkning of the Sunne and Moone. A Metaphor.

[Morning] That part of the day which is firſt after the riſing of the Sunne. Marke 16. verſe 2.

2 An whole artificiall day. A Synecdoche. Geneſis chap.1 verſe 5.

[No Morning in them] No light of true comfort (ſuch as the morning brings to mens eyes, awaking out of ſleepe) to ſuch as refuſing to heare the Lords Prophets, turne to Wizards and falſe Prophets. Eſay chapter 8. verſe 20. *It is becauſe there is no Morning in them.*

[Morning and Euening.] A naturall day, conſiſting of day and night. A Synecdoche. Gen. 1,5. *The Morning and Euening were the firſt day.* A part put for the whole.

[In the Morning] The time of the reſurrection, whē Chriſt the Sunne of righteouſneſſe ſhall ariſe, to the full comfort of the choſen. *Pſa.*49,15.

2 Vnſeaſonably. Eccle.10, 16.

[Euery Morning] Dayly, or from one day to another. Lam. 3,23. *Thy mercies are renewed euery Morning.* Alſo at al times to be doing good. Eccleſiaſt. 11,6.

[Early in the Morning] Seasonably, and in due time. *Psal.* 5, 3. *Early in the Morning (O Lord) thou shalt heare my voyce.* It signifieth euery opportunity and fit time, both to pray for, and to receiue blessings: as in *Psalme* 88. verse 13. and 92. verse 2. and 90. verse 14. and 143, 8.

2 Quickely, speedily, and in short time. *Psal.* 30. 5. *Ioy comes in the Morning. Psal.* 90, verse 5.

3 Diligently, with great study and care. 2 Chro. 36, 15. *Rising early, &c.*

[Son of the Morning] The Day-starre called Lucifer, because it ariseth together with the Morning a little before the Sunne do appeare. Esay ch. 14, 12. *O Lucifer, Sonne of the Morning.*

[The Out-goings of the Mornings and Euenings] The whole course of the day, and all thinges that fall out in it. *Psalme* 65, 8. *The out-goings of the Euenings and the Mornings, praise thee.*

[More abundantly.] More then was needfull, were it not for the wickednesse of men, who wil not beleeue God. Heb 6, v. 17. *God willing more abundantly, &c.*

[From Morning to euening.] Euery houre, moment, and minute of time. Iob 4. verse 20 *From Morning to Euening, they be destroyed,* that is, Euery moment they hasten vnto theyr death.

[To take the Wings of the Morning] To vse exceeding great speede and celeritie, doing a thing so suddainely, as the beames of the Sunne are scattered through the aire. *Psa.* 139. 8.

[To Mortifie] To kill, and to breake the strength & rage of sinne, by the Spirit. Roman. chapter 8. verse 13. *If ye Mortifie the deedes of the bodie by the Spirit, you shall Liue.* Coloss. 3. 5.

Mortification, what it is.

It is that worke or action of the Spirit of God, in the heart of a sanctified man, enabling him by little and little, to crucifie and destroy the Old man, with al his affections and lusts which bee either in his Reason or Will, till they be wholly abolished and taken away at the time of our death. See Ro. 6, 5, 6, 7. It is called a godly sorrow. 2 Cor, 7, 10. Deniall of our selues. Luke chap. 9, verse 23. Mathew 16. verse 24. Also Contrition. *Acts* chap. 2, ver. 38.

[Mortality] An estate subiect to death. 1 Cor. 15, 53. *This mortall, must put on immortality.*

[Moses] a person so cald, being a singular Prophet, by whom the

the Law was giuen. Exodus 3, verſe 1.

2 The bookes and writings of *Moſes*. Luke 16,29. *They haue Moſes, and the Prophets.* Iohn 5,45.

3 The forme of ciuill gouernement or politicke ſtate, vnder *Moſes* his conſtitution and direction. Mathew 19, 7,8.

Note. *Moſes* in three actions of his, bare a type and ſignification of Chriſt moſt cleerely, (and beſide all other waies.) Firſt, in deliuering the Morall Law in Tables of ſtone, he ſignifies thereby, the hardneſſe and diſability of mans heart to performe the Law. 2 Cor. 3,3. Secondly, whē he ſprinkled both the booke of the Law and all the people with blood, as it is recorded in Exod. 24,8. Heb. 9 19,20. which ſignif. that guilt and condemnation procured by the Couenant of works; by the free Couenant ratified in the blood of Chriſt, and apprehended by faith, was purged, reconciliation with God purchaſed, and his Spirit to enable them to do the Law in ſome meaſure. See Ier. 31,32,33,34. Heb. 8,8,9.10,11,12. Lu. 22,20 Thirdly, when he put a Coueting on his face, &c. Exod, 34, 29,30, &c. which figured that which is written, 2 Cor. 3,7,8, 9.10. that they could not behold (for the hardneſſe of their heart) Chriſt the ende of the Law, till they were conuerted to the Lord.

[Note] A thing ſo ſmall, that it cannot be deuided into parts

2 Either ſome ſmall ſinne eſpied and reſiſted, or ſome great ſinne vnknowne & hidden from our ſight. Math. 7,3. *Let mee pull the Mote out of thy Eye.* A leſſer ſinne, willingly and wittingly continued in, is a beame, when a great ſinne (as Polygamy of the Fathers) not diſcerned to be a ſin, is but a Mote.

[Mother] One that beareth children naturally: thus was *Sarah Iſaacks* Mother; and *Marie*, Chriſts Mother.

2 One that bringeth forth children ſpiritually. Thus *Ieruſalem* which is aboue, is ſaide to be the Mother of vs all. Gal. 4,26.

3 One that careth for, inſtructeth, & defendeth others, as a Mother her children. Thus is *Deborah* called a Mother in *Iſrael*. Iudg. 5,7. That is, a Gouernor which bare a Motherly affectiō. *Rom.* 16,13. 1 *Tim.* 5,2.

4 Ancient women, which excell in yeares. 1 Tim. 5,2. *The elder women, as Mothers.*

5 A Step-mother, & one that is to be honored, loued, & cheriſhed as a Mother. The 5. Cōmandemēt, *Honor thy Father & thy Mother. Iohn* 19,27. *Behold thy Mother.*

6 One that is neere & deere vnto Christ (as a Mother to the Childe.) Math. 12,50. *They that do the will of my Father, they are my Mother and my Brethren.*

[**Mother of vs all**] The holy inuisible Catholike Church, which (as a common Mother) bringeth foorth children into the Christian world. Gal. 4,26.

[**Nurcing Mothers**] Queens and Princesses, which like nurcing Mothers, foster & maintaine the Church of GOD by their authority & good lawes. Esay 49,23.

[**The Mother of whoredoms**] The author, inuenter, and cherisher of superstitions & Idolatries (which are spirituall whoredomes.) Reu. 17,8. *Mother of whoredomes and abhominations.*

[**Mountaines**] The highest places of the earth. Prou. 8,25. *Ere the Mountaines were.* Mountaines haue eminency & firmenesse, they be high & vnmoueable or lasting. In *Psal.* 18,7. Mountaines are put for Heauen. Also Dan. 2,45. For Heauens are the place of the most high God, from whom that Stone Christ was sent.

2 Great men, and Rulers, *Psalme* 72,3. *The Mountaines may bring peace.* Esay: *Tell the Mountaines, &c.* Potentates of the earth are exalted as Mountaines, and thinke themselues strong.

3 Arrogant and proud tyrants, swollen like Mountains, with ambition. Iob 9,5. *GOD transplateth Mountains, and ouerthrowes them in his wrath.*

4 The inuisible, euen the holy Catholike Church, eminent & dureable as a Mount. *Psal.* 15, 1. and 125, 1. Sometime it signifies *Moriah* or *Syon*, where was the Sanctuary of GOD. *Psalme* 121,1.

5 The visible Church. Esay 2,3. *Let vs goe vp to the Mountaine of the Lord.* Obad. 16.

Mountaines and Hilles are put for Realmes & Kingdomes ciuill and worldly, which beeing but temporary and changeable, are inferior in glory to the Mountaine of the Lord; that is, his Church collected of Iewes and Gentiles, which in honour and esteeme exceedeth all earthly Regiments, because it is vniuersall. 2. Consists of voluntary Citizens. 3. Hath God dwelling in it to preserue and rule it. 4. Because it is taught of God the true Doctrine & worship. 5. It is made to walke and liue truely according to that Doctrine and Religion: see Esay 2,1,2,3. *Note.*

[**Mountaines and Valleyes**] Men of all sorts, high and low, rich and poore. Esay 40,4. *Valleyes shall be exalted & all Mountaines and Hils shall bee brought low. Luke* 1,16,17.

[**Not to hurt in the holy Mountaine**]

[taine] That in the Christian Church, by the operation of the Spirit in the Ministry, there should be such meekenesse and agreement of minde, as one should not study to hurt another, but to helpe rather, which is elsewhere Esay 2. and Mich. 4,2,3. expressed by turning into mattocks, & pruning hooks, their swords and speares. Esay 11,9. *They shall not hurt, &c. Iunius* expounds this by Rom. 8, 28. both sences may stand. How is the Romish persecuting Church (all bent to hurt and kill the Saints) the holy Mountaine, the Catholike Church? It is the malignant and Cainiticall or sanguinary Church. Reuel. 17,6.

[**Mount of the Congregation**] *Syon*, where Gods people vsed to gather themselues vnto the publike seruice of GOD. Esay 14,13.

[**Mountaine of God**] *Horeb*, where God appeared to *Moses*, and gaue his Law vnto the people. Exod. 3,1.

[**Mourning**] A godly griefe or sorrow, for our owne or for the sinne of others. Math. 5,4. *Blessed are they that Mourne.*

2 A moderate sorrow, for the worldly euils that do befall our selues or others. Mat. 2,18 *Mourning and weeping.* Gen. 23, 2. *To Mourne for Sarah.*

3 Vnmeasurable and greeuous lamentation and heauinesse, expressed by smiting the body, tearing the hayre, renting the garments, &c. Mat. 24, 30. Gen. 37,35.

4 Iudgements and calamities, which cause Mourning, by a **Metonimie**. Ezek. 2, verse 10. *Mourning, lamentation, and woe.*

The High Priest vnder the Law in mourning must not vncouer his head, nor goe out of the Sanctuary to mourne for any, becausse he had on his head the Crowne and the annointing Oyle. Leuit. 21, 10, 11, 12. This was to signifie that Christ after his resurrection hath obtained all happinesse and glory in Heauen, in all excellency, without the least misery and sorrow: see Reuel. 4,4,5. and Heb. 2,7. Zach. 6,12. And that beleeuers also through him shal obtaine the like, see 1 *Cor.* 15,47,48,49. and *Heb.* 2,9,10. *Note.*

[**Mouth**] That part of the body, which is the Instrument of speech.

2 Speech or words vttered by the mouth, which is the Instrument of speech. Esay 49,2. *He hath made my Mouth like a sharpe sword*; that is, my words were as sharpe and piercing as a sword. Psalme 73,9. *They set their Mouth against Heauen.*

[**To be with ones Mouth**] To instruct and teach one, what, and how to speake. Exod. 4,12 *I will be with thy Mouth.*

[Mouth of the Lord] The Lord himselfe, reuealing and opening his wil vnto the people. Esa.40 5. *The Mouth of the Lord hath spoken it. Augustine*, by the mouth of the Lord vnderstands Christ the sonne of God, who declared his Father vnto vs. Iohn 1,18.

[Breath of his Mouth] The Doctrine of the Gospell vttered by the Ministers thereof. 2 Thess.2,8. *Whom the Lord shal consume with the spirit or breath of his Mouth.* Esay 11,4.

[Rod or staffe of his Mouth] The mighty and powerfull word of God. Esay 11, 4. *Hee shall smite the earth with the rod of his Mouth.*

[Mouth of the earth] Earth it selfe, taking in as a mouth, the blood of *Abel* to hide it. Genes.4, 11. *The Earth opened her Mouth.*

[To open the Mouth] To begin to speake, or to make an entrance into speech, after good deliberation taken. Mat. 5, 1. *Then Iesus opened his mouth. Actes* 10, 34. *Peter opened his Mouth.*

2 To restore ỹ vse of speech Luke 1,64. *His Mouth was opened immediately.*

[Mouth of the brookes] The Lippes of the Riuers, to which the two bankes are instead of two lips, Esay 19, 7.

[To stop the Mouth] To put to silence, or to make dumbe, through astonishment of Gods workes. Iob 5.16. *Iniquity shall stop her Mouth.*

[Mouth of wickednesse] A very wicked man, which with his mouth speakes foorth wicked things. *Psal.*107,42.

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[Multitude] The greatest and mightiest men, ẅ by might beare downe right, oppressing the poore by fraude or force. Exod.23,2. *Thou shalt not follow a Multitude to do euill.*

2 The common people, or vulgar sort of men, because they are the greatest number. Math. 9,8. *When the Multitude saw it.*

[Voice of a Multitude] A most vehement, strong & lowd sound, Dan. 10,6. See Ezek. 1, 24.

[Multitude of people] Abundance, or great store of people. Prou.14 28, *In the Multitude of people is the honour of a King.* But multitude of people, is no note and marke of a true Church; forsomuch as manie walke in the broad way, whereas few walke in the straight way.

[In Multiplying, I wil multiply] With certainty & greatnesse to increase. Genes.3, 16, *In Multiplying I will Multiply.* By this ingemination or doubling of words, both vehemencie

cie and certainty of the thing is meant, as in Gen. 2. *In dying thou ſhalt dye.*

[Murder] The taking away of mans life vnlawfully. *Rom.* 1 29. *Full of Murder.*

2 Kinds or degrees of murther by *Moſes*, deſcribed Deut. 19. One by ignorance or error verſe 4. the other of hatred, pretenſed ver. 11. or ſuddaine. Exod. 22, 12, 22.

3 All cruelty, in deede, word, or thought. Exod. 20, 13 *Thou ſhalt not Murther.* 1 Iohn, 3, 15. *He that hateth his Brother in his heart, is a Murtherer.* A Synecdoche.

[Murtherers and Theeues.] Not only men-killers or groſſe ſtealers: but all oppreſſors, wrong-doers, cruell exacters, and fraudulent dealers, which by wiles and cozenage drawe vnto them the goods of other men. Eſay 1, 21. 23. *Now Murtherers and Companions of Theeues.*

[Murmurer] A grutching diſcontented perſon, which is diſpleaſed with Gods diſpenſation and dealing. 1 Cor. 10, 10. *Neither Murmure ye as ſome of your Fathers Murmured.* Mat. 20, 11.

[To Murmure] To grieue in minde ſecretly, for want of ſome good thing which wee deſire; or for feeling ſome euil things which wee would not haue. 1 Cor. 10, 10.

[To Muzzle] To deny and keepe backe meate and maintenance from Labourers, men, or beaſts. Deut. 25, 4. 1 Cor. 9, 9. *Thou ſhalt not Muzzle the mouth of the Oxe.*

[Muſt] A neceſsity of that thing whereunto it is applyed. Heb. 9, ver. 16. *Where there is a Teſtament, there Muſt bee the death of him, &c.* Acts 14, v. 22. *We Muſt through many afflictions enter into heauen.*

2 A dutie, and that which ought to bee. 2 Tim. 2, 6. *The Husbandman Muſt labour, before he receiue the Fruite.*

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[Naked] ONE that is voyde of all Cloathing to couer his body. Gen.2,25. *Adam was Naked and was not ashamed.*

2 One, that hath laide aside and put off the cheefe of his garments. 1 Sam. 19, 24. *Saul fell downe Naked*, that is, he put off his Kingly apparrell. Esay 20,2. without his gowne, not without his shirt.

3 One, which lacketh Christ, the wedding and best Garment. Reuelat.3,17. *Thou art poore and Naked*, that is, voyde of Christ and his graces.

4 Such as want the fauour and protection of God, which is our best couering. Exod.32, 25. *When Moses saw the people Naked.*

5 One, which is not yet clad with immortall glory. 2. Cor. 5,3. *Wee shall not be founde Naked.*

6 One stript and left without worldly goods. Iob 1,2,21 1 Tim.6,7.

[Nakednesse] Lacke of bodily cloathing in whole or in part. 2 Cor.11,27. *And in Nakednesse.*

2 Want of Christ Iesus, his merits, and graces of his Spirit: which are the Soules deckings and ornaments. *Reuel.* 3, 18. *That thou mayst hide thy filthy Nakednesse.* This is spiritual Nakednesse.

There is a double Nakednesse to bee gathered out of Gen.2,25. *They were both Naked, and were not ashamed*; and Gen.3,7. *They knew they were Naked, and sowed Figge-leaues.* The former was a Nakednesse full of glory, holynesse, and innocency, containing 4. things. 1. vprightnesse of minde and will. 2. beauty and brightnes of the whole body and euerie part. 3. harmony and consent of appetite, senses and members with the minde. 4. impassibility of the body, not obnoxious to cold, heate, or to suffer any hurt. The latter nakednesse after sinne, is ful of turpitude, misery, and containeth a sense of all those euil, contrary to the foure good things now mentioned. As 1. deprauation of minde and will, by blindenesse and peruersenesse; and depriuation of the Image of God in wisedome, holynesse, and righteousnesse. 2. filthynesse and deformity, in the priuy members specially. 3. rebellion in the appetite, and Inferiour powers against the rule of the minde. 4. passions sundry and many, afflicting and affecting the body by diseases and distemper of the ayre, &c.

[Name] That whereby one person is knowne from another;

Note.

Our sacred books called o nakednes Isa 47.3. Ezek 16.8.36.37. Ioh 18

Discouering of nakednes 1 by carnal copulation Leu 18.7 Ezek 22.10. 2 by bringing one of her kinde reading her for fear at the last nothing to cloathe her Exo 21.10.

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ther; as *Peter*, *Paul*, &c. Math. 1,21. *His Name shall bee Iesus.* Luke 1.6. *He shall be called Iohn.*

2 Testimony or report giuen of any man, which if it bee for good things, and giuen by good men, then it is a good Name; otherwise, it is an euill Name; Pro. 21,1. *A good Name is better then Riches.* This is that whereby we are made knowne and manifest to others, as men by their names.

3 Our selues, or our owne persons. Luke 10,20. *Reioyce that your Names bee written in the Booke of life*; that is, that ye are knowne before, and loued of God from euerlasting. Reu. 21, verse last.

4 Honour, renowne, praise, or glory. Deut. 26,19. *To make thee high aboue all Nations in Name.* Gen. 6,4. Men of name. Eccle. 7,3. As vile persons are saide to bemen without name. Iob 30,8.

5 Appearance, shew, and seeming. Reuel. 3,1. *Thou hast a Name to liue.*

6 Memory, mention. Prou. *His Name shall be put out.*

7 The most noble and powerfull Creatures in Heauen and Earth. Acts 4,12. *There is giuen none other Name vnder heauen.* *Eph* 1. 21. *Aboue all Names.*

8 Great excellency & dignity. Phil. 2,9. *And giuen him a Name, &c.*

9 Knowledge. Rom. 1,5. *For his name among the Gentiles*; that is, to make him knowne by spreading the gospel, which is also sometime called ỹ Name of God and of Christ, as Mat. 19,29. Marke 10,29. Luke 18, 29.

[Name, when it is referred to God] Any thing whereby God and his will is made better knowne to vs. Thus his Titles; as *God*, *Iehouah*, *Lord*, &c. Also his properties; as Mercy, Goodnesse, Truth: his workes, his Word, his Sacraments, his Religion, his Doctrine; All these are his Names. Exod. 20, 7. *Thou shalt not take the Name of the Lord, &c.* Exod. 3,18. *This is my Name for euer.* And 33,19 and 34,6,7. Psal. 8,1. Iohn 17, 26. 1 Tim. 6,1. Elsewhere often.

2 The aide and helpe of God. Psal. 44,5. *In thy Name we shall tread downe our Enemies,* 1 Sam. 17 45. *I goe against him in the Name of my God.*

3 His honour, renowne, & glory. Psalme 76,1. *His Name is great in Israel.*

4 The renowned vertue & power of God, Math. 7,22. *In thy Name, &c.*

[Name of Christ, of Iesus, of Lord, of God] Christ, or Iesus himselfe, or God himselfe, Acts 9,14, 16. Psal. 124,8. 2. Tim. 2,10. The meaning heereof, is to admonish vs to seeke to vnderstand no more of God and

Gods calling any by his name signifieth his choice. The knowledg he hath of them & mercie towards them Exo 33.12. Esa 49.16. Ier 1.5.

and of Christ, then is made knowne vnto vs in the worde.

2 The Commandement of Christ. 2 Thes. 3, 6. Col. 3, 17.

[My Name shall bee in him] Christ to be very true God, coessentiall with his Father: also his liuely Image by whom hee is knowne; & lastly, his Vicegerent authorised to be Lord and Ruler ouer his people. Exod. 23, 21. *Because my Name is in him.*

[To giue ought for the name of Christ] To entertaine one for the loue & sake of Christ, because he honoureth him. Marke 9, 41. *Whosoeuer shall giue a Cup of colde water for my Name.*

[In the Name of a Prophet, Disciple, righteous man] As a Prophet, as a Disciple, as a righteous man, because they be such, Math. 10, 41, 42. *Hee that receiues a Prophet in the Name of a Prophet, &c.*

[A Name aboue euery Name] Such dignity and renowne, as farre excelleth all earthly and heauenly dignity and renown, whatsoeuer is in any Creature. Ephe. 1, 21. *He hath giuen him a Name aboue euery Name.*

[To come in the Name of the Lord] To be sent of God, or to come from him, furnished with Diuine authority as his peculiar Messenger. Marke 11, 9. *Blessed be he that comme h in the Name of the Lord.*

[To be baptized in the Name of the Father, &c.] To be dedicate & set apart by baptisme vnto God, as his peculiar people and worshippers. Math. 28, 19. *Go teach all Nations, and baptize them in the Name of the Father, of the Sonne, and Holy Ghost.*

[To be baptized in the Name of Christ] To giue our Names to Christ by baptisme, and therein to bee made partakers of his death, buriall, and resurrection. Acts 8, 16. *They were onely baptized in the Name of Christ.* Acts 19, 5.

[Name of blasphemy] One full of blasphemies against God, against goodnesse, and against good men. Reuel. 13, 1, *And vpon his head a Name of Blasphemies.*

[To bee named with ones Name] To bee taken and accounted for ones Child, no lesse then if he were borne of him. Gen. 48, 16. *Let my Name be named vpon them.*

2 To be renowned by bearing the Name of some most excellent, as Christians are by bearing the Name of Christ, Ephesians, chapter 3, verse 15.

3 To bee accounted ones wife. Esay 4, 1.

[New Name] The Childe of God. Reuel. 2, 17. *I will giue vnto him a new name.* (See new) Some others expound it of the spirituall

ſpirituall benefits of Chriſt, & the dignity that folowes them.

[Not to Name a thing] Not to ſpeake or make mention with pleaſure and liking, but with a loathing and deteſtation of the thing named. Eph.5, 3. *As for Coueteouſneſſe, let it not once be named.* Pſalme 16,4. Exod.23,13.

[To deſpiſe his Name] To contemne and cauſe to bee ſet at nought, the outward true worſhip of God, as the Prieſts and Iewes did, by offering corrupt Sacrifices, contrary to the Law. Malach.1,6. *Ye deſpiſe my Name.* See verſe 7,8.

[For his Name ſake] The voluntary forſaking of Country and goods, for this end and cauſe, that they might preach ỹ Goſpell to ỹ Gentiles. 3 Ioh.7.

[Through his Name] Thorough the true knowledge of himſelfe: a Metonimie of the ſubiect. Iohn 17,11. *Keep them through thy Name.* Others expound it of the power of God, whereby men are preſerued: both expoſitions may ſtand; for God by his might keepes ſuch as ſoundly know & feare him, and none other.

[To haue a deſire to his Name] Inwardly to meditate of the truth, iuſtice, and power of God, as alſo of his word & worke, thereby to prop & ſtay their ſoules in patience & truſt, till their deliuerance promiſed, came. Eſay 26,8. *The deſire of our ſoule is to thy Name.* This their meditation in the 9. verſe is ſet forth two wayes: firſt, by the earneſtnes of it, expreſſed in two tearms, (ſoule & ſpirit) Secondly, by the continuance of it, (night and morning) that is, all the day long.

[Nature] Our eſtate by birth, beeing borne into the worlde corrupt and ſinfull. Ephe.2,3. *Wee are by Nature children of Wrath*; that is, ſuch to whom the wrath and iudgement of God is due, euen frō our birth, through the guilt of that corruption, which by ſinne fell into our Nature. Ro.11,24. *Wilde by Nature*; that is, by impurity and vncleanneſſe of Nature.

2 Senſuality. 2 Per. 2,12. *As Naturall bruite Beaſts.*

3 A prerogatiue gotten by Birth, or Naturall deſcent and generation. *Gal.2,15. We which are Iewes by Nature.*

4 Naturall reaſon or iudgement, ſhewing men what is honeſt, what vnhoneſt. Roman.2, 14. *Gentiles do by Nature things contained in the Law.*

5 A long, continued, and commonly receiued cuſtome, 1 Corinth.11,14. *Doth not Nature teach you? &c.*

6 In truth, or in very deed. Gal.4,8. *Ye did ſeruice to them, which by Nature were no Gods*; that is, not Gods indeed and truely, but by opinion and eſtimation

mation of men.

7 Godly qualities and good diſpoſitions put into our Nature by diuine power. 2. Pet. 2, 4. *Partakers of the Diuine Nature*; that is, of righteouſneſſe and true holineſſe, wherein we reſemble God, as Childrē their Father: bearing the Image of his wiſedome and purity.

8 Eſſence or ſubſtance, *Heb.* 2, 16. *He tooke not the Angelles Nature. Iames* 3, 7. *The whole Nature of Birds and of Beaſtes, hath beene tamed by the Nature of man.*

[**Naturall bruite Beaſts**] Perſons carried vnto bruitiſh luſts, being led not by any reaſon or counſell, nor by the Spirit of God, but by a blinde violence of Nature voyde of Iudgement. 2 Pet. 2, 12. *As Naturall bruite Beaſts.* Theſe are ſaid heere, verſe 12. to bee made to be taken, by a ſpeech borrowed from beaſts framed to that end, to become a prey to others which conſume thē: ſo theſe diuelliſh creatures willingly put themſelues into the ſnares of ſinne, being veſſels of wrath prepared to deſtruction. Rom. 9, 22.

[**Naturall Sonne**] One truly and indeed begotten by the Goſpell. Titus 1, 3. *Titus my Naturall ſonne*, or my own ſon. 1 Tim. 1, 2.

[**Naturall body**] A body quickened by the ſoule, and maintained in life by Naturall and ordinary meanes, as meat, drink, ſleepe, &c. and is ſubiect to naturall affections and operations, as generation, nutrition, augmentation, motion, &c. Contrary to this is a ſpirituall body, & being endowed with the condition of immortality, is preſerued aliue without ſuch meanes, by the immediate worke of the Spirit, 1 Cor. 15, 44. *There is a Naturall body, & there is a ſpirituall body.* The body when it is ſowne and buried, is not now a Natural body, but was while it liued.

Note. As mens bodies in this earthly eſtate are ſaide to be animall (or naturall) becauſe they are quickened by the ſoule, which doth viuifie or giue them life. 2. Becauſe this animall life being weake, needeth many naturall helps, as meate, ayre, reſt, Phiſicke, &c. And thirdly, are ſubiect to naturall or animall affections or operations, as generation, augmentation, nutrition, motion, mutation, corruption, &c. So after the reſurrection, the ſame bodies of the Saints are called ſpirituall, not for that they bee turned into ſpirits, (becauſe they remaine ſtill bodies without any chāge of ſubſtance) but in regard they ſhall bee endowed perfectly with the condition, qualities, and guifts of the Spirit, as our Sauiour ſaith, Math. 22. They

They ſhall be like the Angels in Heauen, which neyther marry, nor giue in marriage. The bodies once raiſed, ſhall bee wholly moued & ruled by the Spirit of Chriſt their head. 2. Be altogether ſubiect to the Spirit, and ſhall intend none but ſpirituall actions. 3. Enfreed from all actions of naturall life: and fourthly, the Spirit ſhall immediately ſuſtaine them by his exceeding vertue, without any ſuch helps as now our fraile animall life doeth ſtand in need of. They therefore erred groſly which taught, our bodies ſhould be changed into ſpirits, and become vnſenſible, inuiſible, vntouchable, &c. as one *Ioannes Hieroſolimitanus*, and after him Mr. *Stapleton* affirmeth, and as the Anabaptiſts do hold: for the reſurrection ſhall adde glory vnto but ſhall not deſtroy the natures of bodies, elſe could it not affoord matter and cauſe eyther of comfort in the godly, or of terror to the wicked, if the ſame bodies did not riſe againe.

[**Naturall care**] True and faithfull care, voyde of counterfeiting and negligence. *Phil.* 2,20. *Which hath a naturall care of your matters.*

[**Naturall vſe**] A cuſtome agreeable to the Law of nature. *Rom.* 1,26. *Did change the naturall vſe, into that which is vnnaturall.*

[**Naturall man**] The vnregenerate man, who ſtil ſticketh in the old corruption of Nature, his ignorance and obſtinacy which hee brought with him into the world. 1 Cor. 2, 14. *The Naturall man perceiueth not the things which bee of God.*

[**Naturalneſſe of loue**] Truth and ſincerity of loue. 2 Cor. 8, 8. *I prooue the Naturalneſſe of your loue.*

[**Naturally**] By light and inſtinct of Natur. *Iude* 8. *What things they know naturally.*

[**Nation**] Either the Country or the people which inhabite it. Pſal. 117,1. *Praiſe him all ye Nations.* Reuel. 7,9. *Of all Nations, kindreds, and people. Exod.* 19, 6. *Ye ſhall be an holy Nation.*

2 The author and head of a Nation or people. Gene. 25, *Two Nations are in thy wombe.* This is meant (by a Metonimie) of *Iacob* and *Eſau*, the two rootes of the *Iſraelites* and *Edomites*.

[**To encreaſe a Nation**] To heape vppon the Iewes being brought low, life and all good things more and more. Eſay 26,15.

[**Nauill**] That member and part of the body, which is in the middle of the belly &c.

2 The extreme impurity & deformity of our corrupt Nature.

ture. Ezek. 16,4. *Thy Nauill was not cut*; that is, thy impure and ſinfull nature, was not corrected and healed.

3 The middle part of any thing. Iudg.9,37. *I ſee folk come downe by the Nauill (or middle) of the Land.* Metapho.

4 The whole body. Iob 40, 11. *His force is in the Nauill of his belly.* Synecdoche.

5 Both body and mind, and whatſoeuer is within or without a man. Prou.3,8. *So health ſhall be to thy Nauill.* An Allegory. As Infants in their mothers wombe, by the Nauill take in nouriſhment from the mother to ſtrengthen the moſt inward parts; ſo the godly in ỹ Church are fed, ſtrengthened, and put in good plight euery way, through the true knowledge and reuerence of God.

[Nazarite] He was a perſon which had made a vow of ſeparating himſelfe to the Lord in a ſpeciall manner: the law and order whereof is written, Numb.6,2,3,4,5,6,7,8.&c. vntill verſe 21. It ſignifies ſundry things, 1. the purity of Chriſt, that was ſo perfectly ſeparate from ſinners, Heb.7,26.

2 That wee ſhould ſeparate our ſelues from all euill things, and whatſoeuer hath a ſhew of euill. 1 Theſſ.5,22.

3 Whereas the Nazarite was holy in a ſpeciall manner, this ſignified the perfection of holines in Chriſt aboue other: and that at length hee ſhould giue the like holineſſe to his Church. Eph.5,26,27,28.

N. *E.*

[Necke] The higheſt part of a natural body, & the chiefe City in a politicke body, as *Ieruſalem*, *Eſay* 8,8.

[Neighbour] One that dwelleth nye or neere to vs, in the ſame burrow or ſtreet.

2 One that is neere vnto vs in kinde or blood: euen euery man and woman that comes of *Adam*. Math.22,39. *Loue thy Neighbour as thy ſelfe*: whoſoeuer is of our nature & kind, and doth or may ſtand in need of vs, is our Neighbour.

[To haue God neere vs, and to be neere God.] God to bee ioyned to his people by a Couenant with them in Chriſt. Ephe.2,13. and by readineſſe to ſuccour and ſaue them, according to that Couenant when they ſeeke him. Pſal.145,18. & 148,14. On the other ſide, Gods people are ſaide to bee neere God by their ſeruice of him, Leuit.10,3. and by ſpirituall alliance in Chriſt. Ioh.20, 17. 1 Iohn 3,1. For this word neere or nigh, is put for kindered. Leuit.21,3. Chriſt draweth neere to God for his people, Ier.30,21. and they by him.

[Net] An Inſtrument which Fiſher-men vſe to catch fiſh in.

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2 The visible Church, which is like a net, that brings to land both Fish and other things. Math. 13,47. *The Kingdome of God is like vnto a Net cast into the Sea.*

3 Meanes and helps to liue by. Hab. 1,16. *Hee sacrificed to his Net.*

[Neuer] Not for a long time. Leuit. 6,12,13. *The fire shall neuer goe out.*

2 Not at all. Marke 3,29. *Shall neuer haue forgiueneſſe.*

[New] That which is not olde, and comes in the ſtead of the olde. 2 Cor. 5,17. *All things New.*

2 Vnwonted, neuer ſeene or heard before. Eccle. 1,9. *No new thing vnder the Sunne.*

Note. A thing in phraſe of ſcripture is ſometime ſaide to bee new, which is alwaies renewed vpon new occaſions, & ſo permanent; as *Iob* ſaith, *My glory was New with mee.* So loue is both an olde and a new Commandement. 1 Iohn 2,7,8. alſo New Songs. Pſal. 33,3. and 40, 3. and 96,1, and 98,1. 144,8. Eſay 42,10. Vnleſſe we may ſay that theſe haue reference to the ſtate of things vnder the Goſpell, where there is a New Couenant. Heb. 8, ver. 8. *New Heauens and New Earth.* Reuel. 21,1. *A New man.* Ephe. 2,15. and 4,24. *A New Ieruſalem.* Reuel. 21,2, *And all things new.* 2 Cor. 5,17. Reuel. 21,5, and 8, 9, and 14,3.

[New Creature] One regenerate by the Spirit, or endewed with New qualities of righteouſneſſe and holineſſe. 2 Cor. 5,17. *He that is in Chriſt, let him be a New Creature.*

[New-birth] The begetting of thoſe New qualities by the worke of the Spirit. Iohn 3, 3. *Except ye be borne anew.*

[New Couenant] The agreement which GOD hath made with his people for ſaluation by Chriſt. See Couenant.

[New Doctrine] Euery doctrine not heard of before. Acts 17,19. *Wee will know what this New doctrine meaneth.* Alſo euery doctrine, how ancient ſoeuer it be, if it bee contrary to that which is taught in the word, it may be called New.

[New heart] A ſoule renewed & changed, not in the ſubſtance & faculties of it, but in qualities, being framed anew after God, in knowledge, righteouſneſſe, and true holineſſe. Ezek. 11, 19. *I will put a new heart in thee.* He who ſaide, I will giue you a New heart and a new Spirit, hath elſewhere ſaid, *Make your ſelues a New heart*; how is it then that hee who ſaith, Make, ſaith, *I will giue it*; why doth he command vs to make, if he be the giuer? Why doth he giue, if man himſelfe be the maker & worker? The cauſe is, he giueth ſ̄ thing which *Note.*

which hee commandeth vs to make & helpeth vs whō he hath commanded, that we may doe the thing commanded. For thorough his grace it commeth to passe that man is endowed with a good will, who before naturally had an euill will. *August. lib. de Grat. et libero arbitrio, cap. 16.*

[**New Lumpe**] The whole body and masse of the Church, renewed and purged from the old Leauen of sin and corruption. 1 Cor. 5,7. *Purge out the old Leauen, that ye may be a new Lumpe.*

[**New Ierusalem**] The City of God, or the heauenly City. Reuel. 3,12. *I wil write vpon him the Name of the City of my God*; that is, the New *Hierusalem*. New Name. See Name.

[**New Song**] A Song which doth not wax old and vanish, but is continually reuiued by the godly, by reason of Gods continuall fresh Mercies and benefits toward them. Psal. 33, 3. *Sing vnto him a New Song.* Psal. 96, 1. Psal. 40, 3.

[**New Heauens, and New Earth**] The estate and condition of the world after the last Iudgement, when it shall bee purged from vanity & corruption, and restored to such glorious perfection and proportion, as if Heauen & Earth were created anew. 2 *Pet.* 3, 13. *Reue.* 21, 1. *I saw a New Heauen, and a New Earth. Rom.* 8, 20, 21.

2 The blessed estate of the elect vnder the new Testamēt, being quite altred and framed (as it were anew) by the Spirit and Gospell of Christ. Esay 66 22. *The New Heauens and the New Earth which I shall make, shall remaine before me.*

[**New tongues**] Strange Languages, which they had not knowne nor vsed before, being suddenly taught them by the singular gift of the Spirit. Mar. 16, 17. *And shall speak with New tongues.* These are called other tongues. Acts 2, 4.

[**New wine, and new cloth**] Wine newly pressed out of the Grape, and raw cloth before it be fulled.

2 Strict and seuere Lawes, about ceremonies and things indifferent. Marke 2, 22. *No man puts new wine into old Vessels, &c.*

[**Newnesse of life**] A conuersation pure and vnblameable, such as Gods Children liue, after their New birth. Rom. 6, 4. *That we should walke in newnesse of life.*

[**A Nest**] A place wher Birds lay their Egs and bring foorth their young.

2 The Birds in the Nest: Esay 10, 14. *My hands hath found the Nest.* Thus the proud *Assyrians* esteemed their enemies as silly contemptible birds.

3 A very high habitation,

and free from assailing, as the Eagles nest. Obad. 4. *Thy Nest among the Starres.*

N. I.

[**Niggard**] A Churle, who spareth more then is fit.

2 A wicked man by a **Synecdoche.** Esay 32,5. *A Niggard shall be called no more liberall.*

[**Nigh and far off.**] Not bodily alwayes and locall, but sometime spirituall neerenesse or distance. Eph. 2,13. *Ye which sometime were far off, are made nigh by the blood of Christ.* Neernesse and farnesse respect not place heere, but condition or estate: the Gentiles in estate of vnbeleefe, were far off, euen enemies and vngodly; but the selfe same being conuerted, & by faith set in ŷ estate of grace, were so neere, as to become friends, members of Christ, Children of God, and heyres of heauen.

[**Night**] That space of time wherein darknesse couereth the face of the earth, the Sunne being absent from vs. 1 *Cor.* 11 23. *The same Night when he was betrayed.* Also suddenly, when it is least lookt for, Esay 15,1.

Time of calamity or affliction Am. 5.8 Mic 3.6. Iob 35.10

2 The time of ignorance and vnbeleefe. *Rom.* 13,12. *The Night is passed.* 1 *Thess.* 5,7. *Sleep, and be drunke in the night.*

3 Time after death, or death it selfe. Iohn 9,4. *Night will come, when none can worke.*

[**Night commeth**] As the *Idumeans* had their morning of prosperity and liberty, when they shooke off the yoke of K. *Ioram*, so their calamity & misery by *Sanherib* King of *Assyria* was comming and approching (as a black Night) vppon them. Esay 21,12.

[**Of the Night**] Blinde and ignorant persons, ouerwhelmd with the darknes of ignorance and infidelity, hauing the Sun of the Gospell hid from them. 1 Thess. 5,8. *Ye are not of the Night.*

N. O.

[**Noble.**] A person aduanced to honor by descent or merit. Dan. 3,2. *He sent foorth to gather together the Nobles.*

2 One of excellent piety & vertue, renowned & ennobled for speciall Graces. Acts 17,11. *These were more Noble then they of Berœa.*

3 Renowned, famous, & glorious. Psal. 44. *Our Fathers haue declared thy Noble works.*

4 Men picked and singled out from others, chosen men to accompany *Moses.* Exod. 24, 11. *Vpon the Nobles of the children of Israel hee laide his hand.*

[**Sonne of Nobles.**] One well and duely educated, fitted for the gouernment of a people. Eccle. 10,17.

[**None**] All and euery one vniuersally. Psal. 14,3. *None doth good, no not one.*

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[Not] An absolute deniall. Exod.20. *Thou shalt not kill.* As in all prohibitions.

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3 A respectiue and comparatiue deniall. 1 *Cor.*1,17. *Sent not to baptize, but to preach. Ps.* 51,16. *Sacrifices thou wouldest not. Psal* 40,6. *Ier.*31,34. *Euery man shall not teach his neighbour. Hosh.*6,6. *Desired mercy, and not Sacrifice.* Likewise in sundry other speeches of comparison, where a thing is not simply denied, but in some respect; as also in Eph.6,6. Heere by this particle [Not] other enemies, as wicked men and our owne lusts are not excluded; but the cheefe aboue all is noted and named; to wit, the diuels.

[Nothing] 1. No good worke at all pleasing to God, not so much as a good thought. Iohn 15,5. *Ye can do nothing without me.* 2 *Cor.*3,5.

2 No doctrine pertaining to saluation, or any authority to preach it. Gal.2,6. *They did adde nothing to me.* 1 *Cor.*2,2.

3 No reward or wages for their labour. 3 *Iohn*,7. *Taking nothing of the Gentiles.*

4 No one word, speech, or sentence. Math.27,12,14, *He answered nothing.*

5 Of no worth, value, vse, or account for true godlinesse. 1. *Cor.*13,2. *I am nothing*; that is, it profiteth me nothing, as v.3.

6 No meate, or no kinde of eatable things; for of such he speaketh, *Rom.*14,14. *There is nothing vncleane.* These 2 words [*nothing*] and [*all things*] are to bee expounded according to the subiect or matter which is presently entreated of.

7 No diuinity, no godly power. 1 *Cor.*8,4.

[Nothing in me] No power ouer me, no matter nor cause against me, being the innocent Lambe of God, and the eternall Sonne of God. Ioh.14,30, *And hath nothing in me.*

[To Note a man] To excommunicate him. 2 Thess. 5, 14. *Note that man, and haue no company with him.* These words shew what is meant by noting: as also the like in 1 *Cor.* 5,9,11. The end of excommunication, is to bring the party so noted, vnto shame, & may leade to repentance. To make lucre & mony the end of excommunication is most filthy merchandise of holy things, yet too too common in the Court of *Rome* where all things be vendible. Such as thinke the word Note to be no more but to signifie, neither obserue & greeke word

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which is not *Seemainete*, nor the Article put before (Epiſtle) to point out a certaine Epiſtle, euen this written to the *Theſſalonians*.

[Nouice] A young Scholler, one newly or lately planted into Chriſtianity. 1 Timothy, 3, verſe 6. *Hee may not bee a Nouice or young Scholler*; that is, a Childe in vnderſtanding.

N. V.

[Nurce] A godly Queene. Eſay 49, verſe 23. See Nurcing Mother.

2 A Miniſter of the word, louing and tender as a Nurce. 2 Theſſ. 2, verſe 7. *We were gentle among you, as a Nurce cheriſheth her children.*

O. O.

[O] THe voice of one Lamenting. Luke 13, 34. *O Ierusalem, Ierusalem.* 2 Sam. 18, 33.

2. The voyce of one praying, and calling vpon another. Mat. 6, 9. *O our Father.*

3 The voice of one wondering, and exclaiming with admiration, as at some strange thing. Ro. 11, 33. *O the depth of his Wisedome.*

4 The voyce of one chiding or speaking to another in way of reprehension. Gala. 3, 1. *O ye foolish Galathians.* Luke 24. ver. 24. *O yee Foolish and slow of heart.*

5 The voice of one exhorting and encouraging to duty. *Psal. 95, 1. O come let vs sing vnto the Lord.*

O. B.

[To Obtaine mercy] To receiue and get the gift of Faith by the mercy of God. A Metonimy of the cause for the effect. Rom. 11, 31. *Through your Mercy, they shall obtaine Mercy.* The meaning is more fully thus, ý the mercy shewed to the Gētiles in calling them to Christ after the Iewes were cast out, should be an occasion that the Iewes by the mercie of GOD (beeing nowe in vnbeleefe) should hereafter beleeue and be saued, forsomuch as the vnbeleefe of the Iewes was occasion of saluation to the Gentile, ver. 30. Me thinks the generall calling of the Iewes toward the second comming of Christ, is plainely by *Paul* in this 11. to the Rom. prooued to be possible and probable in verse 24. by an argument from the lesse to the more: also from the power of God, ver. 23. and then that it is infallible & certainly shall be, as agreeable to the wil of god reuealed to *Paul* ver. 25. confirmed by prophetical authority, foretelling it in two places out of Esa. verse 26, 27. by the dignity of the Iewes, being Gods elect people, ver. 28. also by the Nature and condition of Gods calling and gifts, which are immutable, verse 29. by the comparison of Iewes and Gentiles, & the common end of their miseries, verse 30, 31, 32. Lastly, from the couenant made to *Abraham*, and the Fathers of the Iewes, ver. 16. To al which may the Testimony as of the Lord, in Ezek. 37, 1, 2, 3, 4. and Reuel. 7, 4, 5. and chapter 21. verse 2, 3, 6, 7. Also of his Seruants, M. *Caluin, Beza, Iunius, Piscator, Paræus, Peter Martyr, D. Willet*, Fathers and Schoolemen, *Hillary, Chrysostom, Tho. Aquinas.*

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[Obedience] A readineſſe to doe the will of God in things commanded or forbid by him, be they neuer ſo troubleſome, and neuer ſo much againſt our reaſon and liking. Rom. 5,19. *As by the Obedience of one man.* 1 Sam. 15, 22. *To Obey is better, &c.* Exod. 24,7. *We will doe it, and be Obedient.*

2 Submiſsion to the Goſpell, when it is beleeued of vs. *Rom.* 1, 5. and *Rom.* 10,17.

3 Rumor and fame of Obedience, *Rom.* 16, 19. So *Rom.* 1, 8.

[To Obey Miniſters] To ſubmit with readines to their authority, ſuffring their words of exhortations and rebukes to take place with vs, for our reformation. Hebrues 13, 17. *Obey them who haue the ouerſight of you, and ſubmit your ſelfe.*

[To Obey the Doctrine] To beleeue it, and liue after it, whē our reaſon, minde, conſcience, will, affections, and members, are brought vnder it, to ſtoope to it, and bee gouerned by it. *Ro.*6,16. *Ye haue Obeyed from the heart, the doctrine, &c.*

[To Obey Parents, Magiſtrates, and Maiſters] Willingly to performe their iuſt commandements, and patiently to beare euen their vniuſt corrections. Ephe. 6, 1. *Ye children, Obey your parents.*

[To Obey the luſts of ſinne] In will to conſent vnto, and in workes to practiſe the euill and ſinfull deſires of our harts. *Rom.*6,12. *That yee ſhould Obey the luſts of ſinne.*

[Oblation] Some externall thing, offered and giuen vnto God, to pacifie and appeaſe his anger againſt ſinne, or to witneſſe thankfulnes for ſome benefit. Pſal. 51, 19. *Burnt Offering & Oblation.*

The word in the Hebrew ſig. generally a gift or preſent carried to any. Gen.32,13. Pſal. 45 12. and 72,10. and in ſpeciall, a gift or oblation preſented to God. Geneſis. 4,3, 4,5. Pſalm. 96, 8. moſt ſpecially the oblation of Corne or flower, called the meate-offering. Leuit. chap. 2. Numb. 29. There is then a cruill offering, called a preſent or gifte to men, for loue and honour ſake; and a ſacred offering to God for gratulation or propitiation. *Note,*

Note further, that it was prouided by the Law, that things offered to God, were to bee without blemiſh, neither blind broken, or maimed, or which had a Wem, or was ſcuruy, or ſcabbed; by all which was ſignified, the perfect Sacrifice of Chriſt, holy, harmleſſe, &c. Heb 7,27. 1 Pet. 1. 19. Secondly, our obedience, though vnperfect, yet as it proceedeth from the holye Spirit, to bee pure before GOD, beeing with-

without all hypocrisie. As 1. Tim.2,8. 1 Ioh.3,3. Mal.3,11. Thirdly, that in heauen no vncleane person shal come. Cant. 4,7,8. and Eph.5,5.

Note. Note further, that the salting of Oblations or Sacrifices with salt according to ŷ Law, Leuit. 2,13. which is repeated Marke. 9, 49. signifies that the couenant of God made with vs in Christ, should dwell in vs, & be rooted in our heart. Marke 9,50. Secondly, the mortification of our Lusts, as salt soketh and drieth vp fresh and vnholsome humours; to which purpose Christ applyeth it, Marke 9,42. Thirdly, that zeale and feruency ought to season all our actions, ioyned with care of mutuall peace, Marke chap. 9, verse 50.

[Offering burnt] The expiation of sinnes by Christ, whose whole manhood was burnt vp in the fire of his fathers wrath: the Sacrifice called Sinne-offering, figured and sealed the same: as in Hebrues 10. verse 6 and 10.

[Obseruation] Outwarde pompe and shew of maiesty to be knowne by, Luke 17,20. *The Kingdome of God commeth not with Obseruation.*

[To Obserue dayes] To attribute holynesse and vertue, to dayes, which belongs not to them; or to put religion in difference of dayes, Gal.4, 10. *Ye Obserue dayes and Moneths, &c.*

[To Obserue the Tradition of men] To keepe and holde superstitiously the rules and precepts deliuered vnto vs by mē. Mark 7,8. *Ye Obserue the traditions of men.*

[Obeysance] Ciuil reuerence, by bowing the body, in token of the regard which wee owe to some person of dignitie and worship, for his yeares, giftes, or place. Exod. 18, 7. *And did Obeysance.*

[Odour.] The efficacie of Christes death, appeasing the wrath of God, for the sinnes of the elect, causing themselues, and their prayers to be acceptable to God, Reu.8, 3. *Much Odours was giuen vnto him.* Eph. 5,2. *A Sacrifice of sweet smelling Odour.*

2 The workes of Charity, which being done in Faith, are vnto God (through Christ) as a pleasant Odour. Philip.4.18 *That which came from you, was an Odour that smelleth sweete.*

[Of] Efficient cause, or author and chiefe worker of a thing, Math.1,18. *And she was found to be with childe of the holy Ghost.* Rom.11,36. *Of him are all things.* Iohn 1,3. *But are born of God.*

In carnall generation, this particle (Of) so noteth the materiall cause of which wee do come and be borne, as it implieth

eth efficient too, for parents be both first workers, and also the matter of generation. It is not so in our spirituall begetting, where God is onely efficient, the immortal seed of the word hath the place and force of the matter.

2 The instrumentall cause. *Acts* 19,11. *God wrought Myracles by the hand of Paul.*

3 The materiall cause or matter, whereof any thing is made. *Rom.* 1,4. *Borne of the seed of Dauid.*

4 In. Gal. 2,16. *By the Fayth Of Iesus Christ.*

[**Of him, by him, and for him**] That all persons, Angelles and men, also all other Creatures and woikes do take theyr beginning of God, as their first cause, to bee by him sustained in regard of preseruation; and for him in respect of their end and perfection. *Rom.* 11,ver.36 *For Of him, by him, and for him, are all things*, that is, sayeth M. *Caluin*, of God himselfe alone, none other moouing him, by him, none other helping him; and for his owne glory, & not for any other cause.

[**Offence**] A stone, blocke, or some other thing, wherat men may stumble.

2 Euery occasion of sinning giuen to others. Mathew 18,6. *Whosoeuer shal Offend one of these little ones.* Verse 7. *Woe bee to them by whome Offences come.* Rom. 14, 21. 1 Cor. 8,13. *Giue no Offence to the Church of God.* Euery hinderãce in the course of godlinesse, offered vnto vs by another, is an Offence; and (as it were) a stone cast in our way to make vs stumble. This is an Offence giuen.

3 Euery hinderance and let in our course, not offered by others, but laide holde of by our selues, without iust cause; as when the Iewes were offended with Christes Doctrine. Mat. 15 12. *The Pharisees are Offended in hearing this saying.* Iohn 6,61. *Doth this offend you?* This is an Offence taken.

4 Euery sinne or fault against God, or our neighbor, how secretly or priuatly soeuer done. *Rom.* 5, 15. *The gift is not so as is the Offence.*

5 Knowledge of an Offence. *Rom.* 5,20. *The Law entred, that the Offence might abound.* Rom. 3,20. *For by the Law comes the Knowledge of sinne.*

[**Without Offence**] Not one free from sinne, but free from giuing occasion of sinne to others, in actions before men, as well as sincere before GOD in their minds. *Phil.* 1,10, *without Offence.*

[**To Offend**] To do any sinne in thought, worde, or deede. Iames. 3,2. *Hee that Offends not with his tongue is a perfect Man.* Psal. 19, 12. *Who can tell howe oft he Offendeth?* Math: 23, 16.

2 To

2 To minister or giue occasion of sinne, either by word or example. 1 Cor. 8,13. *That I may not Offend my brother.*

3 To take occasion of sinning, when none is giuen, as the Pharisies at the Disciples plucking the eares of Corne on the Sabboth. Marke 2, 23. As before, Math. 15,12. *They were Offended at that saying.*

[**Office**] Some function or calling, which bindes to duty.

2 Some duty which is to be done in regard of some charge or function which we beare in Church, Common-wealth, or family. Rom. 12,7. *He that hath an Office, let him waite on his Office.*

[**Officers**] Seruants and Ministers, which attend vpō Magistrates, to execute their Cōmandements. Math. 26, *The Officers of the High Priest.* Acts 5,22.

O. *K.*

[**Okes and Gardens**] Properly a kinde of Tree (or Trees in generall) and some enclosed ground for Hearbes, Plantes, Flowers, Walkes, and other pleasure: improperly by a figure **Metonimie**, such Chappels and Altars as Idolatrous Iewes erected vnder Okes, and in greene Gardens contrary to the prescript of God, who had sanctified the Temple and Altar at *Ierusalem*, for his sacrifices and oblations, as Psal. 132, 8,13. and Deut. 12,4,5,6. 1. Ki. 8,19. and 2 Chr. 7.12, Deut. 16, 21. And by a **Synecdoche** of ỹ part, these Altars thus erected signifies all voluntary seruice of God. Col. 2,23. and euery inuention of man in the publike worship of God. Esay 1, 29. *For ye shall bee ashamed of the Okes and Gardens which ye haue desired and chosen.* Where note from (*ye haue desired and chosen*) that Idolatry hath originall frō men themselues, feruently coueting and choosing it freely: whence it is, that Idoll seruers are such hot persecutours of such as mislike their superstition, and be at such cost to vphold it.

[**As an Oke without Leafe**] That Idolatours in the day of the Lords wrath, should bee stript and spoyled of all their good and pleasant things. Reuel. 18,14,16.17,22,23. Euen as an Oke in midst of Winter, lacking greennes of leafe, and all viriditie and vigour, or as a Garden in middest of Summer withered by drought and lack of water. Esay 1,29. *Thou shalt be as an Oke without Leafe.*

O. *L.*

[**Olde Oliues**] Gentiles, which were strangers from Gods Couenant.

[**Right**

[Right Oliues] The Iewes which were the people of his Couenant. Rom. 11,17,24.

[Oliue branches, or Plants] Children, which (as Oliue branches) are an Ornament & delight to their Parents. Psal. 128,3. *As Oliue branches round about his Table.*

[Old Man] Our naturall disposition to euill. See Man.

[Old Vessels] A mind nourished in blinde superstition, & idle ceremonies. Math. 9,17. *Neither do we put new Wine into Old vessels.*

[Old things] Naturall corruption, and the fruites of it. 2 *Cor.* 5,17. The same is meant by Old Leauen. 1 *Cor.* 5,7.

O. N.

[Once and twice] Often, or many times. Psal. 62,11. *God spake Once or twice.*

[Once] A thing (which being done) is not iterated or gone ouer againe. Thus Christ is saide to be Once offered, to haue died Once, to haue suffered Once. Rom. 6,10. Heb. 9, two last verses. Heb. 10.10. *Once and no more.* Therefore the sacrifice of the Masse is abhominable, charging Christs death with insufficiency, and the word with vntruth. Their distinction of bloody and vnbloody Sacrifice, is also directly against the Scripture, which teacheth, there is no remission, without shedding of blood Heb. 9,22.

[One] One onely, so as there is no more of that kind; as One God, One Mediatour, One Oblation, &c. 1 Tim. 2,5. 1 Cor. 8,4. Heb. 10,14.

2 Vnited to Christ, and among themselues by faith and loue. Iohn 17,21.

[One accord] Common agreement and vnity of minde in Religion. Acts 2,46. *And they continued daily with One accord.*

[Both One] Iewes & Gentiles to be gathered & ioyned into one people and Church of Christ. Ephe. 2,14.

[One Body] First, all the faithfull so compact and knitte together like a body, consisting of many members wel ioyned; therefore stand bound so to loue and helpe one another, as members of a naturall body do affoord mutuall succour. Ephe. 4,4. Col, 3,15. *Ye are called to peace in One body.* See 1. Cor. 12,26,27.

2 The corporation or society of Church Officers, who haue the resemblance of a naturall body with their guifts, modestly to serue and further the whole, not One lifted vppe aboue others through pride & contempt, or despising others by disdaine. Rom. 12,5. *Sowee beeing many, are One bodye in Christ.*

Christ. See ver, 6,7,8.

[**One heart**] Consent in religion and affection. Ezek. 11, 19. *I will giue thee One heart.*

[**To be perfect in One**] To be firmely and for euer vnited and knit vnto God the Father, thorough Christ our head and mediator by the spirit and faith, and amongst them by consent of minds and wils. Ioh. 17,23. *That they may be perfect in One.* This sentence leads our minds to the consideratiō of a threefold most blessed Vnion. The first is consubstantiall of the Father and the Sonne (*Thou in Mee.*) This is an vnion co-essentiall of persons in one essence; and it is the soueraigne cause of the two vnions following. 2. Vnion is the coniunction of Christ the heade with the Church his true and mysticall body. This is an Vnion of two natures in one will, [*In them.*] The third Vnion is the Communion of the faithfull one with another, as fellow-members (made perfect in one) This with the former Vnion, are not by mixture and transfusion of substances, but by the spirituall bands of faith and loue: Whence it commeth on the one side, that Christ with all his merites and gifts, are in common distributed to beleeuers his members: and on the other side, the faithfull doe mutually impart and bestowe all their goods things, inward and outward, vnto the vse and benefite one of another. And this is that Communion of Saints, whereof wee make profession in our Creede to beleeue it.

[**One sheepefold.**] One Catholique Church, consisting of beleeuing Iewes and Gentiles in all ages and places, Ioh. chap. 10, ver. 16. *& One sheepfolde.*

[**One spirit**] Spirituall vnion, being knit to God by one Spirit, 1 Cor. 6,7. *Is One Spirit.*

[**One in Christ**] To bee as it were but one man. Gal. 3, 28. *Yee are all One in Christ Iesus,* that is, most straightly conioyned vnder Christ your head, as if yee were all but One, quickned by one Spirit to GOD, as they are to the World by one soule.

[**One thing is needefull**] The found and sauing knowledge of Christ by the word preached. Luke chapter 10. verse 42. *There is one thing needfull. Psal.* 27, verse 4. *One thing haue I desired.*

[**One way**] The doctrine of godlinesse, which is but One, as there is but One God. Iere. 32. verse 39. *I will giue thee One way.*

[**One day**] The first day. Gen. 1. ver. 5. by an Hebraisme vsuall in the Scriptures, a car-

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cardinal number put for an ordinall. Genes. 8, 5. Math. 28, 1. Gen. 2, 10. *The name of the one* (1. first) *is Pison.* 1 Cor. 16, 1.

[One Faith] One Doctrine not one gift of Faith. Ephe. 4, 5. Faith is one, in respect of the obiect, but sundry in respect of the subiect.

O. P.

[To Open.] To vnlocke something, shut vp and lockt fast from vs.

2 To giue vnto vs what wee desire in prayer. Thus God openeth to vs. Math. 7, 7. *Knocke, and it shall be Opened.*

3. To let in and receyue Christ, to dwell in our hearts by faith. Thus we open vnto Christ, *Reuel.* 3, 20. *I stand at the doore and knocke, if any Man Open, &c. Psal.* 24, 9.

[To Open the eare] To giue power vnto our soule, to vnderstand and obey what wee heare of Gods will out of his word. *Psal.* 40, 6.

[To Open the eyes] To giue light of Diuine knowledge to such as were wholly blind before, through ignorance. *Acts* 26, verse 18. *To Open the eyes of the blinde.*

2 To helpe and encrease their knowledge which do already see, that they may know the truth more fully then before. *Psal.* 119, 18. *Open my eyes that I may see the wonders of thy Law.* Luke 24, 45. *Hee Opened their vnderstanding, &c.* See further for this phrase in [Eyes] There is a double opening of the eyes, one proper, when the fleshly eye of the body is made to see that which before was not seene. The other improper or Metaphoricall, which is the opening of the mind, by wit vnderstandeth things which before lay hid. And this commeth two wayes: either of grace, when the holye Ghost enlightneth the minde to see that which is good, pertaining to happinesse and perfection, by an illumination immediate and extraordinary, as Luke 24 45. & mediate and ordinary, to wit, by Doctrine, as Acts 26, 18. Or it commeth of Diuine iudgement, when one hath giuen him a sense & conscience of his owne sinne, being presented to his minde before by Satan blinded, as it hapned to *Adam*. Genes. 3. and *Iudas*, Math. 27, 5. This is sometime done, as by the inward worke of the Spirit in the soule (as in the two former) so by affliction men are made to vnderstād their fault, as *Iosephs* brethren. Gen. 42, 21. and in the prodigall son, Luke. 15, 17.

[Opening the hand] The large bounty and rich liberality of God, distributing good things to all liuing creatures.

Psal.

Psal. 104,28. *Thou Openest thy hand, and fillest all things with thy blessing.*

[To Open the heart] To enable and giue power vnto the soule to behold, and thorough faith, to embrace Christ as our Sauiour, with good feeling of his sauing mercies, Acts 16,14 *God Opened the Heart of Lydia.* Our hearts are lockt vp by vnbeleefe, and opened by Faith.

[Opening of heauen] The parting of the firmament, Act. 7, verse 56. *He saw the heauens Open.*

[To Open the Lips] To giue sufficient matter by blessings from God, and ability by the spirit of God to vtter the praises of God. *Psal.* 51,17. *Our wickednesse lockes our Lips which are set open by grace.* This is one Key. The second key, is Gods benefits.

[To Open the mouth.] To begin to speake after some deliberation. Math. 5,2. Acts 10, 34 *Then Peter opened his mouth.* And by a Metaphor, when life, and sense, and motion is attributed vnto things senseleſse & liueleſse: as the earth in Gen. 4, 10. to exaggerate and encrease the inhumanity of *Caine* more vngentle and fierce then the brutish & vnreasonable earth, which kindly receiued in *Abels* bloud, to hide that from the eye of men, which hee had cruelly shed and spilled: *The earth Opened her mouth.*

[To Open the Scriptures.] To interpret and make plaine the true meaning of the Scripture. Luk. 24. *Hee Opened vnto them the Scriptures.*

[Opportunity] The fittest & most meete time for the doing of any thing. Rom. 13 11. *Considering the Opportunity or season.* The time of preaching the Gospell, is our Opportunity or season, wherein to seeke our owne saluation.

[Oppression] The wringing and crushing of others, when great ones of the worlde deale extreamly and cruelly with the poore and needy; or when one ouer-reacheth another in bargaines. Esay 5,7. *Beholde Oppression.* 1 Thess. 4,3. The word in Esay, is a Scab in the Originall Text. Oppressors bee like scabs which do molest men.

2 Any violence offered, either to mens bodies, estates, or consciences. 1 Timothy chap. 15, *Before I was an Oppressor of them.*

O. R.

[Oracle] The answeres of the heathnish Gods, deliuered in prose or verse.

2 The answeres of God, declared to his people, by the mouth of *Moses*, or by his own mouth; euen the whole couenant of the Law. Actes 7, 38.

Who

Who receiued the liuely Oracles to giue to vs.

3 The whole word of the law deliuered vnto *Moses* from Gods mouth, together with ỳ promiſes concerning Chriſt, and ſaluation by him. Rom. 3, 2. *To them of credite, were committed the Oracles of God.*

[**Liuely Oracle**] Making aliue, or giuing life. Such the words of the Law are in their owne nature; and alſo, to ſuch as perfectly keepe them. Acts 7,38. Rom 7,10. *The commandements was ordained to Life.* If it be occaſion of death to any, it is their owne fault.

[**Order**] A meane of peace, & of auoiding confuſion. 1 *Cor.* 14. verſe laſt: *Let all things bee done in Order.* It is order for one to pray, and the reſt to ſay Amen. For one to ſpeake, & the reſt to heare. For many to ſing together.

2 Time, ſome being rayſed before, as Chriſt; ſome after, as Chriſtians. 1 Cor. 15,23.

[**Ordinance**] Appointment, decree, and determination, touching things to bee, or to bee done, or not to bee done. *Pſal.* 119, 91. *They continue to this day by thine Ordinance*, Exod. 18,16. *And declare his Ordinances.* Thus Gods decrees are his ordinances, though vnwritten.

2 Some function & eſtate of life, appointed for the good of mankinde. Thus Magiſtracy, Miniſtry, and Marriage, be Gods ordinances. Rom. 13, 1, 2. *The powers that be are Ordained of God; whoſoeuer reſiſteth power, reſiſteth Gods Ordinance.* Note, that the diſtribution & degrees of Magiſtrates bee of God as author, aſwel as the generall dignity.

3 Any Commandement of God, appointed as a pathe, for vs to walke in. Deut. 6,2. *That thou ſhouldeſt keepe all his Ordinances and Commaundements.* Gen. 26,5. Thus Gods written precepts are his ordinances.

[**Ordinances euerlaſting**] The Ceremonies & types of Chriſt which are called euerlaſting, becauſe in Chriſt (the truth of ſuch Types) they haue a perpetuall continuance, Exodus 12, ver. 14. *By an euerlaſting Ordinance.*

[**To change the Ordinances**] To alter or turne rites and Ceremonies inſtituted of God, from the right vſe for which they were ordained, whileſt they ſee not Chriſt in them, the ſubſtance of thoſe ſhadowes, and diſanulling the Couenant founded in the Meſsiah. Eſay 24,5. *They haue changed the ordinances, and broken the euerlaſting Couenant.*

[**To Ordaine**] To appoint and decree ſomething to ſome ſpeciall end. *Roman.* 7,10. *The Commandement was ordained to*

to life. Acts 16,4. *Decrees ordained of the Apostle, &c.*

[Originall sin] That transgression which hath in it, 1. *Adams* disobedience imputed to vs. 2. Want of his perfect righteousnesse, 3. Corruption of Nature. 4. Desert of punishment. Psal. 51, 5. Rom. 5. 12.

[Oath] A calling of ỹ name of God (the searcher of the heart) to witnesse a needefull truth, for the ending of strife and controuersies. Heb. 6,16, *An Oath for confirmation, is the end of all strife.* Deut. 6,13. The end and vse of an Oath, is eyther for the ending of controuersies, or for the performing of promises, An Oath may bee taken, eyther publikely, or priuately, if cause be. Ioshua 2,20

Denyall of Magistracy and Oaths vnto Christians, is the error of Anabaptists.

2 A wicked or false taking God to witnesse, for some euil end; as eyther to do some wickednesse, or to hinder some good thing. Math. 14,9. *For his Oaths sake. Herods* Oath.

[Oath of God] An Oath which God exacteth of his people, and they willingly giue vnto God, for performace of obedience vnto him. Eccle. 8,2. *Take heed to the word of the Oath of God.* They erre, which deny vnto Christians the lawfull vse of an Oath.

[Otherwise] Contrariwise. Gal. 1,8. *If I or an Angel preach to you otherwise.* Note, that there is nothing more contrary to free iustification by faith, then to holde that we be iustified by merit of workes, yea such workes as bee done by grace. See Rom. 11,6. Where grace and merit of workes are opposed as contradictories, ẅ cannot consist, but the putting and affirming the one, is the denyall of the other. Therfore both false Apostles in S. *Pauls* times, and hereticall popish teachers now, do directly (in ioyning workes with grace, in the iustification of a sinner before God) crosse and fight against the doctrine of the Gospell. It is worthy to be remembred & regarded, what *Chrysostome* that golden mouthed Doctour writ on these words of Galat. 1, 8. The Apostle (saith he) hath not thus written, if they preach contrary, or ouerthrow the whole Gospell, but, if they preach neuer so little as may bee, otherwise then ye haue receiued, yea if they corrupt or impaire, let him be accursed. Seeing all points of Christian doctrine, ẅ is necessary to saluation, be most fully and perfectly contained in the writings of Prophets & Apostles, it strongly followes heervpon, that whatsoeuer is added thereuntq, be it neuer so little, and vnder neuer so faire a pretence, that same is taught not onely beside, but against them.

[Queen] The burning lusts of

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Adulterers. Hoſea 7,4. *The Adulterers are as an Ouen heated.* And verſe 6, *Their heart is ready as an Ouen.*

2 The earneſt hot deſire of Innouation.

[Fiery Ouen] Gods burning wrath, conſuming his enimies. *Pſal.* 21,9.

[Ouertaken] One out-reached or preuented by the deceite and ſleight of ſinne and Satan. Gal.6,1.

O. W.

[Owne] Gods choſen in Chriſt, which *Paul* cals a peculiar people. Tit.2,14. Iohn 17, 10. *All thine are mine.* Iohn 13, 1. *Foraſmuch as hee Loued his Owne.*

2 Such as beare the name of his people, to wit, the Iſraelites, with whom GOD had made a couenant, & to whom he gaue his word and Sacrifices. Iohn 1,11. *Hee came vnto his Owne, and his Owne receiued him not.*

[Owne] in this one ſentence, is referred in the firſt place vnto things; for *Iudea, Ieruſalem,* and the Temple were his own: and vnto the perſons in the ſecond place, where, his Owne, ſignifieth the Iewes, by a ſingular priuiledge called and adopted to be his houſhold, and as it were his Sacred ſheepefolde, to whom the Oracles of God were committed. Rom. 3, 2. See Rom.9,4. hereupon termed his peculiar, his treaſure, an holy Nation, &c. the whole world, and all which dwell in it, bee his owne.

O. X.

[Oxe] The Miniſter of the word, which laboureth in the word and doctrine. 1 Cor. 9,9. *Thou ſhalt not muzzle the mouth of the Oxe.* Hath God care of Oxen?

O. Y.

[Oyle] The iuice of the Oliue, which is natural Oyle. *Pſ.* 104,15. *And Oyle to make the Face of men to ſhine.*

2 That Oyle confected and made (by Gods appointment) to annoint the Prieſts, their garments, and holy thinges about the Tabernacle. Exod.30, 25,26. *So thou ſhalt make of it the Oyle of holy ointment.* This was artificiall and typicall oyle: A figure of thoſe gifts with which Chriſt beyond meaſure, and by him, his members in meaſure were furniſhed.

3 The holy Ghoſt, with his ſpiritual gifts, whereby ỹ ſoule is refreſhed and cheared. *Pſal.* 45,7. *Thou haſt annointed him with Oyle of gladneſſe, aboue his fellowes.* This is ſpirituall oyle. As Mathew 25, ver. 4. *Oyle in their*

their Lampes.

4. That Oyle, wherewith the ſick were annointed in the Primitiue Church, for healths ſake. Iames 5,12. *Annoint them with holy Oyle in the name of the Lorde.* This was myraculous oyle, giuen for a ſign of health, not as a Medicine; and it laſted but for a time, till the guiſt of myracles ceaſed. Therefore, the imitation heereof by the Papiſts, is abſurd and impious. For the gift being ceaſed, there is no ſence to vſe the ſigne; eſpecially, at point of death, when there is no more hope of health.

5 A perſon annointed with Oyle, to wit, Chriſt; vppon whom the ſpirit of the Lorde reſteth, becauſe hee hath annointed him. Eſay 10,27. *The yoake ſhall bee deſtroyed, becauſe of the Oyle, or annointing.*

6 Sweet alluring wordes. Prou. 5, 3. *Her mouth is ſofter then Oyle.*

[**Oyle of Gladneſſe.**] The Spirit of God, enabling vs to comfort the weake-hearted, making our ſelues and others glad with his grace. Pſalme 45,7.

[**To annoint with Oyle**] To furniſh and beautifie one with the gifts of the Spirit. Pſal. 45, 7. Acts 10,38. *God Annointed Ieſus*, that is, beſtowed giftes vpon him in all fulneſſe.

Whereas by the Law, Exodus 30,31,32. none might annoint any fleſh with the holye Oyle vpon excommunication: this did figure, that the reprobate, though they might be adorned with moſt excellent graces, yet ſhould neuer be annointed with the holye oyntment of the Sonnes & Prieſtes of God. See 1, Iohn 2, 19, 20. *Note.*

[**Riuers of Oyle**] Earthlie things of all ſortes, in great abundance. Iob. 29,6. *The rocke powred mee out Riuers of Oyle.* In Michah, chap. 6, 7. it ſignifieth plentifull ſtore of Oyle onely.

[**Oyntment**] The Spirit of illumination and diſcretion, enabling vs to ſee and diſcerne the truth of the Goſpell from all errors and lyes. 1 Iohn ch. 2. verſe 20. *Yee haue an Oyntment, &c.*

2 Chriſt, who is more ſweet to the ſoule, then any Oyntmēt can be to the ſences. Can. 1, 3. *Hee is an Oyntment powred out.*

[**Annointed of God.**] Called and ordained of GOD to do his will. Eſay 45, 1. *Cyrus mine annointed.*

2 One, furniſhed vnmeaſurably from heauen with the holy Ghoſt, and with power, to doe the whole worke of a Mediator, betweene God and man; ſo is Ieſus onely, therefore called Chriſt, that is, Annoin-

nointed. Pſalme 45,7. *God hath annointed thee with Oyle of gladneſſe, &c.* Acts 10, 38. Eſay 10, verſe 27.

Note. The firſt that euer we reade of, to haue conſecrated his offering with Oyle, was *Iacob.* Geneſis 28, 18. It was afterward appointed by Law to be ſo done: ſee Exodus 29,2,3,4. Which Ceremony ſignified theſe two things: One, that Chriſt was annointed and conſecrated to his Office of Mediatour, with fulneſſe of the Holy Ghoſt. See Pſal. 45,8. Eſa. 61,1,2. Heb. 1,9. Secondly, that the annointing of the Spirit, is that which makes vs and all our ſeruice acceptable to God. 2 Cor. 1. 21.

P. A.



P. A.

[Painted Wall] AN Hypocrite, who ſeemeth to be that which he is not; as a Wall which is rough & rotten, yet by Painting, makes a faire ſhew. Acts 23,5. *God will ſmite thee thou Painted wall.*

[Palace] *Cæſars* Court, that is, the perſons which dwelt therein. Phil.1,13.

[Paleſtina] The land of the Philiſtims, bordering vpon *Iudea*, and great aduerſaries to *Iſrael*. Eſay.14,29. *Reioice not Paleſtina.*

[Parable] A ſimilitude or compariſon fetched from earthly things which be in common vſe, to help our vnderſtanding in ſpiritual things. Mat.22,21. Lu.16,3. *Then ſpake he this Parable, &c.* And elſwhere often. It ſignif. a ſong which is in the mouth of euery one. Eſa.14,4. Numb.21,17.

2 A darke ſpeech, and (as it were) a riddle, when the truth is wrapt vp in obſcure & harde words, or vttered in wiſe and Princely ſentences. Mat.13,13 *I ſpake to them in Parables.* Pſal. 49,4. *I will incline my eare to a Parable, and vtter my darke ſaying vpon the Harp.* Iohn 16,29. *Now ſpeakeſt thou plainly, & not in a Parable.* In good part.

3 Graue and ſhort ſentences and words, ſeruing to direct our life and actions. Prou. 1,1. *The parables of Salomon the ſonne of Dauid.*

4 Alſo for a by-worde, reproach, and fable. Pſal. 44,14. and 69,11. Iob 17.6. In ill part.

[Paradiſe] That moſt pleaſant and fruitfull garden wherin *Adam* and *Eue* were placed in the Creation. Gen.2. This is earthly Paradiſe.

2 The third heauen, which for the fulneſſe of pleaſure and ioy, is called Paradiſe. 2. Cor. 12,2,4. *He was taken vp into paradiſe.* Lu.23,43. *This day thou ſhalt be with me in Paradiſe.* This is celeſtial Paradiſe. Reu.2,7. Some, to auoide the paſſage of Chriſts ſoule with the Theeues immediately vpon their death, going to heauen, haue expounded (groſſely) Paradiſe to bee hell: others haue thought that Chriſt in his Soule went firſt to heauen, and after to hell, to triumph.

[Parents] Father & mother which beget and bring foorth children. Eph.6,1. *Children, obey your Parents.*

2 Forefathers or Anceſtors, which were aliue and are dead. Pſalme 45,16. *In ſtead of Parents* (ſo *Tremellius* reades it) *thou ſhalt haue Children*, that is, when Forefathers are dead, their Poſteritie ſhall come in

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their ſtead, and thus thou ſhalt alway continue.

[**Lower parts of the earth**] The earth which is the loweſt part of the world, being ſeated vnder the water as the heauieſt and moſt maſsie Element. Eph. 4,9. *He deſcended firſt into the loweſt parts of the earth.* Some expound this of the Virgins wombe, and of Chriſts incarnation therein, not amiſſe, for Chriſt is heere commended for humbling himſelfe in our fleſh Others do refer this to Chriſt his locall deſcention into hell, which they determine to bee in the middle, or belly of the earth; but the firſt expoſition is ſoundeſt and fitteſt, as appeareth by the antitheſis, or oppoſition betweene his aſcending on high, far aboue all heauens, and his deſcending into the lower parts of the earth; which plainely prooueth that heere is meant not the deſcention of his ſoule from the higher parts of the earth into hell, (as ſome would haue it) but the debaſing of his God-head for a time from the higher parts of heauen into the earth, which is the neathermoſt parte of the world, where he walked and liued amongſt men, beeing ſeene, felt, and heard, 1 Ioh. 1, 1, 2. Iohn 1, 14.

[**In Part**] Not wholly, nor perpetually, but partly for a certaine time. Rom. 11, 25.

[**Part**] An inheritance parted, ſhared out, and dealt vnto one, Pſal. 16. 5. The word is generally vſed for lands, cities, goods, ſpoiles, that are ſhared out: it hath reference to the Law of the Prieſts which had no Part among the people, for the Lord was their part and inheritance. Numb. 18, 20. *The Lord is his peoples part and ſhare.* Ier. 10, 16. and 51, 19. And againe, his people are called his Part. Deut. 32, 9. it ſignifies alſo fellowſhip. Acts 8, 21.

[**Partiall**] One which raſhly preferreth one before another, as in Iames 2. 4.

[**In Particular**] Euery one for himſelfe, according to the duty of his function. 1 Cor. 12 27. *Yee are members in Particular.*

[**Partaker of other mens ſins**] Either to make their ſins, to be the ſinnes of *Timothy*, which ſhould by him bee vnworthily admitted into the function of Miniſters, whoſe faults in Doctrine and life, in not teaching at all, or not teaching well & diligently, ſhall bee communicated with ſuch as ordaine thē: or elſe it may be meant of ſuch Elders ſinnes as were raſh in chooſing vnworthy men. 1. Tim. 5. 22.

[**Paſſeouer**] The Lambe ſlaine and eaten, which is called the Paſſeouer, becauſe it was a ſigne of God his paſſing

sing ouer the houses of the *Israelites*, when hee slew the first borne of Egypt. Exod.12,11. *For it is the Lords Passeouer.* 2. Chron.5,1. Exod.12,25,26,27 Deut.16,3, Mathew 26,17,18, *Christ eate the Passeouer, &c.* This is the Typicall and Sacramentall Passeouer.

2 Christ, by whose death we escape the wrath to come. 1 Cor.5,7. *Christ our Passeouer is slaine for vs.* This is our spirituall paschall Lambe, who was the substance of the Iewish Passeouer, and of all other Legall Sacraments and Types.

Note. In the first Passeouer, three things were extraordinary, first the sprinkling of blood on the doore-posts signified ỹ sprinkling of Christs blood, 1 *Pet.*1, Secondly, the eating with loynes girt, staues in their hand, signified the leauing of all vncleanesse, 1 *Pet.*1,13,14 Thirdly, their tarrying in the house till the morning, whereunto Esay alludes, chapt.27. Note further touching ỹ Passeouer, that the first and last day was an holy Conuocation, to signifie that all our life frō the beginning to the end ought to be holy. 1 Cor.5,7.

What the Iewish Passeouer was.

Their Passeouer was an holy action ordained of God, in the killing & eating of a Lamb partly to the ende the Iewish Church might keep in memory the benefit which God did for them in the Land of *Egypt*, when he passed ouer their houses, and slew the first born both of man and beast of the *Egyptians.* Also to be a Testimony of Gods good will towardes them, & to be a Type of Christ the true Paschall Lamb. Moreouer to gather all the partakers thereof into the fellowship of one body: and finally, to put them in minde to be thankfull and innocent in their conuersation.

[Passion or suffering] A suffering, or any thing that is paineful and greeuous vnto vs.

Christs bodily suffering not sufficient price of mans redemption.

2 The whole suffering and affliction of Christ in his body and soule, but especially that which hee suffered about the time of his death. 2 *Peter* 1,11, *Should declare the sufferings, or* [*Passions*] *should come to him, Pathemata* in the Greeke.

3 The sufferings which Christs members endure for his sake. Col.1,24. *To fulfill the rest of the Passions of Christ.* 1 *Pet.*4 13. *Ye are Partakers of Christs Passions or sufferings.*

4 Euery motion of ỹ mind being out of his due course, & euery sinfull affection; which are called Pasions, because they paine the minde & make it suffer griefe. Rom.7,5. *The*

affections (or Passions) of sinne, &c. for the word in the originall is *Pathemata.*

[Passions] Both natural and sinfull infirmities. Iam. 5,17, *Elias was a man subiect to like Passions as we be. Acts* 14,15.

[Pastour or Shepheard] A Shepheard, which keepeth watch ouer a flocke of Sheep, to see them fedde with good Pasture, and kept safe frō wilde beasts and all other euils. Luke 2,8. Gen 47,3. *Thy seruants are Shepheards.*

2 Christ, the chiefe Shepheard of our soules, who hauing fed and taught his flocke, in his owne person, did afterward giue his life for his sheep; and now being in heauen, doth continually feede them by his Ministers, and protect them by his power. Ioh. 10,11. *That good Pastour* (or Shepheard) *giues his life for his Sheepe.* 1 *Pet.* 2,25. *And returned to the Pastour and Bishop of our soules, Iesus Christ.*

3 Euery true Minister of Christ set ouer a particular flocke, to rule and feed it with the healthfull word of God, as with the greene Pastures. *Eph.* 4,11. *Some Pastours & teachers. Acts* 20,20.

4 A King, that hath the ouer-sight and gouernment of a Kingdome, as a Shepheard of his flock. Esay 44,28. *I saide to Cyrus, thou art my Shepheard.*

5 God himselfe, caring for his people, and watching ouer them, as a Shepheard ouer his flocke. Psal. 23,1. *The Lord is my Shepheard.*

[Greene Pasture] All things belonging to spirituall and bodily rest, and refreshing. Psal. 23,2. *Hee makes mee to rest in greene Pastures.*

[Patterne] The forme or fashion shewed of God to *Moses* in the Mount, after which hee must make all things, as well the Tabernacle as the Instruments. Exod. 25,9. *After the Patterne of the Tabernacle so yee shall make all things.* The perpetuall equity of this Law was, that there be no parts of Gods worship and seruice taken vp in the Church, but by Gods appointment. All will-worship & mens inuentions are heereby condemned.

[Gods Paths] Either his Doctrine and precepts wherein we walke and come to him; or his prouidence and workes of mercy and iustice, wherein hee comes to vs. Marke 1,3. *Make his Paths straight.* Our Paths, signifies our thoughts, words, and deeds, Psalme 119,105. *A light to my Paths.*

[To shew the Path of life] To raise or stirre vp one out of the darkenesse of death, that Christ by faith may liue in thē who before were dead in trespasses & sins. Psal. 16, ver. last.

Thou

Thou ſheweſt (or makeſt known) *me the Path of life.*

[**To weigh the Paths of the Iuſt.**] To temper all things which happen to the iuſt, well or ill in a moſt iuſt and equall ſort, more eeuenly then with any weight or ballance. Eſay 26,7. *Thou doeſt weigh the Paths of the Iuſt.*

[**Patience or forbearance**] A ſuffering & bearing long with ſuch as do prouoke vs, waiting till they amend. Math. 18,29. *Haue Patience with mee, and I will pay thee all.*

2 The ſlowneſſe of God to anger, bearing with, and ſparing ſinners, that they may haue ſpace of repentance. *Rom.* 2,4. *Deſpiſeſt thou the riches of his Patience?* *Ro.*3,26. *Through the Patience of God.* Pſalme 103 8,9. 2. Peter 3,9.

3 Quiet and conſtant ſuffering of afflictions for godlines. Iames 1,3. *Let Patience haue her worke.* Heb.10,36. *Yee haue neede of Patience.* 2 Peter 1, 6. Luke 8,15.

4 Hope, expectation, or waiting. Rom.8,25. *We do with Patience abide for it.* *Heb.* 6,12, 15.

5 Perſeuerance in well doing vnto the end. Iam. 5,7,9. *Be Patient vnto the comming of our Lord.*

What Patience is.

Patience is that gift of God which enableth the Chriſtian ſoule to endure croſſes quietly, and with ready ſubmiſsion to the will of God, becauſe it is his pleaſure to haue it ſo, for our tryall or chaſtiſement; & for the manifeſtation of his owne power and goodneſſe, to the praiſe of his glory; and finally, for a Teſtimony againſt thoſe that do trouble and vexe his children.

[**Patient minde, or moderation**] Quiet and ſetled minde, waiting for helpe from God, in due time. Phil.4,5. *Let your patient minde be knowne to al mē.*

P. E.

[**Peace**] Attonement with God by Chriſt, through whom God and the elect, are of enemies made friends. Hence is Chriſt called Prince of Peace, Eſay 9,6. *And our Peace-maker.* Ephe. 2,14. *And to haue made Peace by his blood.* Col. 1,20. Rom.5,1. Eſay 27,5.

2 That ſweete and comfortable quietneſſe and tranquillity of Conſcience, which is the immediate fruite of our attonement with God. Rom.14,17. *The Kingdome of God is Peace, Ioy.* Phil. 4,7. *Peace of God that paſſeth all vnderſtanding, &c.*

3 The mutuall concord and agreement of Chriſtian brethren. Gal.5,22. *The fruit of the Spirit is Peace.* Pſal.34,14. *Seeke Peace, & purſue it.*

4 Proſ-

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4 Prosperous and happy successe of things, when they fall out well and blessedly, for the best to vs. In this sence, *Paul* in his Apostolicall salutations, wisheth peace vnto the Churches: and the Iewes one to another in their ordinarie greetings. Math. 10, 13. *& let your peace come vpon it.* 1 Cor. 1, 3. *Grace, and peace.* Ephesians 6. verse 23. And often elsewhere, it is vsed in the same signification.

5 Perfect rest and ioy, which elect soules shall haue in heauen, this life being ended. Esay 57, 2. *Peace shall come.* Ro. 8, 6.

6 The publique tranquility and quiet state of the Church, when it is not troubled within by Schismes and Heresies; or without, by persecuting Tyrants, filling all with tumults, slaughters, and bloudy warres. *Reuel.* 6, 4. *Psal.* 122, 6. *Pray for the Peace of Ierusalem.* Acts 9, 31. *The Churches had rest, thoroughout all Iudea & Galile.*

7 The tranquility of the publique weale, or politicke State, when it is free from forren and ciuill warres. 2 Kings 20, 19. *Is it not good there shall be Peace in my dayes?* Ier. 29, 7. *In the Peace therof, shal you haue peace.*

8 The priuate agreement with all sorts of men, good & bad; Christians, and Infidels. Roman. 12, ver. 18. *Haue peace with all Men, as much as in you is.*

9 Security, when the heart free from the feare of dangers, doeth falsely promise safety to it selfe. 1. Thessal. 5. verse 3. *When they shall say, Peace, &c.*

10 True safety, wealth prosperity, and earthly felicity. 1. Sam. 25, 6. *Bee in Peace, wealth, and prosperity.* 1 Sam. 29. verse 7. *Goe in Peace.* Genes. 26, 29, 31.

11 A solemne couenant & society, betweene Prince and Prince, person and person. Iudges 4, 17. *For Peace was between Iabin the King of Hazor, & betweene the house of Heber.* *Psal.* 41, 9. *Yea, the man of my Peace*; that is, my familiar friend, w had made a couenant of society with me.

12 Silence, by means wher of, many times quietnesse and peace is procured. *Prouerb.* 17, 28. *A Foole when hee holdes his Peace, is thought wise.* Genesis 34, 5.

13 Mutuall agreement of wicked men in euill things. 2. Kings 9, 22. *Is all Peace Iehu? What Peace?* Peace commeth of a worde which betokeneth perfection, and is opposed vnto warre and sword. *Psal.* 120, 7. Math. 10, 34. Also vnto diuision, confusion, and tumultuous disorder. Luke 12, 51. 1 Cor. 14, 33. and it denoteth ge-

generally, all prosperity, safety, and welfare of soule & body: and namely, that spoken of, Ephe. 2, 14, 15.

[Peace, peace] All manner of good things, so farre as is for the good of his people, both abundantly & constantly layd vp, and surely kepte for them. Esay 26, 3.

[To answere Peace] To accept the conditions of peace offered, and to promise the keeping of them. Deut. 20, 11. *Offer it Peace, and if it answere thee peace againe, &c.*

[Chastisement of Peace] The sufferings of Christ, procuring and meriting attonement and friendship with God his father for elect sinners. Esay 53, 5. *The chastisement of our Peace was vpon him.*

[Peace offerings] Sacrifices of retribution or of thanksgiuing. 1 Chron. 16, 1, 2. *They offered Peace offerings.* These resemble that part of our spirituall seruice vnder the Gospell, which is called Thanksgiuing or praise. See Hebrewes 13, 15.

[God of Peace] God, to be the author and giuer of peace, and the rewarder of such as liue in peace. *Phil. 4, 7. The God of Peace shall be with you.* He is called the God of peace, both passiuely, that they may finde peace with God, & haue God at peace with them; & actiuely, that God would preserue them at peace & vnity among themselues. And he simply wisheth not vnto them peace, but the peace of God, euen true peace, or him who is true peace. Lastly, were it in mans power to attaine vnto peace, ioy, faith, &c. then were it superfluous to beg them of God by dayly prayer.

[To hold Peace] To rest in the will of God. Leu. 10, 3. *and he held his Peace.*

[To ordaine Peace] To bee author of peace, and of all the meanes whereby it is to bee procured. Esay 26, 12. *Lorde thou wilt ordaine Peace for vs.*

[Gospell of Peace] The word of reconciliation and attonement. Ephes. 6, 15. *your Feete shod with the preparation of the Gospell of Peace.* Thus it is called, because it worketh (as an instrument) attonement vvith God, peace with our brethren, and our owne Conscience.

[To be found in Peace] Either to their good, finding GOD most gentle and pacified toward thē; or else with a peaceable and quiet conscience looking for his appearing. 2 Peter 3, 14.

[To goe or returne in Peace.] With good safety to passe too and fro: also to bee quiet and well. 1 Sam. 1, 17. 1 Samuel 29, 7.

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[Multitude of Peace] Great good successe, and abundance of prosperity. Psal. 37,11. *They shall delight in the Multitude of Peace.*

[Sowne in Peace] That such as being godly wise, doe loue & liue in peace, they shall haue fruite or profite suteable to their iust life, which they shall at last in the end of the worlde (as it were in harueſt) reape, being euer blessed. Iam. 3,18. *Fruite of righteousnesse is sowne in peace of them which make peace.*

[Prince of peace] The worker and author of peace, or reconcilement between God & vs. Esa. 9,6. *Prince of peace.* Thus is Christ alone.

[Son of Peace.] One that fauoureth and embraceth the Gospell of peace, and reconciliation by Christ, louing and liuing in peace with others. Luke 10,6. *If the sonne of Peace be there.*

[To speake Peace] To promise tranquility, rest, and happinesse to soule and body, and to performe it. Psal. 85,8. *He shall speake Peace to his people, & to his Saints.*

2 To speake and talke with one louingly and kindly. Gen. 37,4. *They could not speak peace vnto him.*

[Way of Peace] The doctrine ỳ leads to eternall saluation, also faith it self, remission of sins and repentance: by the which we are at length brought vnto heauen. Lu. 1,29. *And to guide our feete in the way of Peace.*

2 A quiet and peaceable life, free from quarrels and contention, full of vnity and good agreement. Ro, 3,17. *The way of Peace they haue not knowne.*

[To Peepe & mutter] To speak with a slender voice in a whispering sort, as they can scarse be heard not plainly aloud, & roundly, as the Lords prophets denounced Gods minde. Esay 18, ver. 19. *Vnto Wizards which Peepe and mutter.* It is a Metaphor or speech borrowed from Chickens now beginning to com out of the shel, & to chirp weakly: so the Soothsayers, as it were with an hollow voyce out of the belly, & from within their iawes, vttered, or muttered rather, their Diuinations.

[Pearle] A thing of great value and price, and called a Pearle, for the orient brightnes of it.

2 The precious Doctrine of saluation, or any godly admonition. Mat. 6,6. *Cast not your Pearles before Swine.*

3 The glorious and most happy estate of the Saintes in heauen. Reu. 21,21. *The twelue gates were twelue Pearles.*

[People] The Elect giuen to Christ. Math. 1, verse 21. *He shall saue his people from their sinnes.*

2 Pil-

2 Pillers, which resembled the People. **Metonimie** of the signe. Leuit. 24,8. *Sprinkled on the people.*

[**Unmercifull People**] The seruants and officers of *Saul*, men voyd of humanity, mercy, and kindnesse, yea filled with cruely against *Dauid*, as *Saul* the King and their Maister was (like maister, like men) seeking maliciously, vniustly, and violently to oppresse righteous & innocent *Dauid*. Psalme 43,1. *Defend my cause against the vnmercifull People.*

[**Mighty People**] The Iewes a valiant Nation destroyed by *Antiochus Epiphanes*. Dan. 2,24.

[**Peculiar**] The choisest of, and most precious part of a mans substance, seuered from the rest, and laid vp for a mans selfe.

2 Gods chosen and faithfull People, singled from all other Nations, precious in his sight. Titus 2.14. *And purge vs to be a peculiar People.*

Note. It is one thing to be a people (as *Turkes, Indians, Persians*, and *Iewes be*) another thing to be Gods people, or his people, Math. 1, 21. *A peculiar people.* Tit. 2,14. *An holy people.* 1 Pet. 2,9. Some be such by profession onely, and in regard of a generall vocation, whereby they are sanctified to God, and separate from heathens which do not so professe. Thus in the Prophets the Israelites are often cald Gods people, amongst whom there were many hypocrites. Esa. 1,3,4 5. But others be his people in truth, by especial calling, according to Gods purpose, giuing thē to his Son and giuing his Son for them & to them. Ioh. 6,3. & 17,12. We are by the iudgment of charity to iudge all members of the visible Church, which yeeld externall obedience to ý which they professe, to be truely his children & people of his loue. 2 Thess. 2,13. leauing the iudgment of certainty to GOD alone, who knoweth his owne: to whō it belongs to separate the Goats from the Sheepe in the end of the word.

[**People of heauinesse**] Signif. A People laden with sin, which they heaped vp by multiplying faults of all sorts, til as an horse vnder the burden, so they sunk vnder the weight of sinne and Gods anger procured thereby, Esa 1,4. *People of heauines.* Ps. 38 4. Sin is like an heauy burthen which presseth sore, and such as be couered with sinnes bee a people of heauinesse.

[**No People**] Either to be strangers from God, without a calling by the Gospell; or to want a kingdome & pollicy of their owne, being led captiue. Esa. 7,8.

[**Perdition**] Destruction or eternall punishment in hel fire. Iohn 17,12. *Childe of Perdition.*

Heere

Here Perdition is vſed paſſiuely, for one deſtroyed, ſuffering Perdition, to which he was appointed of God from euerlaſting, to declare his Iuſtice.

2 Deſtruction or downefal of other men, both in body & ſoule. 2 Theſſ. 2,3. *Euen the Son of Perdition.* Heere the word is vſed actiuely, for a deſtroyer who worketh Perdition to his followers, beeing alſo himſelfe ordained to deſtruction.

[Perfection or perfect] An abſolute fulnes of grace, when there is not the leaſt want. *Phi.* 3,12. *I am not already perfect.* 1. *Corinth.* 13,10. *When that which is perfect is come.* *Math.* 19,21, *If thou wilt be perfect.*

2 A good degree of perfection in grace, and a ſtriuing towards the abſolute fulneſſe of it, though ſtill there be many wants. *Phil.* 1,5. *Let vs therfore as many as be Perfect.* 1 *Cor.* 2,6. *We ſpeake wiſedome amongſt thoſe which be Perfect.* *Heb.* 5,14 In theſe places, Perfection is ſet againſt weaknes and rudeneſſe; and ſignifies no more but a good meaſure of preſent profiting in the knowledge of God, in Faith, Wiſedome, Repentance, and Obedience; and a tending or ſtriuing to further perfection, in theſe graces of Regeneration. Some men are perfect comparatiuely in reſpect of others, but not abſolutely. There is a degree of humane perfection to be attained vnto in this life, and there is an high point of celeſtiall perfection which none can reach. *Phil.* 3,12,15.

Such as haue taught an abſolute perfection of inherent grace in this life, as if mē could be without ſin, as familiſts, or keep the whole Law as papiſts auow, they riſe vp againſt the light both of Scripture and of their owne Conſcience which doth witnes the contrary to euery man.

3 Vprightneſſe and ſincerity, as when perfection is ſet againſt hypocriſie. 2 Kings 20, 3. *Ezekiah ſerued God with a Perfect heart.* 2 *Chron.* 28,9. *My ſonne ſerue GOD with a Perfect heart*; that is, ſincerely and in truth.

4 That good order which by the word of God is ſetled in any Church, when all the members thereof keepe their due place and ſtanding, & performe their functions duly. 2. Cor. 13,5. *This I wiſh euen your Perfection.*

5 One well furniſhed with knowledge of the word, how to performe all partes of his function in the Miniſtry. 2 *Tim.* 3,17. *That the man of God* (that is the Miniſter) *may be abſolute, being made Perfect to euery good worke.*

6 One which ſo gouerneth his words, as no fault may bee found with his ſpeech. Iames 3, 2. *If any man ſinne not in word, he is a Perfect man.*

7 The things of this world, which be moſt glorious & excellent. Pſal. 119,96. *I haue ſeene an end of all Perfection.*

[All Perfection] All things or Creatures viſible, which were Perfected and conſummated

mated of God at the Creation; and which seeme to men to haue cheefest excellency & vse, yet they are of short continuance. Psal. 119,96. *I haue seene an end of all Perfections.*

Note. The perfection which Scripture attributeth vnto the Saints is to be vnderstood 3. waies: 1. Either of the Perfection of the parts of holinesse, & Saints being sanctified, as in euery part and power of soule and body, so to euery duty concerning them in a measure: 2. Or else of sincerity and vprightnesse, as a Perfect heart noteth a single and vpright heart. 3. Or comparatiue with reference to such as be weake.

[Perfect charity] That loue which is vnfained, accomplished in the effects and fruites of loue, beeing (not equall) but like to that loue wherwith God loueth vs; which he shewed indeed, by giuing his Son for vs. 1 Ioh. 4,18. *Perfect charity casts out feare.*

[Faith perfect by workes] Not that any mans faith is so absolute and full as hath no want, no not *Abrahams*. 1 Cor. 13,9 Or that the vigour and perfection of faith did hang vppon works, which fetcheth all their force and praise from faith: but it noteth that the declaration of faith dependeth vpon workes, which the more and the better they be, doe shewe faith to bee more perfect and effectuall, as a Tree is witnessed to be the more perfect and good, when it beareth most excellent and store of fruite. Iames 2,22. *By works was faith made Perfect.*

[Perilous times] Such times wherein it shall bee very hard to perceiue what counsell to take, and how to behaue our selues among such monstrous men as shall arise out of the visible Church. 2 Tim. 3,1. *Shall be Perilous times.*

[Periury] Forswearing, or a false oath, when the party that sweareth, eyther knoweth the matter to be false, or thinketh it so to be. 1 Tim, 1,10. *To the Periured.* Math. 5,33. Thogh the matter be true, yet if hee that sweareth do thinke it bee false, or not know it certainely to be true, Periury is committed in the Court of Conscience He that sweareth by the name of God falsely, or doubtfully, hee forsweareth.

[To Permit] To suffer, and not to let a thing when one might hinder it. Heb. 6,3. *If God Permit.* Permission in God, hath two things; first patience or suffering. Secondly, might or efficacy. God willeth whatsoeuer hee Permitteth; because nothing can be, vnles he will haue it to be. The dotage of an vnwilling Permission is to be auoided.

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Note. That the wicked acts of vngodly men and others are done rather by the power, then by the permiſsion of God: *Auguſtine* prooueth both by Teſtimony of Scripture, Rom. 9, 22. Alſo by innumerable examples as by deliuering vp *Achab* to beleeue a lye. 1 Kings 22. By driuing *Ieroboam* to hearken to bad counſell, it came of the Lord. 1 Kings 15, 12. By ſtirring vp *Dauid* the King to nũber the people. 2 Chron. 24, 2. Sam. 24. By ſpoyling *Iob*, &c. Iob 1, verſe laſt. To which may be added example of *Amaziah*, 2 Chron. 25: alſo Eſay 63. and Ezek. 14. All which, doe teach, that in euill and ſinfull works there is to bee ſeene not onely Gods ſufferance in withdrawing grace, but his power in working, directing, and ruling mens wils and actions: eſpecially behold this in the death & paſsion of our Lorde, who is ſaide to be deliuered to the death by his Father, according to his decree and determinate counſell. Acts 2, and 4. Therefore hee did more then ſuffer and leaue the Iewes to their owne freewill and Satans malice, for himſelfe was ſoueraigne and principall cauſe: that thereby mans redemption might be wrought, *Iudas* deliuered Ieſus to the Iewes, the Iewes deliuered him to *Pilate*, and God deliuered him vnto death; yet in this action God onely without ſinne, becauſe he had a good end.

[Perſecution] An obſtinate purſuing others, to hurt or deſtroy them, without giuing reſt or quietneſſe. Math. 5, 10. *Bleſſed are they which ſuffer perſecution.* Gal. 4, 29. It is eyther by word, or ſword; by deceite, or violence; open, or diſguiſed; for religion, or for righteouſneſſe; from falſe brethren, or profeſſed enemies.

Note. The firſt Perſecution of the Chriſtian Church, was violent by the Princes of the worlde, vnder the ten firſt Emperours of *Rome*: the ſecond was fraudulent by Hereticks, as *Arius*, *Neſtorius*, &c. The third, both by force and fraud, to wit, whẽ both temporall and ſpirituall power (as in the Pope) did meete together, againſt the Lord and againſt his Chriſt: *Auguſtine.* Such is the nature of the Church, as it encreaſeth by aduerſities, and decreaſeth by proſperity: and (as *Luther* writes) it multiplyes by being miniſhed, ouercommeth when it is ouercome; beeing like to Chriſt the Head, who beeing ſlaine, yet was Conqueror. Ad this as a ſecond comfort to the faithfull vnder Perſecutiõ, that Chriſt is perſecuted in his mẽbers; who toucheth them, doth touch ỹ apple of his eye. Chriſt makes the afflictions of the Church,

Church, to be his owne, as the head is sensible of the paines felt by the foot.

[Perseuerance] The continuing in grace to the end. Perseuerance may stand with many deepe fals, but it keepes frō falling away. Math. 10, 22. *He that Perseuereth* (or endureth) *to the end, he shall be saued.* See **Confirmation.** It is an errour, to holde that true beleeuers may fall from saving grace, eyther wholly for a time, or for euer.

[Person] Some particular man or woman. Genes. 14, 21. *Giue me the Persons, &c.* Daniel 11, 2. *Antiochus Epiphanes* is called a vile person, for his base and furious behauior, *Epimanes* rather then *Epiphanes*.

2 The diuine essence, subsisting by it selfe. Heb. 1, 3. *The ingraued forme of his Person.*

3 Outward qualities, of country, riches, friends, pouerty, and such like externall circumstances. Rom. 2, 11. *God is no respecter of Persons.* Acts 10, 34. Luke 20, 21. God doth not measure and accept men by their riches, worship, pouerty, Nation, or such thinges: inward or outward of body or goods.

Note. These qualities are no further blamed, then they do darken the truth, and hinder right.

[To Perswade men] To aduise the hearers in Sermons, by authority of men, to beleeue men and things which come from men, as false Apostles did, abusing the names of the true Apostles to discredite *Paul*, as if he had taught contrary vnto them. Galath. 1, 10. *Do I perswade men?*

[Peruerse] One whose heart is turned from the wisedome of the word, to follow crooked and euill counsels and waies.

[Peruerse spirit] A Peruerse and froward minde. Esay 19, 14.

[To Peruert] To put out of order, to turne vp-side-downe, to bring in that which should be kept out. *Pro.* 10, 9. *Hee that Peruerteth his way shal be known.*

[Pestilence] An infection & deadly disease, sent of God vpon men for their sinnes. Leuit. 26, 25. *I will send the Pestilence among you. Deu.* 28, ver. 21. See **Plague.**

[To be Perswaded] To be infallibly assured of a thing, by demonstratiue certainty Rom. 8, 37. *I am Perswaded.* This is the perswasion and certainty of faith.

2 To bee probably assured of a thing, by coniecturall certainety. Heb. 6, 9. *We haue perswaded our selues better things of you.* This is perswasion of charity. Rom. 14, ver. 14. There is an infallible Perswasion which

the faithful haue of themselus, and a probable perſwaſion which they haue of others.

[To be fully perſwaded] To doe nothing with a doubtfull Conſcience and a ſtaggering mind, but to be certainly within his owne minde aſſured that his perſon doth pleaſe God, & that the thing which he doth, doth not diſpleaſe God, being contrary to his word. Rom. 14 5. *Let euery one be fully perſwaded in his owne minde.* This full perſwaſion of the minde, muſt be had euen in actions indifferent & of a middle nature; of theſe, one is ſurely to know, that whether he doth them, or omitteth them, yet his deed or omiſſion doth not offend God. Much more ought there to bee this aſſurance in neceſſary actions commanded or forbid: moſt of all it is required in the doctrines of faith. What then ſhal we thinke of that implicit faith of the Church of *Rome*, where it is helde for good Chriſtian beleefe to aſſent onely to that which the Church teacheth, though one bee vtterly ignorant what it is which is taught of the Church. Is this to bee fully perſwaded in our owne minde? Alſo how do they ſin, which for deſire of victory will defend matters, whereof they are not reſolued in their heart?

[Phiſitian] One that by Art helpeth the decayes & defects of nature, curing bodily diſeaſes, by bodily medicines.

2 Chriſt Ieſus, the onely Soueraigne ſoule Phiſitian, who by his blood and Spirit, cureth all our ſpirituall ſickneſſes. Math. 9, 12. *The whole need not the Phiſitian, but the ſicke, I came not to call the righteous, &c.*

[Phylacteries] A Thred, or band of blew Silke, in ỹ tringes of a garment, by the beholding whereof, the memory of Gods precepts was kept and preſerued; Or frontlets of Parchment betweene the eies, as ſignes of remembrance. *Mat.* 23, 5. *Make their Phylacteries broad. Deut.* 6, 8. *They ſhall be as frontlets betweene their eyes.*

P. I.

[To Pierce] To offer violence to the body, by digging through or opening ſome part of it. Iohn 19, ver. 34. *One of the Souldiers Pierced his ſide.* Zach. 12, 10.

The Prophet Zachary in this ſpeech doth note two things: firſt, the horrible impiety of the Iewes, which by their contumacy greeued GOD exceedingly a long time (as if they would pierce his ſoule with the arrowes of their rebelions) and at length in the perſon of his Sonne incarnate (or made fleſh) ſpared not his ſide, but moſt cruelly pierced his very heart. *Note.*

heart. Secondly, the true and ſerious repentance of many Iewes, (all elect ones) whoſe eyes being opened by the gracious Spirite of GOD, they ſhould conceiue, and hope wel of the mercies of that GOD, whom they had ſo greeuouſly offended, being much diſpleaſed with themſelues for ſuch execrable contempt of GOD himſelfe; with great and continuall ſorrow bewailing their ſinnes, and ſtriuing to amendment: the accompliſhment ſee in part, in Acts 2,37.

2 To cauſe or worke any extremity whatſoeuer. Pſal. 22,16 *They pierced my hands and my feete.*

[Phariſie] An order or ſect of men, ſeparate and diuided from other by opinion of ſingular holineſſe. Mathew 5,20. Luke 18,11.

[Piety] A true worſhipping of God, ſoundnes of doctrine, and a pure life: which thinges do follow faith and hope. 1. Tim. 4,8. *Piety* (or godlineſſe) *is profitable to all things.*

2 Naturall loue towardes parents and kinſefolkes. 1 Tim. 5,4. *Let them learne to ſhew Piety* (or godlineſſe) *towards theyr owne houſe, and to recompence their kindered.* See godlineſſe.

[Pleaſant Pictures] Images framed with ſingular witte and skill, giuing great delight and pleaſure to the beholders. Eſay 2,16. *And vpon all pleaſant Pictures.* Heere by a Synecdoche, eyther Ships or houſhold furniture, adorned and ſet forth with Pictures, is vnderſtood.

[Pilgrime] One that trauelleth farre from home, in forreigne Countries, without any certain or ſetled dwelling place. Gen. 47.9. *The whole time of my Pilgrimage, &c.*

2 Euery godly perſon, which dwelling heere on earth, as touching his body, hath his deſire, loue, and hope fixed in heauen, as in his proper Country. Hebrewes 11, verſe 13. *They confeſſed that they were ſtrangers and Pilgrimes in earth.* Pſalme 39, verſe 12. For popiſh Pilgrimes and Pilgrimage there is no ground and footing in all the Scriptures.

[Pillar] Some ſtrong poſt or frame of ſtones, made to ſupport & vphold ſome houſe or building; as the Pillars in the Temple, and in *Salomons* houſe. There bee Pillars ſet vp for monuments and remembrances, either of Gods iudgments, or mens fame, as the Pillar of Salt, into which *Lots* wife was turned; and *Abſolons* Pillar.

2 Teachers or Miniſters of the word, of great authority, vpon whō the Church leaneth and ſtaieth for their ſound Doctrine, as an houſe vpō Pillars.

Gal.2,9. *Iames, Cephas,* & *Iohn,* which seemed to be Pillars.

3 One person or Church, firmely & stedily setled in the estate of grace. Reuel.3,12. See *Dict.* on Reuel.

4 A good Prince, and righteous Magistrates, as the stayes and supporters of a Commonwealth. Psal. 75,3.

5 The pole, end, or point of the axeltree, whereon heauen is moued (as Astronomers teach) there be two of them, 1 Sam. 2,8. *The Pillars of the earth are the Lords.*

[Pillar of truth] The Church of Christ on earth. 1 Tim.3, 15. *The Pillar and ground of truth, which is the Church of the liuing God.* In this Metaphor, he borroweth his speech from an old custome of the Gentiles, who were wont to write their Lawes in Tables, & so to hang them vpon Pillars (as wee doe Proclamations on Posts) that they might be read: heereby to teach vs, that the Church is but a witnesse and preseruer, and no rule of truth, (as Papists say) as the Pillar was not the Law, but that wheron the Law hung: so the true Church (lesse the false Romish Church) is that which shewes the truth, and vpholds it by her Ministry, but it selfe is not the rule of truth; for that is the holy Scriptures, which are faithfully kept by the Church, as a Pillar vpholdeth a building.

[Pit] Any mischiefe or affliction, either spirituall or bodily; temporall or eternall. Ps. 7,15. *They digged a Pit, and themselues are fallen into it. Math.15, 14. If the blinde leade the blinde, they shall both fall into the Pit* (or Ditch.)

P. L.

[Place] A portion of ioy in the kingdome of heauen, or a roome in that kingdome. Iohn 14, 3. *I goe to prepare a place for you.*

2 A portion of torment in the kingdome of hell, or a roome there. Acts 1.25. *That he might goe into his owne place.*

3 A Tent, House, City, or dwelling. Gē. 18,33. *Abraham returned to his place.* Gen. 19,13

[High Places] The third heauens, the seat of the blessed, Luke 2,14.

2 Airy Region which is next vs, where birds flye, and diuels walke and range till the iudgement. Eph. 6,12, & 2,2.

3 Places set vp to worship God, contrary to the commandement. 1 Kings 15,14.

Note. The places of publicke assemblies for the worshippe of God vnder the Law, were at the first, onely those whereseuer God by any simbole, or significatiō of his presence did shew, that there he would bee worship-

worshipped; whereupon, such places were called, the face and presence of God. Genesis 4,14,16. *The house of God.* Genesis 28, 17. and *The Gate of Heauen.* The first setled place after their comming out of *Egypt*, was the Cloud, where God shewed forth his glorye visibly and sensibly. Exod. 33,37,9. and 33,8,10,11. The fixed places which GOD did chuse afterward, were, the Tabernacle, and *Salomons* Temple; the two visible Testimonies of his presence, as it is said of the one, 1 Kings 9,3. and of the other, 1 Chron. 8,6. Which holy places did all of them represent: first, Christ, in whom bodily (that is, personally and substantially) the fulnesse of ȳ God-head dwelled. Coloss. 2, 9. By whom, sitting in heauen, we may go to God to worship him. Secondly, the whole Catholike Church of God. Ephesians 2, 21. Reuelat. 21, 3. Thirdly, euery particular Church, as Psal. 15, 1. Fourthly, euery particular member; euen euery true Christian, as 1. Pet. 2, 5. 2 Cor. 6, 16. 2 Cor. 12, 9. Fiftly, euen ȳ Temple of our body thereby was figured.

[Not to leaue his Place] To containe himselfe in his duty and charge, studying by all meanes to pacifie his offended Prince, especially by yeelding and modest submission. Eccle. 10, verse 4. *Leaue not thy Place.*

[Plague] Any great iudgement of God, sent for sinne; as Famine, Warre, Sword, Sickenesse, or any other Iudgement of God. Psal. 38, 11. *My friends stand aside from my Plague.* In this sence the ten Iudgements of Egypt are called Plagues.

2 That infectious disease, commonly called, the Pestilence. 2 Sam. 24, 25, 15.

[A Plant] The people of Israel, which where as Plantes sowne and set in the Vineyard of the Church. Esay 5, 2. *And planted it with the best Plants.*

2 Any false calling, false doctrine or worship. Math. 15, 13. *Euery Plant that my heauenly Father hath not planted, shall be rooted out.*

3 Children. Psalm. 144, 12. *Thy sonnes shall be as Plants.*

[To Plant] To remoue and translate young Trees frō one earth to another, that they may encrease and fructifie. Also to create, and by an almighty commandement to cause that to bee, which was not before, Gen. 2, 8.

2 To bring a people from one Countery into another Country, there to place & settle thē, that they may increase and multiply. Psalme 44, verse 2. *Thou hast Planted them.* Psal. 88, 8. *Thou hast Planted it.* This is a terrestriall and earthly Planting.

Note.

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3 To vnite and ioyne the elect (beeing taken out of the rotten ſtocke of old *Adam*) vnto Chriſt and his church by the ſpirit. Pſal. 92, 13. *Such as bee Planted in the houſe of the Lord.* Rom. 6, 5. *For if we bee Planted with him into the ſimilitude of his death.* This is a ſpirituall inward planting of GOD himſelfe.

4 To preach the word plainly and eaſily, for the entrance of the ignorant into the knowledge of Chriſt. 1 Cor. 3, 6. *I haue Planted, and Apollo hath watered.* This is an outwarde Planting, by the Miniſters of God.

5 To denounce and foretell the will of God for the continuance & proſperity of kingdomes and people. Ier. 1, 10. *I haue ſet thee ouer Nations to build and to Plant.*

Note. Naturall and ſpirituall Planting or grafting agree in two things, and in other two they diſagree. Firſt, they are alike in this, that as a Science or branch can doe nothing at all toward the planting of it ſelf: ſo the elect ſinner can bring nothing to the incorporating himſelfe in Chriſt and toward his own Iuſtification. Secondly, as the branch becomes one with the ſtock into which it is planted, and liueth by ỹ ſame iuice or ſap: ſo a ſinner once graffed by the Spirit and faith into Chriſt, becomes one with him, and liues by his Grace. Therefore both Chriſt and his Church planted into him, are called by one name. 1 Cor. 12, 12. But on the other ſide, as we graft a good branch into a ſowre barraine ſtocke: ſo euill branches, wicked men (being as wilde Oliues) are planted into the bodye of Chriſt his Church, which is like a good tree. Againe, in the naturall planting, there ỹ good branch or grift giueth ſappe vnto the tree, which is turned into the nature of the ſweet plant: but in the ſpirituall, the branch receiueth from the roote Chriſt, whoſe grace altereth them, & makes them like himſelfe, partakers of his godly nature.

[**Planted by the Riuers of Waters**] One rooted into Chriſt by the grace of regeneration, that drawing from him liuely ioyce, and continuall moyſture of the Spirit, he may be abundantly fruitful in good workes. Pſal. 1, 3. *He ſhall bee like a Tree Planted by the riuers of Waters.*

[**To Plead ones cauſe**] To vndertake the defence of ones cauſe againſt his enemy. Pſal. 35, 1. *Pleade thou my cauſe, O Lord. &c.*

[**To Plead**] To expoſtulate, or quarrell, or contend and ſtand in ſtrife againſt one. Ro. 9, ver. 21. *O Man, who art thou*

that

that Pleadeſt with God? Micah. 6, 2. *Hee will Plead with Iſrael.* To debate a matter in manie words. This is properly Pleading. *Note.* God pleadeth againſt man, but this is oftentime in action, as when hee pleaded *Dauids* cauſe againſt *Nabal* by ſlaying him. 1 Sam. 25,39. Eſay 49, 25. Pſal. 35, 1. *Man Pleadeth againſt God*: and this is alwayes a contending in words.

[**To Pleaſe**] To frame (as much as we may) our thoghts, wordes, and deedes, to Gods will. Coloſ. 1, 9. *That you may Pleaſe God in all things.* When we allow that which God allowes, and hate that w God hateth. This is to Pleaſe God.

2 To purpoſe and will, to do ſomethings, or not to doe other things, Pſalm. 115,3. *Our God is in heauen, he doth whatſoeuer he pleaſeth.* Pſalme 135, 6. *Whatſoeuer pleaſed the Lorde, &c.*

3 To ſeeke to ſatisfie & profit our ſelues with a neglect of our neighbor. Rom. 15,1.

[**To be Pleaſed**] To accept and approue in mercy, ſuch duties as are done to God. Heb. 13,16. *With ſuch ſacrifices God is pleaſed.*

[**To be well Pleaſed**] To be throughly ſatisfied, and fully pacified, in reſpect of a price payed vnto iuſtice for ſin. Mat. 3,17. *This is my beloued Sonne in whom I am well Pleaſed.* God looking vpon Chriſt crucified, and vs in him, layeth aſide his whole diſpleaſure and wrath, conceiued againſt vs for ſinne.

[**To Pleaſe men**] To ſtudie & ſeeke to flatter men in publique doctrine, and priuate actions, making this the marke and end thereof, how to claw and content men, as *Paul* did toward the Phariſes before his conuerſion: but after his calling to Chriſt, would not doe it, ſtudying thence-forwarde, how to pleaſe God principally, or men for Gods ſake. Gal. 1,10. *Or do I ſeek to Pleaſe men?*

[**To Pleaſe our Neighbour**] To do him a pleaſure, ſeeking his commodity, ſo farre as may further his ſaluation. Rom. 15, 2.

[**Pleaſure**] **referred to Men.** Any manner of ſinfull delight agreeable to our corrupt Nature. 2 Timothy 4, 1. *Louers of pleaſure, more then of Godlyneſſe.*

2 Honeſt delights, ſeruing for the ſolace and comforts of mans life. Gen. 49, 20. *He ſhal gine pleaſures for a King.*

[**Referred to God**] 3. The moſt free and iuſt decree & determination of God, touching all things. Math. 11,26 *Euen ſo Father, becauſe ſo it was thy pleaſure*: and not becauſe mē were worthy. All merits of works is ſhut out by the Doctrine of

grace, rightly vnderstood.

[God Pleasure] The free and loving purpose of GOD for the saluation of the elect. Ephes. 1, ver. 5. *According to the good Pleasure of his will.* The high and first mouing cause of election, to wit, his Free-loue, concerning which God doeth much please himselfe.

2 The delight and contentment which God taketh in the worke of his purpose, regenerating and creating faith in his elect. 2 Thess. 1, 11. *Our God fulfill all the Pleasures of his goodnesse, and the worke of Faith, with power.*

[Pleasures of Gods house.] Euery spirituall blessing, Psal. 65, 4. *Satisfied with the pleasures of thine house.*

[Pleasures of sinne] Such delights, benefites, and commodities of this life, as be gotten and held with sinfull conditions. Heb. 11, 25. *To enioy the Pleasures of sinne.*

[Plough] The preaching of Christ, and the profession of Christianity. Luke 9, 26. *Hee that puts his hand to the Plough,* that is, either to preach or professe Christ.

[To Plucke vp] To destroy and ouerthrow. Math. 15, 13. *Shall be Plucked vp.*

2 To denounce and foretell destruction. Ieremy 1, 10. *I haue set thee ouer Nations, to Plucke vp.*

[Policy] Counsel or aduice, either good or euill. Prou. 21, 30. *There is no Policy or counsell against the Lord.*

[To Pollute or defile] To make onely morally vncleane and sinfull. Math. 15, 18.

2 To make one Ceremonially vncleane, by touching the dead carkas of a man or beast, Leuit. 21. Hag. 2, 14.

3 To pronounce anie thing to be vncleane, and to forbid some creatures as vncleane by signification, as God did vnder the Law. Leuit. 9, 3, 4. or by nature, as the *Manichees* and *Marcionites* did of olde: or by precept, as the Pope now doth pronounce some meates vncleane, and so forbids them to some men at all times, and to al men at some times, as Lent. &c. for religion and greater holinesse, Acts 10, 15. *What God hath cleansed, doe not thou Pollute.*

[To Ponder] To weigh and consider a thing in our minde, before we do agree & consent to it. Luke 2, 19. *Mary Pondered these sayings in her heart.*

[Poore] Such as are needye, though they be not vtterly destitute. Psalme 82. verse 2. *Doe Iustice vnto the Poore and Needie.*

2 Such as haue extreame want of earthly things, euen vnto beggery. Mathew. 26, 11. *The Poore yee shall haue alwayes with*

with you. Luk.16,29. *There was a certaine begger.*

3 The godly, being afflicted, who put their truſt in no worldly thing, but cleaue to God in all their trouble & calamity. Pſal. 9, 12. *Hee forgets not the complaint of the Poore.* and 10, 14. *The Poore commits himſelfe vnto thee.* ver. 18. *Iudge the Poore, O Lord,* that is, ſuch as feele their afflictions, & flye to thee onely for ſuccour, beeing forſaken of the worlde, as godly perſons commonly bee for their wel-doing, hated, deſpiſed, and caſt off.

4 All men, both Rich and Poore, but eſpecially the needy. Exod. chap. 22, verſe 25. *If thou lend money to the poore with thee.*

[To remember the Poore] To take care for the releefe of the needy Saints, and to that end to make collections thorough the Churches for them; which becauſe it is a fruite and conſequent of remembrance; therefore ſuch care for ỹ poore is called remembring them. As Galathians 2,9. *That weeſhould Remember the poore.*

[Spoile of the Poore] Goods, whereof the poore were ſpoyled by Oppreſſors, or Goodes taken away by ſpoyle. Eſay 3, verſe 14. *The ſpoyle of the poore, &c.*

[To grinde the faces of the Poore] To make them ſad, eyther by cruell exacting of their labours, as ỹ taske-mayſters in Egypt, or by forſaking their iuſt cauſe in iudgement, and pronouncing ſentence againſt them, as the wicked Iudges did in Ieruſalem, in Eſay his time. Eſay chap. 3, 15. *What meane ye to grinde the Faces of the Poore?* See Eſay 1, 23. This alſo is the meaning of that other phraſe, in the ſame Verſe, of beating the Poore in pieces (as a ſtone is beaten into ſmall powder) by exaction and Oppreſſion, in publique iudgement eſpecially.

[Poore of this World] Such as lacke worldly goods, being needie, and in the Worldes iudgement of all men moſt vile and abiect. Iames 2.5. *God hath choſen the poor of this world* See [GOD iudgeth not as the world doth.]

[Poore in Spirit] Such as being tamed by their worldly pouerty, or other miſeries, and hauing a liuely feeling of their ſpirituall pouerty and wantes, are humbled and made lowly thereby. Mathew chapter 5. verſe 2. *Bleſſed are the poore in ſpirit,* that is, the humble hearted.

[Thy Poore] Such Godlye poore, as religiouſly worſhip God, committing themſelues wholly to his protection, Pſal. 72.2. *Hee ſhall iudge thy poore with equity.*

[Pope

[Pope of Rome] A monstrous person, neither man nor woman, God nor Diuell; but partaking in a diuelliſh & brutiſh Nature: being a man of ſinne, wholly compounded of impiety and iniquity; the Son of perdition, himſelfe appointed to deſtruction, and thirſting after the ruine and deſtruction of others, whom hee deſires to leade (with him-ſelfe) vnto the pit of perdition; beeing the head of that vniuerſall Apoſtacy and falling from the Faith and Religion of Chriſt, which he impugneth and reſiſteth (in a moſt diſguiſed ſort) vnder the Title of the Vicar of Chriſt, and by pretence of defending the holy Catholicke Faith and Church; yet being (indeed) the maine aduerſary of Chriſt, ſitting in the Temple of God, as God: exerciſing tyranny ouer mens Conſciences, vſurping to bee Iudge of the Scriptures, and Lord of the Princes of the earth, to depoſe them at his will. 2 Theſſ. 2,3,4,7,8. Reuel. 17,1,2,3,4,5,6,7. Reuel. 18,2,3.

[Portion] A ſhare or part in Lands or goods. Luk. 15,12 *Giue me the portion of the goods that fals to me.*

2 God himſelfe, who is the life and portion of his people. Pſal. 16,5. *The Lord is the Portion of my Inheritance.* See Lot.

[Poſſeſſion] Lands, which men holde and keepe by ſome proper right which they haue in them. Acts 4,32,34,37. and 5,1.

2 The Sacrifices offered vp to God, which were the Lenites Poſſeſsion. Ezek. 44,28. *For I am their Poſſeſſion.*

3 All the faithfull people, both of Iewes and Gentiles. Pſal. 2,8. *For thy Poſſeſſion.*

[To Poſſeſſe] To holde ſomething as our owne. 1 *Cor.* 7,30. *And they that buy, as if they Poſſeſſed not. Math.* 10. *Poſſeſſe no Gold in your Girdles.*

2 To be conſtant Luke 21 19, *Poſſeſſe your ſoules in patience*: that is, be conſtant in patience. 1 Theſſ. 4,4. *Poſſeſſe your Veſſels in holines*: that is keepe ſo conſtantly, and with continuance.

3 To be content with that which one hath, as if hee had all things, and lacked nothing. 1 Cor. 6,10. *Hauing nothing, and yet poſſeſsing all things.*

4 Fully to enioy or inherite by deſert. Marke 10,17. *What ſhall I doe to Poſſeſſe eternall life?* The man which put this queſtion, dreamed of deſeruing heauen by workes; therefore Chriſt fitting his anſwere accordingly, ſendeth him to *Moſes* Law, not to himſelfe.

[To Poſſeſſe the Mount of Eſau] To haue the borders & bounds of the Church of God enlarged in receiuing into the boſome

bosome thereof the Gentiles, when they and the Iewes shall be made one People through the Gospell, Obad. 19,20.

[Only Potentate] GOD the Father beeing compared with Christ as hee is incarnate, so as the God-head of Christ, and the Spirit is not excluded by this word [Onely] neither heere nor elsewhere. 1 Tim. 6, 15,16. Iohn 17,3.

[Possessour of heauen and earth] The most iust owner, Lord, and disposer of heauen and earth, and all things in thē, by right of creation and preseruation. Gen. 15.19.22. *The great Possessor of heauen and earth.*

[To giue a Possession] To make sale of it, or to giue it for a iust price. Gen. 23,4. *Giue me a Possession to bury my dead in.*

[Possible] That which may be done, though it neuer bee done. Math. 19,26. *With God all things are possible.*

[Not Possible, or impossible] Some thing which cannot bee done, no nor of God himselfe, in respect of his decree, and reuealed will; though it might be done in respect of his absolute power. Heb. 6,4. *It is not possible that they which were once enlightened, if they fall, &c.*

2 That which can neuer be done by any humane strength. Math. 19.26.

[The Pots] A vessell of earth, for vses in a family.

2 A mortall man, fraile as an earthen Pot. Ier. 18,6. Rom. 9, 21. The power of God ouer man his Creature, is greater then of a Potter ouer his Pot; for God made the matter wher of man was made, so did not the Potter; therefore great cause why man should not reason against God.

3 Calamities and great afflictions, Psal. 68, 13. *Though you haue lyen among the Pots.* It is a Metaphor from Kitchen & scullion boyes, which in time of warre follow the Campe, where to defend themselues from winde and weather, (the iniuries of the ayre) they lye downe betweene their Chimny-stuffe, on the hearth stones & smoaking rusty Pots, which all to besmut and blacke them. To this sence is the place of Ezek. 40,43. to be interpreted.

[Power] Diuine might, where by God can do, & doth all things whatsoeuer he hath purposed to do, and hindereth whatsoeuer hee will not haue done. Math. 6,13. *Thine is the Kingdome, Power, and Glory.* See Almighty.

2 Absolute right and authority to do a thing. Math. 9, 6. *The Son of Man hath Power on earth to forgiue sinnes*; that is, he which is the Sonne of man (beeing God) hath this power.

3 The

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3 The effectuall force of the holy Spirit, working mightily in the hearts of the elect, both for their conuersion from sin to grace, and confirmation in grace. Eph. 1,19. *According to the working of his mighty power.* 2 Thess. 1,11.

4 Prerogatiue or dignity. 1 Cor. 9,5. Iohn 1,12. *To so many as receiued him, he gaue power to be the Sonnes of God:* that is, the right and priuiledge of Sons: that it cannot be meant of free will, is plaine, by verse 13.

5 A mighty Instrument of Gods power. Rom. 1,16. *The Gospell is the power of God to salvation.* 1. Cor. 1,18. *To vs that are saued, it is the power of God.* A meane of the sauing power of God. **Metalepsis.**

6 Inward strength of a renewed soule, wherby it is able to resist euill, and to do good. 2 Tim. 1,7. *God hath giuen to vs the spirit of power.*

7 That most excellent strength & agility, wherewith the bodies of the elect shall be endued after the resurrection. 1 Cor. 15,43. *They shall be raised againe in power.*

8 Signes and wondrous works, done by the mighty hand and power of God. 1. Cor. 12,10. *Effects of his power,* called [*Power*] by a **Metonimie.**

9 Such persons, as haue the guift and power to doe myracles and workes of wonder. 1. Cor. 12,28. *Hee hath ordained Powers;* that is, some to do myracles.

10 A lawfull Magistrate, enabled of God with authority and might, to execute his iudgements. Rom. 13,1. *Let euery soule be subiect to the higher powers.* Also it signifies the authority it selfe, and publicke right of Gouernors. Iohn 19, 10,11.

11 A veile or couering, which women did weare, as a token of that power which their husbands had ouer them; and of their subiection therevnto. 1 Corinth. 11,10. *For this cause, a woman ought to haue power vpon her head;* that is, a sign of Power.

12 Extraordinary strength, giuen of God to some persons, therewith eyther to doe great good, or great harme. Luke, chapt. 9, verse 1. *He gaue them power ouer all Diuels.* Acts 1, verse 8. Reuelat. 9,3. *Vnto the Locusts was giuen Power, as the Scorpions of the Earth haue Power.*

13 Wicked or good Angels, which are of exceeding strēgth and haue leaue & Commission of God, to do mighty things; and therefore are called Powers. Col. 1, ver. 16. *By him were created Powers, Principalities.* Ephe. 6, 12. *Wee wrestle against Princi-*

Principalities and Powers. Diuels are called powers in the plurall numbers, to teach that they be mighty and many: and Power, Ephesians 2, verse 2. in the singular number, to shew these many to be but one corporation or army, readie with ioynt force and one minde, to conspire and fight against the faithfull to destroy them; yet so as they do wholly and for euer preuaile against none, saue such as be addicted to disobedience. Eph. 2, 2. See Colos. 2, 15. where euill spirits are called Powers.

14 Excellent and singular gifts of the Spirit. Acts chap. 6, 8. *Steuen full of faith and Power, did Signes and Myracles, &c.*

15 Kingdomes and Nations which haue great Power, Lu. 4, 6. *All this Power will I giue thee.*

[**All Power**] Vniuersal power ouer euery thing, in Heauen and earth, without exception of any. Math. 28, 18. *All Power is giuen vnto mee.* This Power, the Father (as GOD) giues; the Sonne (as Mediator) receiues it. Also Power of sundry kinds or diuers. 2 Thess. 2, 9.

[**In Power, and in the holie Ghost**] That strength and vertue which the holy Ghost hath ministred, and namely, the assurance and cheerefulnesse of heart. 1. Thessalon. 1. chap. 5. verse.

[**Power of God**] The most mighty and powerfull GOD. Math. 26. verse 64. *Sitting at the right hande of the Power of God.*

2 That notable vertue and might giuen to the Apostles; not onely to worke Myracles, but also to tame and bridle the wicked. 2 Cor. 6, 7. *By the Power of God.* Christ is called the power and wisedome of God, both by efficacie and essence. 1 Cor. 1, 24.

[**Power of the holy people**] Not the strength wherewith the Iewes, Gods people, shall infest and hurt others, but passiuely, the power by which they shall bee greeuously hurt and wronged. Dan. 12, 7. *To scatter the Power of the holy people.* Such a passiue construction is found, Genesis chap. 16. verse 15. *My wrong (not which I doe, but which is done to me.*

[**Powers of heauen.**] The Heauens, or Cœlestiall Orbes and Spheares, beeing exceeding firme and strong creatures, and exercising great strength vpon these inferiour earthly bodies. Math. 24, 29. *And the Powers of Heauen shall be shaken.*

[**To Poure out**] To giue and bestow verie liberally and frankely. As in Esay, chapter 53, verse 12. *He Poured out his soule*

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ſoule to death. Acts 2, 17. *I will Poure out my Spirit vpon all fleſh.* Ioel 2, 28. Zach. 12, 10.

[Poyſon of Aſpes] Malicious and bitter wordes, caſt out againſt ſuch as bee abſent, to their great hurt. Roman. 3, 13. *The Poyſon of Aſps is vnder their lippes.*

[Poyſon of Dragons] The wicked vngracious workes of vngodly men, which are as vnpleaſant to God, as the poyſon of Dragons to men. Deut. 32, 33. *Their Wine is the Poyſon of Dragons.*

P. R.

[Praiſe] A confeſſion and due acknowledgement of the great and manifolde excellencies and perfections that bee in God. Pſalme. 136, 1. *Praiſe the Lord becauſe hee is good, for his mercies endure for euer.* Pſ. 117, 1, 2. 103, 1, 2, 3.

2 Commendation, & ſpeaking foorth the good thinges that be in other men. Prou. 27, 2. *Let another man praiſe thee.*

3 The matter, argument, & occaſion of praiſe. Exod 15, 2. *The Lord is my ſtrēgth & praiſe.* Pſal. 118, 14.

4 Protection and defence; as when it is ſet againſt reuēge and puniſhment. Rom. 13, 3. 1 Pet. 2, 14.

[Prayer] The whole ſeruice of God, and euerie part of it. Math. 21, 13. *An houſe of Prayer.*

2 That one part of his worſhip, called Prayer and Petition. Iam. 5, 15. *Prayer of Faith.* Prayer commeth of a word in the Hebrew, which ſignifieth appeale, interpellation, interceſſion, whereby we refer the cauſe of our ſelues or others, vnto God as Iudge, calling vpon him, appealing to him for right, preſenting our ſelues & our cauſe vnto him, as to one which hath power to determine caſes, and to whom appeales may be made. Note.

[To Praiſe their Gods] To yeelde and giue vnto their Idols the honour of their victory, and to offer ſome part of their feaſt to their honour, as their manner was, Dan. 5. ver. 4. This was one cauſe that *Daniel* Chap 1. 8. refuſed to feede on the meate of the Kings Table, for that a part of it had beene conſecrated to their Gods, and ſome of their meates were forbidden by *Moſes*, as vncleane.

[To Pray] To deſire ſome lawfull and needefull thing of God alone, with truſt to haue it, for the merit of Chriſt onely. Acts 10, 9. *Peter went vp on the houſe to Pray.* Math. 6. ver. 9 *After this maner Pray ye.* Acts 12, 12. Mark 11, 24.

2 To craue ſomething with the voyce onely, without faith in Chriſt. Luk. 18, 10. *They went vp*

vp into the Temple to pray. Verse 11. This is vocall prayer only; and the former, is both Vocall and Mentall. This distinction is grounded on Rom. 10, 1.

3 To worship God. A Synecdoche of part for the whole. Luke 19. verse 46. *A House of Prayer.*

[Instant in Prayer] One earnest and constant (though he be not heard at first) in calling vppon God on all occasions, continuing til he be herd. Roman. 12, 12. Luke 18. 1. 2 Thess. 5, 17.

Prayer, what it is.

Prayer, is a worke of the beleeuing soul, desiring of God* alone, things lawful and needfull: with confidence to obtaine them, through the alone mediation of Christ, to the praise of the mercy, trueth, and power of God. Prayer is eyther priuate, or publique; for our selues, or others; for the hauing of good things, or remoning things euill. Whence ariseth the difference, and diuers kinds of Prayers mentioned. 1. Tim. 2, 2. *Let supplications and Prayers, Intercessions and giuing of Thankes, be made for all men.*

*Prayer being a chiefe part of gods seruice, may not bee made to any creature

[To Preach] To declare the will of God by voice, for the instruction of the Church. Mar. 1, 49. *Hee Preached in their Synagogues.* The Greeke worde κηρυξ, signifieth an Ambassador, which publisheth and spreads abroad the minde and message of GOD, touching mans duty and saluation. Rom. 10, 14.

What Preaching is.

Preaching, is an action of the Minister of the word, soundly interpreting and opening the sence of the Scriptures, by the Scriptures; with application of them vnto the vse of the Church, by Doctrine, exhortation, reproofe, conuincing, & comfort. Mark 2, 2. *He preached the word to them.* Luke 4, 18, 19, 20, 21. *He tooke vp the booke, and read, and saide; This day is this scripture fulfilled in your ears* Also 1 Cor. 14, 3. *Hee that prophesieth,* that is, Preacheth, *speaketh to men, to edifying, to exhortation, to comfort.* See Nehem. 8, 8. *And hee read in the Booke of the Law,* and gaue the sence according to Scripture.* Act. 9, 20, 22. *Hee Preached Christ, * confirming that Iesus was this Christ,* that is to say, he compared Scripture with Scripture, conferring them together, as cunning craftsmen which ioyn all parts together, to make the agree one with another. This is Preaching in the ordinarie phrase of the Scripture. Indeed euery declaration of Gods wil, either by afflictions, blessings, rea-

*Thus Tremelius translates it out of the Hebrew.

*Thus Mr. Beza reads, and expounds it, according to the greek

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readings, and creatures; or otherwise may generally and improperly bee called Preaching.

[Precepts] Commissions, charges, because they are committed vnto mē which charge carefully to keep them, according to that in Psal. 119,4. Also they come of another word which signifieth to visite, because God threatneth to visite or punish the transgressors of them. As Exodus 20,5. and 32, 34.

[Precious] Sometime bright and glorious. Iob 31,26. Zach. 14,6. also that which is honorable, and of great esteeme. Psal. 36,7. also that which is deare, or hardly to be attained and effected. as Psalme 49,8. and 139,16. Heere it signifieth also that which is rare and incomprehēsible: also that which is sparingly, and not easily to be had. 1 Sam. 3,1.

[Predestination] The fore-appointment of euery thing, to certaine ends. *Actes* 4, ver. 28.

2 The fore-ordaining of some persons, to obtaine eternall life by Christ. Rom. 8, 30. *Whom he Predestinated, them bee called.*

Predestination, what it is.

Predestination, is a most righteous decree of God, freely, according to his owne good pleasure (without any respect of foreseene faith or works, as mouing causes) ordaining from al eternity out of ỹ whole lumpe of lost mankinde, a certaine number, to obtain eternall life in heauen, by Christ (hauing first called, iustified, & sanctified them) vnto the praise of his glorious grace. Rom. 8, 28, 29, 30. Ephesians 1. verse 5,6,7.

Predestination what it is, according to Peter Martyr.

Predestination, is the most wise purpose of God, whereby he hath before al eternity, constantly decreed, to call those whom he hath loued in Christ, to the adoption of his childrē, to Iustification by Faith, and at the length to glorie, thorough good workes, that they may bee made like to the image of the Sonne of God, and that in them should bee declared, the glory and mercy of the Creator.

Whereas election looks only to the purpose of Gods chusing, and to the opposite member, to wit, Reprobation; betweene which and election, there is a mutuall and necessary reference, the one alwaies including or implying the other: for where there is an election *Note.*

ction of some, there is a refusing of others, & on the contrary; yet Predestination respecteth both ỹ execution of Gods purpose, with the whole progresse of middle causes leading vnto the end, as Eph. 1, 5, 10. Rom. 8, 29. Acts 22, 14. & also the ends themselues, both life eternal of the elect, as the neerest end, & the glory of Gods mercy as the vtmost end. Rom. 9, 23. Ephes. 1, 6, 11, 14. So as predestination is of larger extent then election, though in Scripture it is not found to concern any other saue ỹ elect. But scholasticall writers make it the general both to election and reprobation, as a decree of God which is touching the ends of both, which bee without end. So as predestination is largely taken, contayning both the Decrees, and strictly, being subordinate to the purpose of election.

[To Predestinate] To determine and appoint before, most firmely, some persons to be saued by Christ. Roman. 8, 29.

[Prepare] To make a thing ready before hand. Math. 26, 17. *Where wilt thou that we Prepare for thee?* 1 Chro. 29, 19. *To build the house which I haue prepared.* Math. 20, 23.

2 To fit effectually & mightily, the elect of GOD, vnto that blessednesse which they were appointed vnto, from euerlasting. Rom. 9, 23. *Vessells of mercy which he hath prepared to glory*: and to make meet the Reprobates, vnto that wretchednes vnto which they wer ordained before. Rom. 9, 22. *Vessels of wrath Prepared to destruction.* Or thus more briefely: to purpose and make meet heauen for the elect, and the elect for it. Mathew chap. 25, verse 34, 41. *Prepared for you, &c.* Also Hell for the Reprobate, and them for it. *Prepared for the Diuell and his Angelles.* Rom. 9, 22, 23.

3 To make vs meete or fit, either for doing good duties, or suffering afflictions. 1 Chr. 29, 18. *Prepare their hearts vnto thee.*

4 To make ready some things which belongs eyther to Gods seruice, or to the seruice of Saints. 2 Cor. 9, 2. *Achaia was Prepared a yeare agoe.* Iohn chapt. 19, Verse 42. *Because of the Iewes Preparation day.*

[Preheminence] Chiefe power and Dominion lawfully conferred by God the Father, vpon Christ the Mediator, that he as King may rule his church outwardly, by his owne lawes and Officers, and inwardly by his Spirit and Grace. Colossians 1. verse 18. *That hee might haue the Prehemenence.* Heere it is vsed in good part.

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2 Primacy and Soueraignty ouer others ambitiously affected, and vnlawfully held & exercised. 3. Iohn 9. *Which loueth to haue the Preheminence.* It is here put in the worse part for vsurped power and tyrannie.

Note.

[Presence] There is a double presence, one spirituall, another locall; one in respect of place, another in respect of agreement in will and purpose. 1 Cor. 5, 3. as *Paul* being absent from the Church of *Corinth*, as touching place, yet did concur with them in purpose, touching the excommunicating that incestuous person: so Christ who is not present in the sacred Supper Locally, is yet spiritually present to Faith.

[To Preserue] To keep one free and safe, from taking hurt by any enemies, or daungers. Psal. 16, 16. *Preserue mee, O Lord, for I trust in thee.*

2 To sustaine and vpholde all things in their being. Iob. 7,20. *O thou Preseruer of Men.* Psalm 36,6. *He Preserueth both man and Beast.* Neh. 9, 6. *Thou Preserueſt them all.* This is generall preseruation.

3 To keepe constantly the faithfull, vnto the possession of eternall life. 1 Pet. 1,8. *Preserued, or kept through the Power of God by Faith, vnto eternall Life.* This is speciall preseruation.

[To Presume] Either to take too much vppon vs, out of a vaine confidence in our selues; or to take too much heart and boldnesse to vs. Ps. 73, 8. *They talk Presumptuously.* 1 Cor, 4, 6. *Let none presume aboue that is written.*

What presumption is.

It is a vice, whereby many men in regard of Gods blessings & patience towards them, haue their hearts too much lifted vp in vaine confidence of theyr owne sufficiency, and Gods goodnesse, waxing secure, haughty, and careleſſe in the course of their liues, without any fear of sin, or Gods iudgements for them.

[Presumptuous sinne] Sins of contumacy, which come from a stubborne and malicious heart. Psal. 19.13. *Keepe me from presumptuous sins.*

[Of Pretence] Vpon a faire shewe and colour, or colourable cause, cloaking the ambition and enuy which boyled inwardly, with pretext of Christ, & preaching him. Phil. 1,18.

[Price of redemption] Satisfaction or paiment made to the iustice of God for the hurt don to it by the sinnes of the elect; that so they may bee redeemed and set free. 1 Tim. 2,6. *he gaue himselfe a price of Redemption.*

Note,

Note, that he gaue not his body or bloude onely, but himselfe, euen the whol manhood, to be the price, the onely all-sufficient price to God, for sin: adieu then to all Popish satisfactions, and to the opinion of his sole-bodily sufferings.

[Price of high calling] Eternall life, which is freely giuen to such as striue lawfully, as a rewarde or price propounded of God, who calleth his to glory. Phil. 3, 14. 1 Cor. 9, 24.

[Pricke] A sharpe peece of wood, a pole, stake, or sharpe thing, which pricketh one as hee goeth through bushes or thicke places.

[Pricke in the flesh] Inbred corruption, or naturall Concupiscence, which sticketh fast in vs, as it were, a pricke molesting and vexing vs by euill motions, as the flesh is galled and pained with a pricke or sharpe stub sticking in it. 2 Cor. ch. 12. *There was giuen vnto me a pricke in the flesh.* A Metaphor. *Beza* extends the sence to outwarde contumelies and iniuries of all sorts, which vext the Apostle as prickes or thornes. See the like phrase, Numb. 33, 55. Iosh. 23, 13. Iudg. 2, 3.

[Pricked in heart] Persons stricken with great griefe, and soule-sorrow, in the sence of Gods displeasure for sin, as if their hearts had bene pricked through with a sword. Acts 2, 37. *& being pricked in heart, they saide. &c.*

[Pride] Haughtinesse or loftinesse of minde, being puft vp and swoln with a high conceit of our owne excellency, to the contempt of God, and the disdaine of men. Pro. 16, 18. *Pride goeth before a fall, &c.* 1 Cor. 4, 6. *Swell not one against another.* Luke 18, 9.

[Pride of life] Vaine boasting and arrogancy, wherein they please and delight themselues, which do abound in the things of this life. 1 Ioh. 2, 16. *And the pride of life.*

[Pride, as a Chaine] The arrogancy of wicked men, glorying in their pride as one would glory in a Chaine of gold. Psal. 73, 6.

[Priest] a Sacrificing person, ordained of God, not onely to teach the people, and pray for them; but also to offer vp outward and bodily Sacrifices for his owne sinnes, and the sinnes of the people, Leuit. 5, 2. 4, 5. Such were the Priestes of the Law, and old Testament; Legall and Leuiticall Priests. The offering vp of the prayers for the people (aswel as Sacrifices) sig. 1. Christs intercession and prayers for his Church. Ioh. 17. Heb. 5, 7. 2. our right of praying to God in his name. Hebr. 13, 15. And whereas sacrifices offered by prayer of the Priests vnder the law and before, were *Note.*

acceptable to God, as Ge. 4,4. it sig. 1. that Christ his offering himselfe to his Father, was a sweet smelling oblation. Eph. 5,2,2. that we through Christs oblation are accepted of God. Heb. 10,10. 3. That our obedience or reasonable seruice is pleasing to him. Mal. 3,4. Ro. 12,1. 1 Pet. 2,5. 4. That the Ministers Oblation of those ẅ are called to the Fayth by the worke of the holy Ghost thorough their Ministry, was pleasing to God, as *Paul* witnesseth Rom. 15,16. The first Priests ẅ taught the people, and offered Sacrifices, were all the first borne, as it was commanded, Exod. 24,5. of them vnderstād Ex. 19,22. they figured Christ the first borne among manie Brethren. Ro. 8,29. & secondly the Church, the first borne of them which are written in heauen. Afterward vpon the giuing of the Law, ẏ tribe of *Leui* suceeded in their place. Num 3,8. & 8, 19. Wheras ẏ Priests were forbid to mary an harlot; one polluted or diuorced, and to drinke strong wine for the time they entred into the Tabernacle. Leuit. 21,7. and 10,9. This signif. that both Ministers wiues and themselues must be sober. See 1. Timoth. 3, 2. & 5,23.

2 A sacrificing person, especially ordained of God, that by the sacrifice of himself once offered by himselfe; and also, by his intercession, hee might reconcile vnto, and keep in fauour with God, for euer, al beleeuing sinners. Such a Priest is Christ only, being the alone Priest of the New Testament, properly so called. Heb. 7, 17. *Thou art a Priest for euer, after the order of Melchizedeck.* Also verse 23, 24, 25, &c. See ch. 10. from verse 5. vnto the 15. These two significations of Priest, be proper.

3 Euery faithfull Christian man or woman of what calling soeuer, enabled by the authority and Commaundement of God, to offer vp themselues & their Good workes, as spirituall sacrifices acceptable to God through Christ. 1 Pet. 2,5. Reu 1,6. *He made vs Kings & Priests to God.* Rom. 12. verse 1. Heb. 13, verse 15,16. This is an improper figuratiue sence of the word, by resemblance & likenesse.

4 A man of great dignity, a cheefe Ruler or Officer. Exod. 2, 15. *And the Priest of Midian had seauen daughters.* Gen. 41, 45. *The daughter of Potipherah the Priest*, or *Prince of On.* Exod. 18,1. *Iethro the Priest of Midian.*

The Hebrew (*Coben*) ẅ wee english a Priest or Sacrificer, is the name of the Kings cheefe Officer; as in 2 Sam. 8,18. *Dauids sonnes were Cobens*, that is, chiefe

Note.

1. chiefe Rulers, which is expounded in 1. Chron. 18, 17. to bee the first or the chiefe at the Kinges hand. It hath the name of miniſtration. Eſay 61, 6, 10. and was a title ſpecially giuen to *Aaron* and his ſonnes that miniſtred to GOD in the Sanctuary, Exodus 28. verſe 3, 4, 41.

5 The firſt borne of the male children, whom God did conſecrate and ſet apart to do the Office of Prieſts, in adminiſtring holy things, vntil *Aaron* and his ſonnes were ſanctified to that end. Exod. 19, 22. *And the Prieſts alſo bee ſanctified.* Exod. 13, 2. *Sanctifie to mee the firſt borne. &c.*

Note. In euery Legal and Legitimate Sacrifice, there muſt bee (beſide the Sacrifice) a Prieſt, an Altar, and fire: as the Sacrifice was a figure both of Chriſt our eternal ſacrifice. Ephe. 5, 2. Heb. 10, 5, 6, 7, 10. and of our ſelues, whom the Apoſtle calleth liuing Sacrifices through him. Rom. 12, 1. So the Prieſt ſig. and figured Chriſt to bee that onely Prieſt ẅ can drawe neere vnto God. Heb. 5, 6, 10. Ier. 30, 12. Alſo that by Chriſt alone we draw neere to God, and are Prieſts in & thorough Chriſt. Exod. 19, 6. 1 Pet. 2, 5, 9 Reue. 1, 8. Laſtly, it figured the miniſtery in the time of the Goſpel. Eſ. 66, 21. Now the Altar, whoſe property it was to ſanctifie the gift, it figured firſt Chriſt who was his owne Altar, and ſanctified himſelf. Ioh. 17, 19. Heb. 9, 14. Secõdly, that wee haue Chriſt for our Altar. Heb. 13, 10. Reuel. 8, 3. The Fire ſignif. the conſecrating of our Sauiour by ſuffering, & the burning him vp with the ſenſe of the Fathers wrath. Heb. 13, 11, 12. Alſo the conſuming of our luſts, and an holy zeale and feruency. To which purpoſe it is enforced, Mark 9, 49. And laſtly fiery afflictions of Gods children. 1 Pet. 4, 12. Whereas this fire came down from heauen, and was euer to be cheriſhed, it ſig. Chriſt to be appointed of God our ſacrifice, and ẏ our zeal ought neuer to go out

[High Prieſt] The chiefe amongſt and ouer the Prieſts of the Law, who was euer but one only, & in a ſpecial maner was a figure of Chriſt, both in his garments, publike workes and actions: and alſo in his eminẽt place, Chriſt being cheefe among the Paſtors, as *Aaron* was among the Prieſts, Heb. 5, 1, 2, 3. vnto the v. 10. *For euerie high Prieſt is taken from among men.* 1 Pet. 2, 25. Heb. 9, 11.

Note. The difference betweene a Prieſt properly and improperly taken, is this. The former hath an externall and bodilye Sacrifice, to giue and offer vnto God, as Chriſt did giue his owne bodye, and the Prieſt

of the Law, & bodies of beasts. The latter offereth spirituall sacrifices onely; as their prayers, praise, obedience, almes, & all other good works and duties of their callings, which euery Christian (as well as a Minister) is bound to offer. The popish Priest-hood is an imaginary & blasphemous fiction hauing no ground, neyther any colour and shew of ground and proofe, in the whole booke of God.

[Priuily to bring in.] To bring them in vnder hand by godly pretences, and colourable shewes, by fained and faire glosing words, hiding so much as may be, the iniquity and impiety contained in the. 2 Pet. 2, *They shall priuily bring in damnable heresies.* In the same sence it is written of such as broach doctrines of diuels, that they speake lies in hypocrisie, that is, coloured with the faire pretence of piety and Religion. Thus do popish hereticks, doing all by the name, authority, & power of Christ, & the Apostolike Catholike Church, carrying al in a mystery. Re. 17, 5. *In a mystery of Iniquity.* 2 *Th.* 2, 7

[Princes] The true beleeuers, the children of ỳ Church, a Queene, and Christs spouse, Psal. 45, 16. *Whom thou mayest make Princes in all Lands.*

[Cheefe of Princes] An Angell so called, in comparison with earthly Princes. Dan. 10, 13.

2 Men of principall guifts, cheefe and choyse persons. Eccles. 10, 7. *Princes walking, &c.*

3 Captaines. Esay 10, 8.

4 Counsellors. Esay 19, 11. Ephe. 2, 16.

[Prince of the Host] GOD, in a speciall manner ruling ouer his people. Dan. 8, 11, 25. His people the Iewes, are called the Hoast of heauen. Dan. 8, 10.

[Prince of God] A man singularly loued, and exceedingly blessed of God. Gene. 23, 6. *Thou art a Prince of God.*

[Prince of Peace] Procurer, ground, & cause of Peace, which also causeth his subiects to continue in peace and quietnesse. Such an one is Christ, and he onely. Esay 9, 6. *Prince of Peace.*

[Prison] A place of restraint to keepe and punish malefactors in. Gen. 40, 3.

2 Hell, a place where the damned are punished with eternall bondage and torment. 1 Pet. 3, 19. Also the graue. Es. 53, 8.

[His Prisoner] One imprisoned for Christ, or for the Testimonie of Iesus. 2 Tim, 1, 8.

[To Proceed] To issue or flow out, after an admirable & vnconceiueable manner. Iohn 16, 26. *The Spirit which proceeds from the Father.*

[Pro-

2 To come into the flesh, or to assume the nature of man by the appointment of God. *Iohn* 8,42. *I proceeded foorth, &c.*

[Profession] An action of a Christian, plainely and openly (when fit occasion serueth) declaring and vttering with his mouth, that which hee beleeueth and hopeth for in his hart, concerning Christ and saluation by him. 1 Tim. 6,12. *And hast professed a good Profession before many witnesses.* There may bee a profession made before men with the mouth, when the truth of it is not to bee found in the heart, before God. Titus 1,16. *They professed to know God, when in their workes they denied him.*

2 The doctrine of the Gospel, which we do professe. He. 3,1. *Consider the High-Priest of our Profession, Christ Iesus.*

3 A way, or Sect. Math. 23, 15. *To make one of your Professiō.*

[Profitable] Something which is beneficiall, commodious and helpefull. Heb. 13,17. Or else that which is of necessity needfull, which we cannot be without, and be wel. 2 Tim. 3, ver. 16. The reuealed will of God is as needfull vnto mens soules, as milke to babes, as meate to strong men, as the light of the Sunne to the men of this world, as phisicke vnto the sicke, &c.

[Promise] A word, passed frō man to man, for performance of some lawfull thing; as in cōtracts, bargains, Marriages, and other affaires of common life. This is a ciuill promise: Such *Laban* made to *Iacob*, for giuing his Daughter: *Saul* to *Dauid*: *Dauid* to *Ionathan*.

2 Our word passed and giuen vnto God, for some duty which we will do vnto his honour. Psalme 66,13,14. *I will pay thee my vowes which my lips haue promised. Numb.* 30,3. *He shall not breake his Promise.* This is a religious or holy Promise, called a vow in Scripture. See Vow.

3 The word of God, giuen or plighted vnto men, for the performance of some good, or for remouing some euill, spiritually or bodily. Psal. 119,130. *How sweete are thy promises to my mouths?* And verse 38, 49, 50. This is a diuine promise, which is two-fold; Legall and Euangelicall.

4 The thing promised, to wit, the inheritance of heauen, or life euerlasting. Gal. 3, 22. *That the promise by the faith of Christ.* A Metonimie.

Note. Howsoeuer the Law, by the reason of the condition annexed of perfect fulfilling it, bee contrary to the free promise of life, yet the Law doth not abolish and quite take away the promise of grace, but serueth as an helper and seruant there-

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vnto; for by discouering the danger and damnation thorough sinne, it driueth afflicted sinners to Christ, who is their onely remedy, and in whom alone *Abraham* and his spirituall posterity finde righteousnesse and life eternall, which is the thing promised.

Note. Both Legall and Euangelicall promises, are eyther generall and indefinite, propounded to all: Exod. 20, 6. Iohn 3, 16, 17, 18. Or particular, directed to some kinde of persons, few or one. Exod. 20, 12. Math. 9, 2. Beside innumerable other promises on both sorts.

Note. Gods Promise is two-fold: first Legall, when hee passeth his word for the giuing of eternall life, and other temporall good things, vpon condition of fulfilling the Law. Leuit. 18, 5. Eph. 6, 1. *This is the first commandement with Promise. Galat.* 3, 12. *Do this and liue.* Secondly, Euangelicall; when he passeth his word for the giuing of Christ, and together with him, remission of sinnes, righteousnesse, and eternall life, as also the blessings of this life, vpon condition of beleeuing the Gospell. Rom. 1, 2. *Which he promised before by his Prophets.* And Rom. 4, 26. *That the Promise might be sure to all the seed*: That is, to such as walke in the steps of *Abrahams* faith. Gal. 3, 14. *That we might receiue the Promise of the Spirit thorough faith.* This latter promise, is called the Promise of grace, because it is freely giuen, & freely performed. Also Gal. 3, 14. It is called the Promise of the Spirit, because the Spirit is both the author and applier of it. Moreouer, the things promised, come from the Spirit. This Promise is also called the word of faith. Rom. 10, 8. Because the word of this promise is made with condition of faith, which is the onely instrument to apprehend & receiue it. Lastly, it is termed the promise of Christ, because hee is the terme and end of it.

[By Promise] By vertue of Gods word giuen to *Abraham* touching a sonne to be borne by *Sarah* his wife. Galat. 4, 23. Gen. 17, 19.

[To Promote] To restore to former honour and dignity. Dan. 3, 30.

[Prophane] An vnholy person which refuseth heauenly things, for enioying of earthly. As *Esau* cast away his birthright for a messe of pottage, and therefore in Hebre. 12, 16. he is called a prophane person for his labour.

2. Common, or something appointed to common vse, as prophane hands, prophane authors, prophane meates, put for common, or seruing to common vse. Marke 7, 2. Acts 10, verse

verſe 14,15.

[Propitiation] An agreement or attonement betweene God and man, by ſ man Chriſt, repreſented by the Propitiatory or Mercy-lid. 1 Iohn 2,2. and 1 Iohn 4,10. Rom. 3, 25.

[Prophet] One which telleth or ſpeaketh before, what things ſhall afterward come to paſſe. This is the generall ſignification of the word [Propher.]

2 An extraordinary Miniſter of the olde Teſtament, ordained for the inſtruction of the Church, by interpreting & applying the Law, and foreſhewing the ſufferings & glory of Chriſt. Acts 3,24. *All the Prophets haue foretold of theſe dayes.* and 10, 43. *To him giue all the Prophets witneſſe.* 1 *Pet.* 1,10,11. Such Prophets were *Eſay, Ieremy*, &c. 1 Iohn 1, 21. Deut. 18,1. Heere it is meant of Chriſt himſelfe.

A Prophet is one that from the inward counſell of GOD, vttereth Oracles: ſuch an one was wont to bee called a Seer, 1 Sam. 9, 9. Amos 7,12.

3 A perſon vnder the new Teſtament, endued with a ſpeciall gift to foretell thinges to come, for the behoofe, eyther of the whole Church, or ſome members of it. In this ſence, *Agabus* is called a Prophet, becauſe he forewarned ſ Church of a famine. Acts 11,27: And *Paul* of his bonds. Acts 21, 10. Alſo the Daughters of *Philip* were ſuch Prophets.

4 One that interpreteth the Scriptures of the Prophets, with a ſingular dexterity and readineſſe, beſides the prediction or foretelling future euents. Epheſ. 4,11. *Hee gaue ſome to be Prophets.* 1 Cor. 12, 28. *He ordained ſome Prophets.* Theſe were men that not only ſignified what thinges ſhould come, but excelled alſo in expounding Propheſies concerning Chriſt. In this ſence Chriſt is called a Prophet. Acts 3,22. And not only for declaring ſ will of God, touching things to come. *Ro.* 12,6. 1 *Cor.* 14.23.

5 All thoſe holy men of God, who be the Pen-men of the holy Scriptures, for the common vſe of the Church to the worlds end. Luke 13,28. *All the Prophets ſhall ſit downe in the Kingdome of God.* 2 *Pet.* 1,19. *We haue a moſt ſure word of the Prophets.*

6 Euery true Miniſter of the Goſpell, endued with wiſedom to interpret and apply ſ Scriptures: 1 Cor. 14,32. *The Spirits of the Prophets, &c.* Any Teacher and Doctor. Luke 4,24.

7 The writings, bookes, or ſayings of the Prophets, Rom. 3,21. *Hauing witneſſe from the Law, & the Prophets.* Lu. 16,31.

8 A Soothſayer or teller of fortunes. Tit. 1,12. *One of your owne Prophets.*

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[A Prophetesse] A woman endowed with the gift of Prophesie, and which doth foretel things future, Acts 21, 9. *Hee had foure daughters Propheteſſes*, or which did Propheſie.

2 One which is the onely wife of a Prophet, as Eſay his wife. Eſay 8, 3. *I went to the Propheteſſe*: as with vs the Maiors wife is vſually called Maireſſe: and in Germany, a Doctors or Rectors wife is termed Doctoreſſe & Rectoreſſe.

[A Prophet like to me] Such a Prophet as I am, reſembling me in nature and office, being a man and a Mediator, as I *Moſes* am, though more excellent, and in a more ſingular ſort; I as a ſeruant, hee as Sonne and Lord of his Church, as Heb. 3. Deut. 18, 15. 18, 19. *Hee ſhall raiſe you a Prophet like to mee.* This Text is applyed to Chriſt. Acts 3, 22. and 7, 37. The ſcope of all theſe Texts, is, ỳ Chriſt may be ſhewne to the Church, to bee the ſole Mediatour of men, promiſed by *Moſes*, exhibited when *Peter* ſpake. *Moſes* hereof as a Type, ſeruing for his time, to be a mean between God and the people, which thorough infirmity could not endure the maieſty of GOD ſpeaking; but Chriſt (as truth of this Type) ordained an euerlaſting Mediator; whoſe 1. Diuine calling. 2. Fidelity in execution of it, 3. Authoritie in teaching, and 4. Euent, moſt dreadfull to ſuch as obey him not, are briefely comprized in verſe 18, 19. That all this belongs properly to Chriſt alone by application of *Peter* & *Stephens*, and by the common ſilence of the Iewes, is more then plaine.

[Sonnes of the Prophets.] Such as be trained vppe in the Schooles or Colledges of the Prophets, to the knowledge and ſtudy of the Scripture. 2. Kings 2, 7. *Fifty men of the Sons of the Prophets.* Am. 7, 14. *I was no Prophet, nor was I a Prophets Sonne.*

[Children of the Prophets.] Such as were inſtructed and taught by the Prophets, their Schollers; being begotten anew by their Doctrine. 2 Kin. chap. 2. verſe 3, 5. *The Children of the Prophets that were at Iericho.*

2 The people of the Iewes, for whoſe inſtruction the Prophets wer ſpecially appointed. Acts 3, 25. *Yee are the Children of the Prophets.*

[To Propheſie] To foreſhew ſomething ỳ afterward ſhould be fulfilled. Acts 21, 9. *He had foure daughters Virgins, which did Propheſie.* Heere the Word [Propheſie] is taken in a ſtrict ſence, as alſo elſe-where very often.

2 To expound and apply the Scriptures to the edification of the

the Church. 1 Theſſ.5,20. *Deſpiſe not Propheſying.* 1 Cor. 14, 3,24. Heere the word is taken in a larger ſence.

3 To be preſent at the publique miniſtry, and partake in the doctrine thereof. 1 Cor.11, 5. *She that prayeth or Propheſieth with her head bare.* Heere it is vſed in the largeſt ſignification.

[Prophesie] Prediction, or fore-telling.

2 The worde or Doctrine written by the Prophets, 2 Pet 1,20,21. *No Propheſie is of priuate interpretation, &c.*

3 Alſo expoſitions of Propheticall bookes comming from the holy Ghoſt. 1 Theſſ. 5,20.

[To deceiue a Prophet] To cauſe and make the euent of his prediction and fore-telling to fall out otherwiſe then the euil Prophet had fore-ſpoken, that ſo he might bee knowne, (howſoeuer he boaſted of the Spirit) to be a counterfeit and deceiuer, by fore-ſhewing things which neuer happened. Ezek. 14,9. *If the Prophet be deceiued whē he hath ſpoken a thing I the Lord haue deceyued him.* Som do expound theſe words in this ſence, that God ſhould vſe falſe Prophets, as Inſtruments to beguile ſuch as for their former wickedneſſe deſerue to be giuen vp to errour; and thus God dealt with *Achab*, 1 Kings 22,22. & threatneth the like punniſhment to the followers of Antichriſt. 2. Theſſ.2,11. This expoſition, though it be ſound and orthodox, yet the firſt is more plaine and fit, as better agreeing with the ſimplicity of the wordes, which ſpeake of deceyuing a Prophet, not others by the Prophet. This interpretation both *Peter Martyr* liketh better, and *Iunius* in his note vpon this place, doeth incline thereunto.

[Spirit of Prophesie] A gift proceeding from the holy Spirit, enabling men to fore-tell things to come, 1 Cor.12, 10. *To another Propheſie by the ſame Spirit.* See ver.8,9.

[Prosperity] Good ſucceſſe in the affaires of our ſoule and body. Pſal.1,3. *Whatſoeuer hee doth ſhall proſper.* Prou. 28, 13. *He that hideth his ſinnes ſhal not Proſper.*

2 Wealth and abundance of earthly benefits. Pſalme 73,3. *When I ſaw the Proſperitie of the wicked.*

3 Reſt and peace. Pſal.30, 9. *I ſaide in my proſperity.*

[To Prosper] To haue a commodious and good iourney. Rom.1,10.

2 To increaſe in wealth by Gods bleſsing, and to be more able to releeue the poore. 1. Cor.16,2.

3 To haue good ſucceſſe in all

all affaires of this worldly life, which is like vnto a iourney. 3. Iohn verſe 2. *That thou Proſpereſt.*

4 To enioy peace and Reconciliation with God, and tranquillity of Conſcience thereby. 3 Iohn 2. *As thy ſoule Proſpereth.*

[Proſelite] One conuerted from the Heatheniſh Religion vnto the Iewiſh religion, *Acts* 2, 10. *Acts* 13, 43. *Manie of the Iewes and Proſelites that feared God.*

[To Proue] To examine, ſearch and try himſelfe, whether he be in Chriſt. 2 Cor. 13, 5. *Proue your ſelues.* This is our prouing of our ſelues.

2 To ſift vs, by ſome affliction, that wee may know our own hearts. Deuteron. 8. ver. 2. *To humble thee, and to Proue thee.*

3 To looke neerely into ones cauſe, and to take knowledge and defence of it. Pſalme 26, ver. 2. *Proue me, O Lord, and try me.* This is Gods prouing vs.

4 To diſcerne with iudgement theſe thinges which are good, or according to a ſound iudgement, vprightly to think, and chearefully to follow what is good and pleaſing vnto Almighty God. Rom. chapt. 12, verſe 2. *Proue what the good will of God is.* This prouing, containes more then a naked knowledge, and generall allowance, euen in acknowledging, diſcerning, approouing with ſincere loue, and earneſt deſire, to conforme our ſelues vnto the good will and pleaſure of God.

[Prouerbe] A word, ſpeech, or ſentence, grauely, pithily, and wiſely vttered in few words, ſuch as euery man may remeber, and ought to be in euery mans mouth, as a Glaſſe of our life, and whole conuerſation. Prouerbes chap. 1. ver. 1. Thus expounded in the ſixt verſe. Theſe are alſo called *Ænigmata*, that is, darke ſentences. Pſal. 49, 5. and Parables.

2 A common by-worde, or a word of reproach and infamy, a talking ſtock. Deut. 28 *Thou ſhalt be a Prouerbe and by-word to all Nations.*

[To Prouide] To haue a fore-caſt in the affayres of this life, as how to maintaine our Charge. 2 Timothy. 5. ver. 8. *If there bee any that prouideth not for his owne.* Alſo ſee the 13. Chapter of S. *Paul* to the Romanes, 14. verſe.

2 To fore-thinke, what things wee may lawfully and iuſtly do. Rom. 12, 17. *Prouide* (or procure) *honeſt things before men.*

3 To fore-appoint and giue

a good issue, in perplexed and troublesome cases. Gen. 22, 8. *God will prouide, &c.* and verse 14. *In the Mount will the Lord Prouide or see.*

Prouidence, what?

Prouidence, is not onely Gods foreknowledg of things to come, and his wise appointment before hand, how euery thing in the world shall bee: but his powerfull and most iust discerning and disposing of all things and persons, according to that his eternal & vnchangeable knowledge & will; whereby all things that haue beene, haue bin, & all things that are, are; and all things that shall be, shall be; for such ends as himselfe hath purposed from euerlasting. Math. 10, 29. Acts 2, 23. Acts 4, 28.

[To prouoke] To giue God occasion of anger or punishment, by some sinne obstinately committed. Psalm. 106, 26. *They Prouoked him vnto anger, with their inuentions.* Deuter. 32, verse 19.

2 To mooue or to stirre vp ones care. Rom. 11, 18. *If by any meanes I might Prouoke them of my flesh*; that is, make the Iewes my kinsemen, carefull to seeke after Christ in his word.

P. S.

[Psalme] A Song made of short verses and sentences, where many superfluous words are cut off. Psal. 3. In the title a Psalme of *Dauid*: it commeth of an Hebrew worde, which hath the signification of pruning, or cutting off superfluous twigs. There bee three kinde of songs mentioned in Gods booke, namely in the Psalterie; a Psalme. 2. An Hymne, or Praise. 3. A Song or Laie. The Apostle mentioneth all three together. Ephe. 1, 19.

P. V.

[Publican] One, who bought (in great) the Emperors tribute. Math. 21, 31. Math. 9, 9, 11. *Why eateth your Maister with Publicans & sinners?* These Publicans were holde of the Iewes for the vilest men that liued, in two respects. First, because they were Seruants to the Romanes, whose yoke the Iewes could not abide. Secondly, because they exacted more then their due, for their owne aduantage.

[To punish] To chastise and correct, as a father doeth his childre, for their humbling and amendment. Psal. 73, 14. *Daily haue I beene punished and chastised*

chastised euery morning.

2 To take vengeance vpon Sinners, as a Iudge vpon Malefactors. Gen.4,13. *My punishment is greter thē that I can beare.* Thus *Tremellius* readeth it.

[Punishment] The censure of excommunication, or deliuering vp to Satan. 2 Cor.2,6.

[To Purchase] To obtaine a thing, by laying downe the due price of it. Gen.49,32.

2 To obtaine the inheritances of the Church, and of heauen, by merit. Acts 20,28. Eph.1,14. This is proper vnto Christ, who alone hath power to merit with God, which neyther Angels nor men can do.

[Pure] Vnmixed, cleere, or like it selfe; as wine without water; siluer without drosse.

2 Without mixture of sin, either more or lesse; according to that whereof it is affirmed. Thus it is writtē of God, that he is pure. Psalme 51,4. *Thou art pure when thou Iudgest.* Psal.19,8. *The Commandement of the Lord is pure.* For God and his word, are without all mixture of sinne and iniquity. Also we reade of a pure heart. 1. Tim.1,4. Math.5,8. *Blessed are the pure in heart.* Whereby is meant, a hart partly freed from the mixture of sinne, and endeuoring still to bee more free. Lastly, we reade of Pure Religion, and Pure Doctrine. Iam. 1,27. When it is free from Error, Idolatry, and Hypocrisie. Also of pure prayers, and of pure hands lifted vp, when our praiers are vnmixed with wrath and doubting. Iob 16,17. 1. Tim.2,8. Iames 1,27. See 1. Tim.4,12.

[To Purge] To make clean without guilt, by free forgiuenesse of sinne, thorough the blood of Christ. Psalm. 51,7. *Purge me with Hyssope.* The property of Hyssope, is to * purge, whereunto Christ his blood is compared.

*Christ his blood, is the Christians Purgatory.

2 To make cleane and free our hearts from corruption of sinne, (that it reigne not) by grace of sanctification. Tit.2, 14. *And purge vs to be a peculiar people.*

3 To cast out the filth of sinne, by our owne best endeuours. Iames 4,8. *Purge your hearts you sinners.*

4 To cast offensiue sinners out of the Church, by excommunication. 1 Cor. 5,7. *Purge out the old Leauen.*

5 To make cleane from Ceremoniall pollution & vncleannesse. Leuit.12,7. *So shall she be purged from the Issue of her blood.*

[To Purge Drosse and Tin] To separate and to cast out by plagues, the Idolaters, hypocrites, and other wicked men, mixed with the elect and godly, as drosse with siluer. Esay 1, 25. *I will purge away thy Drosse, and*

and take away thy Sinne.

[To Purge iniquity] By affliction to bring vnto repentance, as men are restored to health by medicines, Esay 27, 9. See Dan. 11, 35.

[Purgatory] A place vnder the earth, deuised by Popery, for purging of sinne, by torments equall to hell paines in measure, suffred of soules which dye in mortall sinne, or in veniall without absolution, to endure to the last Iudgement. This was dreamed of by *Plato* and *Virgill*, but defended for belly and lucre sake by doting cousining Romanists.

[To Purifie] To make cleane and pure, that which before was foule and defiled. This was done, eyther by the blood of Goats, Bulles, and Beasts. Heb. 9, 14. Or by faith in the blood of Christ; which makes vs perfectly pure by imputation; and imperfectly pure by sanctification. Act. 15, 9. *After that by faith hee had purified their hearts.*

[To be like Purple or Scarlet] Properly to bee of deepe dye, or redde and bloody hue: but figuratiuely, it signifies the sinnes of the Iewes to bee not light and small ones, but capitall and very hainous; such as did inhere and sticke hard to them, and had greatly infected them with horrible wickednesse. Esay 1, 18. *If your sinnes be as Scarlet, or as Crimsin and Purple.* It is thus named in Latine, of a kinde of shell-fish called *Purpura*, of whose blood or iuice, this colour or dye is made: of the Greekes it is called *Dibaphon*, which is as much as a double tincture, or twice dyed; and by the Hebrewes it is tearmed vsually in Scripture, *Tolahhar*, of a little worm springing out of a graine or kernell, by the blood whereof, this Purple colour is said to be made.

[Purity] Vnmixednes with sinne, as farre as our frailty will suffer. 2 Cor. 6, 6. *By Purity.*

[Purification] The vncleannesse wherein men are borne, and the remedy they haue by Christ. Leuit. 12, 4. In Conscience of this naturall corruption (and not of any particular sinne in the conception of Christ) *Mary* the Virgin submitted her selfe to this Law, & to the Oblation appointed. Luke 2, 22.

[Purpose] A firme thought or determination of our mind, touching something which we meane to do. Eccles. 3 1. *A time for euery Purpose vnder heauen. Prou. 16, 9.*

2 The Decree of GOD, touching the eternall estate of all reasonable Creatures. Rom. 9, 11. *That the Purpose of God might remaine, according to election.*

3 The

3 The Decree of God, touching the endlesse saluation of the elect. Rom. 8,28. *To them that are called of his Purpose.*

Note. In Gods purpose of election, there be two acts not to be separated, yet by our consideration to be distinguished; one whereby he did eternally loue them, and know them as his owne before others. The second act whereby hee setteth them apart, and fore-ordaineth thē vnto glory, by such means as hee hath appointed. The former hath no mouing or impulsiue cause, but his owngood pleasure and will. The other is with respect vnto the Mediator, in whom he chuseth them to grace, and directeth them to saluation, as being the foundation of the execution of Gods purpose, both touching the beginning, middle, and end of it. Rom. 5,1,6,8,9,10,11. Rom. 8, 2,17,34, chapt. 3,24,25. 2 Cor. 5,14. Eph. 1,4,5,9, 10,11. 2. Tim. 2,19.

[To Purpose in himselfe] That God the Father decreed the saluation of a certain number in his Sonne, who as hee is Mediator, is a subordinate cause to the good pleasure of God; and further, that the fountaine and first ground of his eternall purpose is not to be found out of God himselfe, either in the merites of men present or foreseene, or in ought else whatsoeuer. Ephes. 1,9. *Which hee had purposed in himselfe.*

[Puft vp] One houen and swolne by arrogancy & pride. 1 Cor. 4,6,18. and 1 Cor. 8,1. and 1 Cor. 5,2. 1 Cor. 13,4. In these places, pride is likened eyther to smoke, to note their high vanishing thoughts like smoke; or to a bladder blowne full of winde; or to a tumor or swelling of a belly by the tympany, or dropsie; euen such a thing is pride in the heart of an arrogant man.

[To Put off the olde man, &c.] To repent soundly. Colos. 3,8. *Put off all these, &c.* This phrase or forme of speech, is borrowed from garments, which beeing old & ragged, are abhord and put off, with a meaning to vse them no more. So when a sinner truely turneth to God, he leaueth his sins, with hatred of them, and griefe of hart for the offence of God in them. This phrase is all one with casting off, Rom. 13,14. and laying aside, Iam. 1,21. with departing from sin, 2 Tim. 2,19. with mortifying and destroying our earthly members, the old man. Rom. 6,6. Col. 3,5.

[To Put on Christ] See Christ.

[To Put off the body of sin] To mortifie corrupt and sinfull nature, which is called a body here, Col. 2,11. and Ro. 6,6. called also the old man. Col. 3,9.

Q. V.

[Quartell] STrife, or controuersie betweence man and man. Colos. 3,13, *If any man haue a Quarrell to another.*

2 An action or Controuersie betweene God and vs. Michah 6,2. *The Lord hath a quarrell against his people.*

[Quéene] A woman married to a King, as *Bethsheba* to *Dauid*: *Iezabel* to *Achab*: also the Mother or Grandmother to a King. Daniel, 5,10.

2 The true Church, espoused vnto Christ the King of his people, as to an husband. Psal. 45,9. *Vpon thy right hand doth stand the Queene.* Cant, 6,8.

3 The false Anti-christian church, boasting of her might, riches, and pompe. Reuel. 18,7 *I sit being a Queene: I am no widdow.*

[The Queene of heauen] The worke of heauen (so *Tremellius* translates it out of the Hebrew) or heauenly and celestiall things: as the Sun, Moone, Stars, and other heauenly bodies. Ier. 7,18. *To make Cakes to the Queene of heauen.*

[To Quench] Either somewhat to slake the heate of the fire, or else wholy to put it out.

2 To lose some fruites & effects of the Spirit, and to abate the working of grace; as if one should somewhat slake the heate, and lessen the light of the fire, 1 Th. 5,19. *Quench not the Spirit.* Thus the godly by their security, Quench the Spirit.

3 To lose wholy the grace of ỹ spirit which once he had; as if one should put out fire with water. Thus the wicked by their obstinacy in sinne, Quench the Spirit, as *Saul* and *Iudas* did. 1 Th. 5,19. *Quench not the Spirit.* And thus a godly person can neuer Quench the Spirit; for the Spirit abideth in them for euer. Iohn 14, and 1 Iohn 3. *The Seed of God remaineth in them.* Of this seede, *Peter* saith, it is immortall. 1. Pet. ver. last. Also Christ makes request for beleeuers, and is neuer denied. Iohn 11,42.

[Question] A demand, or asking; which when it is of things necessary to be known, out of a desire to learne, it is good; otherwise, it is eyther vaine or foolish. 2. Tim. 3,23. *Foolish questions, &c.* Mat. 22,46 it signif. contentions and quarrels about things not needfull to be knowne, 1 Tim. 1,4.

[To Quicken] To giue life to the dead, or to reuiue that which is dying.

2 To put the life of grace into a dead soule in trespasses and sinnes, whē one spiritually dead, is made to liue to god by

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the life of faith. Ephes. 2,1,5. *You hath he quickned, which were dead in trespasses and sins.*

3 To put heart and comfort by deliuerance, into such as haue greefe and feare through great dangers. Psal. 119,149, 154. *Quicken me according to thy word.*

[**To Quicken together**] To conioyne & couple both elect Iewes and Gentiles, in Christ their common head, by one Spirit of faith, wherein consisteth spirituall life, enabling thē to liue vnto God, being before dead in sinnes. Ephe. 2,5. *When we were dead in sinnes, hee hath quickened vs together in Christ.*

[**Quickening Spirit**] The body of the man Christ, which is called Spirit, in respect of the quality and condition which now it hath, beeing spirituall and most glorious: and it is tearmed Quickening, because it is vnited personally to the viuifying word, also because by the death of his body, hee hath gotten life to the world. Iohn 1,14. also 6,5. But especially for his diuine Spirit, or Diuinity, which it selfe is life, and giueth life or quickening to all that liue. See Iohn 5, 21, 26. 1 Cor. 15,45. *And the last Adam was made a quickening Spirit.* As *Adam* is called a liuing soule because of the soule which is the best part in him, quickening and making his body to liue: so Christ the latter *Adam* is said to be a quickning Spirit, by reason of that most excellent diuine nature (oftē noted in Scripture by the Spirit) which dwelleth in him bodily. Col. 2,9.

R. A.

[Rabbi] ONE that is aboue others, and in ſtead of a number. Mat. 23,7. *Rabbi, Rabbi.* A proud ſwelling Title, wherein the Phariſees gloried very much.

Note. This word [*Rabbi*] by the notation thereof, ſignifieth one which is in ſtead of many, or equall to many for his excellency: whether it bee one that excelleth in nobility of birth, or in vertuous and valiant exploits or actes, or in learning and knowledge. In this laſt ſignification, the holy Euangeliſts do euery where vſe it, and by Interpreters it is rendred in Latine and Engliſh, Doctor, or Maiſter. In Mathew, chapt. 23,7,8. Chriſt challengeth this Title as peculiar to himſelfe, checking the ambitious Phariſees, becauſe they affected this name.

[Race] The courſe of Chriſtianity and godlineſſe. Heb. 2, verſe 1. *Let vs runne the Race.*

[Raca] Some vnperfect or broken ſpeech, bewraying an angry and feſtered minde, as Piſh, in our Engliſh tongue. Mathew, chapt. 5, verſ. 22. *Whoſoeuer ſhall ſay to his Brother, Raca.* Howſoeuer ſome fetch *Raca* from the Hebrew *Rach*, which ſignifies to ſpit; and others from *Ric*, which is in engliſh, light-headed or empty, vpon whom wee care not to ſpit, or to vſe ſome light geſture before him in contempt; yet the beſt expoſition is to interpret it of ſome vnperfect & vnſeemely geſture and behauiour, which may be in the countenance, or mouth, by mowes; or words, as tuſh, fie; or in making an vnſeemely noyſe, Eph. 4,31, Or in ſcoffing. Galath. 4, verſe 29.

[To Raigne] To command with power, as King; & with readineſſe to be obeyed. Thus *Dauid* Reigned in *Iſrael*, *Ioſiah* in *Iuda*. 1 Kings, chapt. 11, verſe 42.

2 To command and rule in the ſoule, without oppoſition or reſiſtance. Rom. 6, 12. *Let not ſinne Raigne in your mortall bodies.* Sin is ſaide to Reigne, when the luſts and motions of ſinne be readily obeyed, as one would obey the Law and command of a King. Thus ſinne Reigneth.

Death is ſaide to Reigne, becauſe it exerciſeth ouer all mankinde, that power which through ſinne it hath gotten. Roman. 5, verſe 14. *Death Raigned from Adam to Moſes.* Thus death Reigneth.

[Grace is ſaide to Reigne,

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when the righteousnesse of Christ, being freely imputed, his Spirit Raignes in our harts; and wee bee gouerned by the motions and impulsions thereof; so as now sin cannot condemne vs to death; nor rule ouer vs, as it did before grace, which hath quit the beleeuers from the Raigne of sinne and death. Roman. 5,21. *So might grace Raigne by righteousnesse, to eternall life.* Thus grace Raigneth.

3 To gouerne and dispose all things in heauen and earth, according to his royal decrees Thus GOD Raignes ouer the world, Psal.93,1. *The LORD Raignes, and is clothed in Maiesty.* The whole Psalm throughout.

4 To gouerne and rule the faithfull, by the word and holy Spirit: thus Christ Raigneth ouer his Church. Psal.97,1. *The Lord Raigneth, let the Earth reioyce.*

[Railer] An euill speaker, which vpbraideth others with their true faults in a reprochful manner; or else casteth vpon them false crimes to defame them. 1 Cor.6,10. *Extortioners, Railers.*

White Raiment. See White.

[Raiment or clothing] That which couereth the body, and defends it against heat & cold, called garments. 1 Tim. 6,8. *Hauing food and Raiment:* the vse whereof, is comlinesse and warmth.

2 All things needfull for this present life to sustaine it well, Esa.3,6. *Thou hast clothing or Raiment, be thou our Ruler.*

[To Raine] To powre down water plentifully out of the Clouds, to refresh the earth withall. Deut 28,12.

2 To giue plentifully. Psal. 78,24. *He rained downe Manna,* ver.27. *He rained downe flesh;* that is, he gaue it liberally like Raine.

[Raine] The fruitfulnesse of the Earth, which follows moderate seasonable Raine. Mat. 5,45. *Hee sendeth Raine on the iust and vniust.*

2 The doctrine of the word, which falling vpon the Consciences of men, doth refresh and make them fruitfull, as Raine doth the grasse. Deut.32,2. *My doctrine shall drop as the Raine.*

[Not to Raine] To send scarsity of earthly blessings. Es.5,6.

[A plentifull Raine] The blessings of God abundantly bestowed on the *Israelites* in *Canaan*, which is heere called the Inheritance of God, because it was Gods free guift to the people of *Iewes*. Ps.68,10

[To Raise] To lift vp, or set vp something which is downe or fallen.

2 To make a body which is dead, and fallen into the graue, to liue and rise againe. Acts 2,24,

2,24,32. *Whom God hath raiſed vp. Iohn* 6,40. *I will raiſe them vp at the laſt day.*

3 To make a ſoule which is ſpiritually dead, to liue vnto God, and to ariſe vnto a new and godly life, in hope of eternall life. Rom. 6,4. Eph. 2,5.

4 To reſtore and lift vp ſuch as be fallen into calamities. Pſ. 113,7. *He raiſed the needy out of the duſt.* 1 *Sam.* 2,6.

[**Ranſome**] Satisfaction made, or price paid for ſetting free, or to purchaſe liberty to a Captiue taken in warre or otherwiſe, and detained by the enemy as priſoner, till hee bee ranſomed.

2 The ſatisfaction which Chriſt by his whole obedience to the Law, namely by humbling and ſubmitting himſelfe to ſ death of the Croſſe, made to the Iuſtice of God, deteining the elect ſinners as Captiues in the hand of their enemies, Satan, Sin, Death, & Hell, 1 Timoth. 2,6. *Who gaue himſelfe a ranſome for vs all.* By a **Synecdoche** the Scripture calleth this Ranſome, the death, blood, and oblation of Chriſt, becauſe in his ſacrifice and bloodſhed on the Croſſe, was the accompliſhment of his obedience and ſatisfaction for vs, ſithence without ſhedding of blood, there is no forgiueneſſe of ſin. Heb. 9,22. Rom. 3, 25, Eph. 1,7. 1 Pet. 2,14.

[**Rapine**] A greedy and violent affection, of taking and pulling from others that which is theirs. Luke 11,39. *Full of Rapine.*

2 Something which is taken or pulled from others by force and violence. Eſay 3,14. *Rapine is in their houſes*; that is, ſpoyle. Eſay 62,10.

[**Raſor**] A ſharpe inſtrument, wherewith haire is ſhauen and cleane cut off by the ſtumpes.

2 A fierce and cruell enemy, which deſtroyes and cuts downe all, as a ſharpe Raſor ſhaues and cuts all bare. Eſay 7,20. *In that day the Lord ſhall ſhaue with a Raſor, &c.* This is meant by the King of *Aſſyria*, by whom God would plague *Iudah.*

Some thinke this Raſor to haue beene *Tiglat-peliſer* who afflicted *Ahaz* by denying helpe to him. 2. Chron. 28, verſe 20, 21. Some referre this to many Kings, who one after another afflicted the men of *Iuda*, as *Sanherib* vnder *Ezekia*: *Eſar-haddon* vnder *Manaſſes*. 2 Kings 18, verſe 19, 2. Chron. 33. Others, as *Piſcator*, will haue this calamity heere threatned, to haue beene inflicted by *Nebuchadneſar*, who like a ſharpe Raſor cut very deepe, leauing nothing in the whole Kingdome without hurt; with his huge army ouer-

Note.

running all, destroying King *Ioakim* and *Iehoiakin*, carrying away most precious spoiles, & a number of captiues into *Babylon*; taking in the City vnder *Zedekiah*, whose eyes they put out, and hauing fettered him in bands of Steele, led him away to *Babylon*, killing his children, burning the Temple and City, &c. as is declared in 2. Kings, 24, and 25. Thus by him, all the Ornaments of the Common-wealth from head to beard, all persons from the highest to the lowest, were wasted and taken away. After which time, there should bee great scarsity of men, & wildnesse of the Country, see Esay 7,21,22,23, &c.

3 A malicious tongue, which secretly woundeth and cutteth ones name, as a Rasor ones flesh. Psalm. 52,2. *Thy tongue is like a sharpe Rasor, which cutteth deceitfully.*

[A Raiser of Taxes] *Seleucus Philopator*, who was exceeding couetous, and most outragiously, & greedily, spoyled his Subiects. Dan. 11,20. He was poysoned by one *Heliodorus*.

R. *E.*

[To Reade] To recite distinctly, the sillables and words of Scripture. Reading is nothing else, but such a recitall & speaking foorth the letters and sillables. Luke 4,6. *Hee tooke the Booke and Read.* Acts 15,21. *Moses in euery Synagogue hath such as Reade him.* 1 Tim. 4,13. *Attend to Reading.* Reading is not the word of God, but an action about it: neyther is it preaching in the proper acception.

[To Reape] To gather the fruites of the earth, as Corne, Hay, &c.

2 To take such gaines and fruites of our worke, as the nature of the worke is, good or euill. Gal. 6,8,9, 2. Cor. 9,6. Prouerbes. *Hee that soweth Iniquity, shall Reape affliction.*

[To Reape corruption] To receiue for his reward, the fading corruptible things of this world, and eternall destruction in the end. Gal. 6, 8. *Shall of the flesh reape corruption.*

[Reason] That faculty and power of the soule, whereby wee debate and discourse of things and obiects, that wee may be able soundly to iudge of that which wee rightly vnderstand.

2 The vse of this faculty, to wit, discretion. Acts 25,27. *Me thinkes it is against Reason.* That is, against discretion, or very absurd.

3 The cause and ground of a thing. 1 Pet. 3,15. *To them which aske of you a Reason of that hope which is in you.*

[Rea-

[Reasonable seruice] The spirituall sacrifice of a Christian, offering not the bodies of beasts, which haue no Reason, (as they were wont to do vnder the Law) but himselfe wholly (beeing a Reasonable creature) as a sacrifice vnto God, his Creator and Redeemer (which is a most Reasonable thing) to do him seruice & obedience in all things, according to his reuealed wil (which is a very Reasonable rule) Ro. 12,1. *Which is your Reasonable seruice of God.*

[Reasoning] An euill discourse or disputing against God, or his word. Phil.2.14. *Let all things bee done without Reasonings. Math.15,19. Out of the heart comes euill Reasonings.*

[To Rebuke, or Reproue.] To blame, priuately or publikely for some fault, eyther done or supposed to bee done, Math.19,13. *And the Disciples Rebuked them.* 1 Tim.5,20.

2 With authority & power to checke, curbe, and restrain, as in all places where Christ is said to Rebuke the vncleane spirits, and to bid them go out, &c.

3 To conuince the Conscience of men, either of the truth to be beleeued, or of some sin committed, or error maintained: which in the Reprobate is done without conuersion, but with a true change of heart in the elect; and is by the Minister and word instrumentally, by the Spirit efficiently & powerfully. Esay 2,4. 2.Tim.4,2 and 2 Tim.3,16. See 1 Corin. 14,24. The Spirit reproueth not as it is in the Preachers heart, but as it manifesteth it selfe, and euidenceth his power in their preaching.

4 By an honest and holy life, to make manifest and lay open the euill life of other. Ephes.5,11. *But rather Reproone them.*

[To Rebell] To fight or make warre against his lawfull Soueraigne, as *Absolon* Rebelled against his Father *Dauid*: or to cast off the yoke of a lawfull Gouernor, as *Corah*, and *Abiram*. Numb.16,1,2.

2 To striue or rise vp against the gouernment of the Spirit, in the minde of a regenerate man. Rom.7,23. *A law in my members Rebelling against the law of my minde.* Thus sinne Rebelleth against grace.

Note.

In the Olde-Testament, Rebellion commeth of an Hebrew word, (*Marah*) which signifieth bitternesse properly, and is applyed to Apostacy, Rebellion, and Disobedience, Deut.1,16. and 21,20. Iosh.1, 18. Psal.5,10. Because Rebellion is a thing distastfull to God, as bitter things bee to our Palate: also because it prouokes

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vnto bitternes and wrath, exasperating God.

[Rebellion] An vnlawfull action of Subiects, vnlawfully rising in armes against theyr lawfull Soueraigne.

2 Euery sinne, great and little; which in some sort is a Rebellion, because we all owe allegiance to God by the law of our Creation, and haue vowed it in our baptisme, and also haue so many meanes against sinne, as vnlesse we purpose to Rebel, we could neuer so commit it. Esay 59,12,13. *We haue spoken of cruelty and Rebellion.*

3 Those sinnes which are more greeuous and grosse, being committed through infirmity, vpon no great temptation, as it was in *Dauid*. Psal.25, 7. *Remember not the sins of my youth, nor my Rebellions.*

4 Obstinacy and stiffenes in grosse sins. Deut.21, verse 27 *I know thy Rebellion and thy stiffe necke.* *Deut.*9, verse 24. *Iere.*3, 22. *Returne and I will heale your Rebellions.*

[To Rebuke] Priuately to reproue such as sinne priuately. Prouerbs 24, verse 28. and 28, 23. *Hee that Rebukes one shall finde more fauour at the last.* *Math.*18,15.

2 To censure by publike reproofe, such as sinne before others. 1 Tim.5,10. *Such as sin, Rebuke openly.*

3 To put one to some great shame, by some iudgement from God. Psalm.6, verse 1. *Rebuke mee not in thine anger.* Iude 9. *The Lord Rebuke thee Satan.*

When God doth Rebuke with rough seuere words, then commonly followes confusiō: hence it is often put for destruction. Psal.9,5. and 80,16. and 119. 21. and 68,30.

[To Receiue] To take a thing with our hand, being giuen vs or offered of another.

2 To vnderstand and yeeld generall assent vnto the Doctrine of the word. Math.13,20 Heb.10,26. *After they haue Receiued the truth.*

3 To beleeue the word and promises of Christ, with particular application. Iohn 1,12. Gal.3,14. *By faith we receiue, &c.* Christ is receiued when his word, person, office, benefits, Ministers, or other members be receiued.

4 To bestow some kindnes or entertainement vppon the godly. Math.10,40,41. *Hee that Receiueth a Prophet, &c.* Luke 10,38 Rom.16,2.

5 To ioyne or take one to vs with charitable affection. Phil.ver.12,17. Ro. 14, 1. *Him that is weake in the faith, receiue vnto you.* The word [*Receiue*] signif. these foure things: first, that wee should louingly take vnto vs the weak in knowledg, not casting them off. 2. By

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ſound and milde inſtruction to ſeeke to reſtore them. 3. By patience to beare with them, abſtaining from ſubtle & crabbed diſputations, which are aboue their capacities. 4. To heale & cure their infirmities tenderly.

6 To be made partakers of ſuch good things, as we doo aske in prayers. Math. 7, 8.

7 To take one to be of his family, a mẽber of his Church, a Childe by adoption, one of Gods people, hauing beene a ſtranger from God, as the Gentiles were vntil they were conuerted to Chriſt. Ro. 14, 3. *God hath Receiued him.* God aſſumeth and receiues ſome into the inward couenant, that beeing by faith engraſted in his Sonne, he may loue them as Children, forgiue thẽ their ſins, ſanctifie them, and euerlaſtingly ſaue them: but he taketh others into the externall Couenant onely, that they may profeſſe God, and partake in his doctrine and Sacraments, outwardly, without being regenerate by Chriſt: but Charity wils vs to hope wel and ſpeake well of all which do beare the name of Chriſt, and liue well after their profeſſion. Not to receiue, is to reiect and forſake. 2 Theſſ. 2, 10. Reprobates periſh iuſtly, becauſe they care not for the truth offered.

[Recompence] A due & iuſt requitall for former euill merits. Rom. 1, 27. *They receiued in themſelues ſuch recompence of their error as was meet.* Rom. 11. 9. In both theſe places, *Paul* ſpeaketh of that iudgement of God, by which, ſin is puniſhed with ſin; firſt, in the Gentiles abuſing their naturall knowledge. 2. In the Iewes, abuſing their reuealed knowledge, for which, they receiued increaſe of ſpirituall blindneſſe & ſin for a recompence, whereof God is directly Authour, but not as it is a ſinne, whereof men themſelues be authors.

2 Rewarde freely giuen to good workes. Luke, chapt. 14, verſe 14.

3 Reward rendered of debt, or for ſome former merites. Rom. 11, 35.

[To Reconcile] To reſtore all former loue, concorde, and familiarity that was wont to be; (all hatred and diſcord ſet apart) Math. 5, 24. *Goe, bee Reconciled to thy brother*; that is, of enemies be made friends in truth.

2 To take to grace and fauour, ſuch as were enemies through ſinne. 2 Cor. 5, 19. *God was in Chriſt, reconciling the world to himſelfe.* God is reconciled to man, when forgiuing his ſinnes vnto him, he takes him vnto his fauour. Man is Reconciled vnto GOD, when beleeuing the forgiuenеſſe of his ſinnes, he accepts the loue and

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and fauor of God, and forbeareth (what hee can) to offend him. Coloſ.1.20. and 2 Cor.5, 20.

[Reconciliation] An agreement of parties which were at variance, as God and the elect were through ſinne, til of enemies they became friends, thorough the attonement made in the bloud of Chriſt, and receyued by faith. 2 *Cor.*5,19. *And hath committed to vs the word of Reconciliation.*

[Day of Reconciliation] A time ſet apart of the Iews, once a year, by Gods appointment, to ſeeke attonement for ſinnes by Prayer and Faſting, Leuit. 23,27. *The tenth of this ſeuenth moneth, ſhall be a day of Reconciliation.*

[Miniſtry of Reconciliation] The Miniſtery of the Goſpell, annouincing and declaring attonement with GOD, by free forgiueneſſe of ſinnes, and Iuſtification offered vnto vs by Chriſt. 2 *Cor.*5,18. *And hath giuen to vs the Miniſtry of Reconciliation.*

[Word of Reconciliation] Meſſage or doctrine of attonement. 2 Cor.5,19. *The word of Reconciliation.*

[Reede] A Ruſh or kinde of ſtraw, ſhaken with euery puffe of winde.

2 An vnconſtant man, wauering with the winde. Math. 11,7. *A Reede ſhaken with the Winde.*

3 An helper or friend, which doeth rather hurt, then helpe ſuch as vſe him. 2 Kings 18,27 *Thou truſteſt on this broken ſtaffe of Reede.*

[Reede bruiſed] Infirme and weake beleeuers, which Chriſt did not contemne, but mercifully beare withall & ſupport. Mat.12,10. *A bruiſed Reede he ſhall not breake.*

[To Redeeme] To buy againe ſomthing which he had once ſold, by giuing back the price vnto him that bought it. Leuit.27,20. and 25.24. Alſo to giue the true valuation of a thing. Exod. 13,13,15. Leuit. 27.

2 To pull out of Captiuitie with a ſtrong hand, and without any ranſome, ſuch as are violently helde Priſoners by their enemies. Thus God Redeemed Iſrael out of Egypt. Deut. 32,6. *Is not he thy Father and thy Redeemer?*

3 To free the elect from the tyranny of Sathan, by a price and ranſome giuen and paide to Gods iudgement. Luk.1,68 *Bleſſed be the Lord God, becauſe he hath Redeemed his people.* Titus 2, 14. Thus is Chriſt our Redeemer.

4 To deliuer ſome one out of an outward trouble & danger. Pſal.25,22. *Redeeme Iſrael out of all his trouble.*

5 To recouer by diligence ſome-

ſome-thing loſt by our owne ſloth. Epheſ. 5,16. *Redeeme the time.* It is a Metaphor or ſpeech borrowed from worldly Merchants, who diligently obſerue their occaſions and ſeaſons, buying their commodities, whiles the Mart and Market holdeth, preferring a litle gain before great delights and Delicacies; ſo godly Chriſtians (like wiſe Merchants) do preferre a little increaſe in godlyneſſe, before all worldly profits and pleaſures. Contrary to this redeeming of the time, it is to let time & opportunities ſlip and ſlide away either without doing any thing (like vnthrifts) or not doing our owne things, but the things of other men (like buſy bodies.) Whereas prouident men will not let ſlip ſeaſons, though it be with ſome loſſe. This phraſe alſo ſig. to gaine time by waſting it till occaſions bee paſt. Daniel 2, 8.

[Redæmer] A Deliuerer, or one that payeth a ranſom to ſet free ſuch as are bound. Pſal. 19 14. *O God my ſtrength, and my Redeemer.* This word [Redeemer] is of large vſe for one that redeemeth things ſolde and morgaged. Leuit. 25. but applyed to Redemption and deliuerance from danger. Pſalm 69,19. from violence. Pſal. 72, 13, from corruption. Pſal. 103. 4. from the enemies hand. Pſ. 116,10. from death. Hoſ. 13, 14. and from all euill. Gen. 48, 16. And in ſpeciall, a Redeemer is one that challengeth or redeemeth any perſon or thing before alienated, and reſtoreth it to the firſt eſtate by right of kindred, 1 Kings 16. 11. Ruth. 3,9. 12,13. and 4, ver. 1,3, &c. Therefore is this title giuen to God, and Chriſt who is our redeemer, and allyed to vs as concerning the fleſh. Eſay 43, 14. and 44,6. and 47, 4. 1 Theſ. 1,10. Heb. 2,14,15.

[Redemption] The freedom of ſinners, both from the guilt and power of ſin, by forgiueneſſe and ſanctification, as touching the beginning and firſt act of our Redemption, Epheſ. 1,7. *By whom we haue redemption.*

2 The whole worke of a ſinners ſaluation, comprehēding all things that belong vnto it. Heb. 9,12. *And obtained eternal Redemption for vs.* Our whole Redemption from the firſt acte to the laſt, is wholly from the mercy of God in Chriſt, & not at all from our ſelues, nor anie part of it.

3 The laſt act onely of our ſaluation in the reſurrection of our bodyes, and in the ſentēce of the laſt iudgement, when beeing freed from all miſery, perfect felicity ſhall begin, as the full fruite of our Redemption. Luke 21,28. *Lift vp your heads,*

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heads, for your redemption draweth neere. 1 Cotin. 1, 30. *Hee is made vnto vs Righteousnesse, Wisedome, Sanctification, & Redemption.* Our whole Redemption, from the first acte to the last, both for merit and efficacy, it is wholly from Christ, and not at all from our selues; no not in any part, or least degree.

[Redemption of our bodyes] Either deliuerance from our body, by death, that our soule may be receyued into heauen; or rather, that perfect consummation of our blisse, when our bodies shall be deliuered from the graue at the last day. Rom. 8, 23. *Looking for the Redemption of our bodies.* Scripture speakes of a two-fold redemption or deliuerance. One wherby the elect of God are freed from bondage of sin & death, by the price of Christs bloude payed to the righteous Iudgement of God: heereof *Paul* in Ephes. 1, 7. Another whereby the same elect are put in full possession of their redemption at the last and great day, when they shalbe wholly freed from all remainder of sinne, and corruption of the graue. The former redemption is past, as touching the actuall payment of the ransome, and the vnperfect application of it heere vnto beleeuers; the latter being to come is yet hoped for, and when it commeth, it shall bee the consummation of the former. Heereof we reade in Luke 21, 28. Rom. 8, 23. Ephe. 4, 30.

Note.

[Reformation] Framing againe, or bringing back of persons and things disordered & out of course, vnto their first forme and state wherein they were set, either by Gods Creation, or institution and Ordinance. Psal. 50, 17. *Seeing thou hatest to be Reformed.* Heb. 9, 10. *Vntill the time of Reformation.* This time of Reformation (or correction) is the time when Legal ceremonies & shadowes were to cease and fade; it took the beginning vpon Christ his first shewing himselfe in the flesh, and had further progresse by his death and resurrection, but through-perfection when he ascended to heauen, which was the consummation of the Old Testament, and the full initiation of the New.

[To Refresh] To giue rest, or make fresh againe, after some bodily or spirituall decay and wearinesse. Psa. 60, 9. *Thou didst Refresh thy Land when it was weary.*

[Refreshing] That most cõfortable rest and repose, which the elect shall haue at their resurrection for euer, after all their labour and miseries of this life. Acts 3, 19. *When the time of Refreshing shal come from the presence of the Lord.*

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[Refuge] A place to fly vnto for succour and defence in dangers; or an high Tower or forte to resist the enemy. Ieremy 48,1. wherein men bee protected, and escape the enemy. Deut. 2,36.

2 The defence and protection of God, who is our best refuge. Psal. 59,16. *Thou art my Refuge in the time of trouble.* Ps. 32,7.

[To Regard no God] To be impious, without reuerence of any God, true or false; and inhumane also without equity or honesty. Dan. 11,36,37. These two verses containe a plaine & full description (not of Antichrist, except in a figure and type) but of *Antiochus Epiphanes*, king of *Syria*, a monster among men, and a most cruell godlesse person, the great and grand enemy of Gods woorship, and the Iewes his people: a type of the man of Sinne, the Sonne of Perdition; that singular Antichrist, who magnifieth himselfe aboue all that is called God. 2. Thessalonians, 2.

[Regeneration] New-birth, after we are once borne naturally, to be borne againe spiritually. Titus 3,5. *By the Lauer of Regeneration, or by the washing of New-birth.*

2 The day and time of the last Iudgement, when our whole Nature, being perfectly restored, both body and soule shall enioy the heauenly Inheritance. Mathew, chapt. 19, verse 28. *You which haue followed me, shall in the Regeneration sit vpon Thrones, &c.*

Regeneration is commonly put and vsed by Diuines, for Sanctification and Renouation; and then it imports and signifies as much, as the reformation of a Man; which consists in the mortification of sin, and newnesse of life. Whereas if we speake exactly, and as the thing is, this renewing of our nature, is but an effect and fruite of our Regeneration, which properly is our incorporation and ingrafting into Iesus Christ by faith, whereby we haue our spirituall beeing of Children in the Kingdome of grace, as by carnall generation we haue Naturall beeing in the Kingdome of this world. See Iohn 1,12,13,14. Regeneration may therefore thus bee defined. *Note.*

Regeneration, what?

Regeneration is a worke or act of Gods wonderfull power, begetting the elect againe to himselfe, by the ministry of the worde, through the Spirit, ỳ of the Children of wrath (by the desert of sinne) they might bee made by grace, through faith

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faith in Christ) the sonnes and daughters of God. Iames 1,18 *Of his owne will begat hee vs by the word of truth.* Titus 3,4,5,6. Therefore, the confounding of regeneration with sanctification, I do take to be an ouer sight: but I iudge it a grosse error, to thinke our selues to haue any stroke in our Newe birth; so much as to assent to it; till of vnwilling, we bee made willing.

[**To be Regenerate**] To bee borne again by the Spirit, that we may be the childrē of God. Iohn 3, 3. *Vnlesse a man be Regenerate and borne again, he cannot enter into the Kingdome of GOD.*

[**Regions**] Fields, or Corne in the field properly: but by a **Metaphor**, the people which being docible and readie to learne the Gospell of Christ, are therefore said to bee white vnto the harueſt. Ioh.4,35.

[**Reioyce**] To take comfort and be made glad, by the opinion, presence, or hope of som good thing; earthly or heauenly. 1 Thess.5,16. *Reioyce euermore.* Luke 1,58. *They reioyced with her.* It signifieth open and manifest ioy, outward gladnes aswell as inward, Psalme 2, ver. 10.

[**To Reioyce in Christ**] To rest wholly in him and his sufferings, with full comfort and contentment of minde. Gal.6, 14. Phil.4,4. *Reioyce in the Lord* Whereas not godly alone, but Hypocrites and vngodly Reioyce in Christ preached, as Math.13,20. Mar. 6,20. *Herod heard Iohn gladly*: There is a fiue-folde difference: First, in the antecedent: the godly they mourne for sinne, before they finde ioy in Christ, Esay 61. ve. 3. Math.3,4. and 11, 28. Secondly in the matter, which is the Lord Christ, & peace with God thorow him. Rom. 5, 1, 11. Phil.4,4. Thus Samaritans, thus ỹ Eunuch reioyced, Acts 8. Thirdly, in the measure, ẅ is greater then euer they or other worldlings tooke in worldly things. For it is vnspeakeable and glorious. 1 Pet.1,8. Such as passeth vnderstanding, Eph. 3,9. Fulnesse of ioy, Iohn 15. Ful ioy. 1 Ioh.1,3,4,5. Fourthly, in the Concomitants, righteousnesse, peace, loue, and a good conscience. Rom.14,17. 2 Cor.1,12. Fiftly, in the continuance, for it abideth euer: the world cannot take it away from the godly, who keep their ioy in persecution, pouerty, &c Rom.5,3. Actes 5,41. 1 Pet.4, 13. Heb.10,34.

[**To Reioyce in himselfe**] To find matter (not espying other mens faults) but in his owne graces and holynesse of being glad and glorying; not before God (as if he had goodnesse of his owne without GOD) but be-

before men, to the prayse of God the author of his graces, and to the example of Others. Gal. 6,4. *He shall haue Reioycing in himselfe alone.* This is farre from the fleshly and corrupt brags of proud Iusticiaries Pharisies, Pelagians, and Papists, which ascribe their fayth & conuersion to God in whole or in part, to the naturall power of Free-will, or iustification to the merit of workes. All such glorying and boasting is carnal and diuellish: also too highly to thinke of our selues, and to despise others.

[Religion] Godlinesse, euen that inward piety of the heart, whereby God is truly acknowledged and feared, witnessed by the fruits of charity to men ward. Iam. 1, 27. *Pure Religion, & vndefiled is this.*

2 The outward lawful worship and seruice of God, prescribed in his worde, and professed by men. Iam. 1, 26. *That mans Religion is vaine.*

3 The Doctrine which teacheth Religion, *Actes* 25, 19.

4 The whole Iewish externall worship of God, as it was corrupted by the tradition of the Pharisies, *Acts* 26,5. *I liued a Pharisie, after the perfect Sect of our Religion.*

5 Superstition. Colosse. chap. 2. verse 18. *By the religion of Angelles.* Verse 23. *In voluntarie Religion.*

[Religious] A worshipper of God outwardly. Iames 1, 26. *If any man among you seeme Religious.*

2 A true worshipper of God or a godly person. *Acts* 10, 5. *A Religious or deuout man, one that feareth God.*

5 A person deuoted to Religion, and studious to knowe better the way of Gods worship. *Acts* 2,5. *There were dwelling at Ierusalem, Iewes, Religious men.*

4 Superstitious and Hypocriticall persons, which would seeme to bee louers of Religion, and be not. *Actes* 13, verse 50. *They stirred vp certaine Religious, or deuout women, against Paul.*

[To Remember] Eyther to call to minde something past, or to keepe in mind somthing for the time to come. Exodus 20,8. *Remember thou keepe holy the Sabaoth.* Math. 26, 75. *Then Peter Remembred the wordes of the Lord.*

2 To make mention with liking; to praise, commend, and celebrate a thing. Psal. 105, 5 *Remember the wonderous things that he hath done.* Psal. 6, ver. 5. *In death there is none Remembers thee.* Esay 26,8: *Eccl.* 12,1. *Remember thy Creator in the dayes of thy youth,* that is, worship and prayse him. *Eccles.* 9, 15.

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3 To truſt or put confidençe in another. Pſal.20,7. *Some truſt in horſes, but wee remember thee, O Lord.* In this ſence, wee are commanded to eate the Lords Supper, in remembrance of his death and paſsion: For we are warned thereby, and ſtirred vp, both to call to mind his ſufferings, and to truſt in them for ſaluation. 1 Corinth. 11,25.

[To Remember, as it is referred to God] To care for one, to deliuer, ſuccour, and ſaue him, God Remembred *Abraham*, or thought vppon him. Gen.19,29. Alſo in Luke 23,41. *Lord Remember me when thou commeſt into thy Kingdome.* Heb.13,4. And in all places of the Pſalmes, where the Prophet praieth to be remembred, it hath this meaning, to bee bleſſed, cared for, and comforted. If wee ſpeake properly, there fals into God no forgetfulneſſe, but as men vſe to help ſuch as they remember and thinke vpon; ſo the helpes, bleſsings, and comforts, which God doth affoord to his people, ſhewes & makes it knowne that he remembers them. 1. Sam.1,19. *And the Lord Remembred Hannah.*

2 To puniſh or correct ſin. Pſal.25,7. *Remember not the ſins of my youth*; that is, Remember them not to puniſh me for thē. Ier.31,34. *I will not Remember your Iniquities.*

3 Graciouſly to accept, & fauourably to fulfill. Pſal.20,3. *Let him remember all thy burnt Offerings.*

[Remembrance] A calling to minde, or keeping in minde. This is the proper ſignification.

2 Memory, good name, and report. Eccleſ.9,5. *Their Remembrance is forgotten.* Exod. 17,14.

3 Hauing in minde, with faith and loue. 1 Cor. 11, 25. *Doe this in Remembrance of me.*

[Remiſſion of ſinnes] Forgiueneſſe of ſinne, when both the guilt and puniſhment are freely pardoned, for Chriſt alone, to ſuch as beleeue in him. Acts 10.43. *All that beleeue in him ſhall receiue remiſſion of their ſinnes.* Theſe are our ſpirituall debts, which beeing wholly pardoned by Chriſt only; what place is there for popiſh ſatisfaction?

2 All the merits and benefits of Chriſt, by a Synecdoche of a part for the whole. Math. 26,28. *Which is ſhed for many, for the Remiſſion of ſins.* Vnder this one benefit, is comprehended the whole Maſſe of his merits.

Note. Remiſsion of ſins, is ſometime in Scripture placed after Repentance, as Luke 24,47. Acts 3,19. and 26,18. becauſe it followeth not in nature, but in

our sence. For we first feele in vs a contrite heart, afflicted with greefe for the offence of God, and then are erected and comforted with the sence of Gods mercifull pardon by Christ. Secondly, because Repentance must bee taught before remission of sinnes, which men thirst not for nor eagerly desire it till their hearts be penitent & wounded with sence of sinne, Acts 2, 37. And this is the reason also why Repentance is sometime mentioned before faith (the roote and fountain of repentance) namely, for that the preaching of ỹ Law goeth before to humble sinners and prepare them to the desire of grace, and to Repentance, Mark 1, 15.

[To Remit or forgiue] To forgiue, or not to require the paiment or debt of sin, at our hands. Iohn 20, 23. *They are Remitted.* Thus God alone Remitteth authoratiuely, by his owne right: and thus no creature remitteth.

2 To declare and pronounce sinne to be forgiuen, to such, as shew their Faith by true repentance. Iohn 20, 23. *Whose sinnes ye Remit.* Thus Ministers are said to remit declaratiuely as witnesses onely.

3 To put wrong done vs out of our Remembrance. Mat. 18, 21. *And I shall forgiue or remit him.* Thus one man forgiues another.

4 To receiue an excommunicate person into the Church vpon his repentance. 2 Cor. 27 *Yee ought rather to forgiue him.* and verse 10. Thus the Church forgiues scandalous liuers. See Forgiuenesse.

[Remaining] A portion of time which is behinde, how little soeuer. 1. Pet. 4, 2. *That time which remaineth.*

2 Constant, continuing and abiding for euer. Iohn 16. ver. 15, *And that your fruite Remaine.*

[Remnant] Certain persons reserued out of a great number masse of people. Rom. 9, 27. *Though Israel were as the sand of the Sea, yet but a Remnant shall be saued.* Esay 10, 20, 21. As a Remnant of cloath lefte of an whole web or piece.

[To Remoue] To put a thing out of his due place, Prou. 23, ver. 10, *Remoue not the ancient bounds.*

2 To destroy and to confound, Psalme 15. and the fift Verse. *Hee that doeth these things shall neuer bee Remoued.*

[To Render] To giue something backe where we had it. Psal. 116, 12. *What shall I Render vnto the Lord for all his benefites toward me?* that is, by way of Thankefulnesse, to returne vnto his praise, all those graces and good blessings

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which we receiue of him. Mat. 22, 21. Rom. 13, 7.

2 To requite or recõpence, or to do one like for like. Psal. 94, 2.

[Renewing] That worke of the Spirit, whereby the elect, of the enemies of God, children of his wrath, vngodly, & sinners, they are become the Children of God; Cittizens with the Saints, heires and coheires with Christ; being made partakers thorough Faith, of Christ, his Righteousnesse, and his sufferings, vnto perfect reconciliation with God. This is the first worke of grace, and is the same with ingrafting it into Christ, or regeneration. John 3, 3, 4, 5, 6, &c.

2 The restoring of our corrupt Nature to our first image, when Satans image, consisting of ignorance and sinne, being defaced and blotted out; instead thereof, there is printed in our breasts, Gods Image, consisting in true righteousnesse, holynesse, & knowledge. Titus 3, 4, 5. *By the Renewing of the holy Ghost.* Colos. 3, ver. 10. *Put on the New man, which after God is created in Knowledge.* Ephes. 4, 24. This is an effect of the former Renewing, as a second worke of grace, yet done at the same time.

3 The refreshing & strengthening of that which is somewhat decayed and blemished, by our dayly slippes, staynes, and fals. Psal. 51, 10. *Renew a right Spirit within me.* Roman. 12, 2. *Be Renewed in the Spirite of your minde.* 2 Cor. 4, 16. *The inner man is Renewed daily.* This third Grace, is the proceeding of the second worke of Grace, vntill it bee fully perfected.

[Renewing of our mind] The altering and changing from euill to good, of the two principall Faculties of the Soule, Vnderstanding and Will. Rom. 12, 2. *Be transformed by the Renewing of your minde.* Not onely then the inferiour parts, but euen the principall Powers be corrupt with blindnesse, vnbeleefe and sinne. For nothing needeth Renewing, but what was first corrupt, olde and decayed.

Also Note, that this Renewing, is called sometime the newnesse of life, from the effects which shew themselues in the life, as Rom. 6, 4. Sometime the newnesse of Spirite, from the efficient cause, which is the Spirit; as Roman. chapt. 7. verse 6. Sometime the Renewing of the minde, from the place and subiect where this renouation beginneth; as Ephesians 4. chapter, and the 23. verse.

[Renting of Garments] Some great indignation and heauinesse, conceiued for some hor-

horrible crime done, or ſuppoſed to be done, or ſome great and extraordinary calamity & iudgement preſent or imminent. Math. 26, 62. *They Rent their cloaths, ſaying hee hath ſpoken blaſphemy.* Acts 14, verſe 14 *When they heard that, they Rent their cloaths.* Gen. 37. verſe 34. *Iacob Rent his Cloathes, and ſorrowed for his Sonne, a long ſeaſon.* 2. Kings chapter 22. verſe 19.

[**To Rent the heart**] To endeuour by Praier, Meditation, and Faſting, to bring the heart to an vnfaigned and deepe ſorrow and mourning, for the offence of a moſt gracious God by our greeuous ſinnes, Ioel chap. 2. 13. *Rent your Hearts, &c.*

[**To Rent a Kingdome**] To take away and depriue one of his Kingdome. 1 Samuel chap. 15. verſe 28. *The Lorde hath Rent the Kingdom of Iſrael from thee this day.*

[**To Repaire**] To builde vp, and raiſe that which is fallen downe. Amos chapt. 9, verſe 11. *I will Repaire or builde vp the decayed Tabernacle of Dauid.*

[**To Repay**] To pay backe againe, or to pay a man with his owne Money, (as we vſe to ſay) Romanes 12. verſe 18. *I will Repay, ſaith the Lord.* This is to mete ſinners their owne meaſure.

[**To Repent, referred to men.**] To bee wiſe after the fact, and to come to our ſelues againe. 2. Cor. 7, 8. *I Repent not, though I did Repent.* Luke 15. ver. 17. *And hee came to himſelfe.* Math. 21, 19. *Yet afterward hee Repented.*

2 To wiſh with greeſe, ſomething which is done, to bee vndone; in regarde of the hurt that comes of it. Mathew ch. 27, verſe 2. *Iudas Repented, &c.*

3 To change the minde being ſorry for ſinne (as it is ſin and the offence of God) with purpoſe of amendment. Actes 8, 22. *Repent that thy wickednes may bee done away.* and 17, 30. *Now he warneth euery man euery where to Repent.*

4 To repaire and refreſh Grace, being decayed by negligence or ſecurity. Reuel. 2, Verſe 5. *Repent and doe thy firſt workes.*

[**Referred to God.**] 5. To alter our purpoſe and counſell. Thus God is ſaide not to Repent. 1 Sam. 15, verſe 29. *The eternity of Iſrael cannot Repent;* For God neuer alters his purpoſe.

6 To vndo that which was once done. Thus is God ſayde to Repent after the manner of men, who repenting themſelus of that was done, they do vndoe, and afterward ouerthrow their firſt worke. Geneſis 6, 6.

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God Repented that hee had made Man.

[Repentance] Any change of minde or purpose in anie matter whatsoeuer. Hebr. 12. 17. *Esau found no place for Repentance*, that is, coulde not moue *Isaac* to change his mind touching the blessing giuen away to *Iacob*. Rom. 11. v. 29. *Without repentance*, that is, without change and alteration, God stil continuing his sauing gifts to the elect euen for euer.

2 A great greefe of minde, thorough the sence of Gods wrath threatned to sin, without any true hatred of sin. This is a Legall Repentance. Math. 27, 3.

3 The whole change of a sinner, in minde, will, and actions, from euill to good, at his first conuersion, Acts 11, 18. *Hath God giuen the Gentiles repentance to life?* This is an Euangelicall Repentance, and comprehends Faith vnder it. Mat. 3, 8, 11. This Repentãce is wholly the worke of Gods grace: for in that wee are willing to turne to God, it is, because grace of vnwilling, hath made vs willing.

4 A reparation of our spirituall decayes, by a turning frõ some particular sins, after our first conuersion. 2 Cor. 7. v. 10. *Godly sorrow brings forth repentance, not to be repented of.* This is the Progresse of Euangelicall Repentance.

Repentance, what.

Repentance, is a very sore displeasure which man hath in his heart for his sinnes (euen because they are the breach of Gods holy Lawes, and the offence of God his most mercifull Father) which engendreth in him a true hatred against sin and a setled desire to liue better in time to come, ordering his life by the will of God reuealed in his word.

[To Report] Fame, rumor, good or euill, true or false. 1. Sam. 2, 24.

2 Hearing, or Doctrine heard from the Prophets and Apostles, Esay 53, 1. Rom. 10, 16.

[Reprobate] A refused one, or one cast out and reiected: also one, not being found such an one as he ought to bee. 1. Cor. 9, 27. *Least I bee found a Reprobate, or bereproued*, that is, not such as I should bee, by liuing otherwise then I teach and professe.

Reprobation, what.

Reprobation, is the most wise purpose of God, whereby he hath before all eternity (for his owne wils sake) constantly decreed, without any Iniustice, not

not to haue mercy on thoſe Angels and men whom he hath not loued, but hath paſſed thē ouer whē he did chuſe others; that by their iuſt condemnation, he might declare his wrath towards ſinne, to the glory of his Iuſtice. Rom. 9,10,11. 18, 22,23. In the decree of Reprobation, there bee two acts to be conſidered by vs: viz. a purpoſe of not ſhewing mercy, and of not chuſing, of not calling, iuſtifying, &c. This is priuatiue, or negatiue, or abſolute reprobation, hauing no cauſe impulſiue without God. *Epheſ.* 1,11. *Pro.*16,4. *Ier.*6,30. The ſecond act is a purpoſe of condemning, or an ordination to paine, euen eternall and moſt iuſt damnatiō. This is poſitiue, affirmatiue, or reſpectiue reprobation, which reſpecteth ſinne originall or actuall (as meritorious cauſe of deſtruction.) But note further, that this ordination to paine (which is the ſecond act of Reprobation) is either ſimple, whereby this or that man (as *Caine* or *Iudas*) were ordained to paine: or comparatiue, whereby *Caine* rather then *Abel*, and *Iudas* rather then *Peter*, bee ordained: of this latter the will of God is the ſole cauſe, but the ſouetaigne cauſe of both: yet in the former not without relation to ſinne, as a meane of the paine.

Note.

[**Reprobate minde.**] A minde deſtitute and voide of iudgement and common reaſon, to diſcerne betweene good and euill. *Romanes* 1,28. *Deliuered into a Reprobate minde.*

[**To reprooue, or rebuke.**] To checke, and cenſure by wordes a Sinner for ſome ſinfull deede or ſpeech, either priuately, as in *Prouerbs.* 27,5. or openly for ſome publicke ſcandall. 1. *Tim.* 5,20.

2 To manifeſt the euill conuerſation by our holy and honeſt life. *Epheſ.* 5.11. *Reproue them rather.*

[**Reprobate to good workes.**] Counterfeit and vnſincere profeſſours, which know not how to doe or goe about any good worke. *Titus* 1,16. *And to euery good worke Reprobate.*

[**To Reſerue.**] To leaue, or cauſe to remaine. *Roma.*11,4. *I haue reſerued to my ſelfe, &c.*

2 To be ſet apart in Gods eternall counſell, to bee deliuered vnto the cuſtody and ſafe keeping of Chriſt. *Iude* 1.

[**Reſpect of perſons.**] The preferring of one before another for ſome outward qualities, of riches, pouerty, &c. *Iames* 2,1. *Haue not the faith of Chriſt in reſpect of perſons.* Deuter. 16,19 See Acception of Persons.

[**To Reſiſt.**] To withſtand, to ſtand vp againſt, or in order to ſet againſt, as they which doe ranke themſelues in

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battell array. This is eyther by men against God. Rom. 9, 19. or by men against men, Rom. 13,2. or by God against men. Iam.4,6.1 Pet.5,5.

[To haue Respect to one, &c.] To cast a fauourable eye vpon one, and to declare that fauor by some outward visible signe, as God did in the acte of *Abels* sacrifice, which he shewd himselfe well pleased withall, eyther by fire sent from heauen to consume it, as was done to the sacrifice of *Aaron*. Leuit.9 verse last. of *Dauid*. 1 Chron. 21. verse 26. of *Salomon*. 2. Chron.7.1.of Kings,1 Kin.18, 38. Or by some other waies God gaue witnesse to his gifts as the Apostle speakes, Heb.11 4. See Gen. 4,4. *God had Respect to Abel and his gifts*. First, to his person, then to his gifts. Works make not acceptable.

2 To relye with confidence vpon God. Esay 17,7. *In that day a man shall looke to his Maker, and haue Respect to the holie one of Israel.* This worde [Respect] being attributed to the creatures, signifieth confidēce: but it signifieth beneuolence, being affirmed of the Creator.

[Reproach] Barrennes, want of Children, which among the people of God was esteemed a Reproach, because multitude of Children, was promised for a blessing, Esay 4,1. *Take away our Reproach.*

[Rest, as it is referred to men] A ceasing from labor or worke of minde or body.

2 A ceasing from bodilye labours, and a refreshing after wearinesse by sleepe. Psalme 104. *The day for man to labor in, also he hath giuen the night for mā to rest in.* Luke *Hee called them aside to Rest awhile.* This is Naturall Rest. Psal. 127,2. *He will giue Rest to his beloued.* Mat. 8, 20. Rest hath two thinges; first, a cessation from Worke: secondly, a refreshing of our wearied members.

3 A ceasing from outwarde workes of our worldly calling for a certaine time, to fit vs for Gods seruice. Thus the Iewes seuenth day, and our Lordes day with vs, is a day of Rest: Commandement the fourth. This is Ceremoniall rest.

4 A ceasing from disobedience to God, and the works of sinne. Heb.4, 3. *Wee which haue beleeued doe enter into Rest.* Also verse 10, 11. *When an Elect soule ceaseth from the workes of corrupt Nature.* This is spirituall Rest.

5 A perfect ceasing and full freedome, from all sinnes, sorrowes, and miseries. Reuel. 14, 13. *They that die in the Lord rest from their Labors.* This is eternall Rest.

6 Peace and quietnesse of a good conscience, vnder sure hope of eternall Rest, Mat. 11, 29.

29. *And ye ſhall finde Reſt to your Soules.*

7 The quietnes of the mind being freed from all worldly cares and feares of enemies & dangers. Pſal. 116. 5,6. *Take thy Reſt, O my Soule, for GOD, &c.*

8 The Doctrine of GOD whereupon wee ought to ſtay and Reſt our ſelues. Eſa. 28,12 *This is the Reſt, &c.*

9 A place of quiet and conſtant abode. Pſal. 132, 8. Pſal. 95,11. So was *Canaan* to Gods people, and *Ieruſalem* to the Arke. Pſal. 132,14.

10 A ceaſing from Tillage and Husbandry. Thus the ground is ſaide to Reſt. Leuit. 25,5,6. *A yeare of Reſt to the Land.*

11 Eaſe and idleneſſe. Gen. 49,15. *He ſhall ſee that Reſt is good.* Thus the wicked Reſt.

12 The Church and houſe of God, wherein Chriſt Reſteth by his loue and grace. Pſa. 13,14. Eſay 1,11. *And his Reſt ſhall be glorious.* The Papiſtes which tranſlate, *This his Sepulcher ſhall be glorious*, to prooue the adoration and Religious worſhip of our Sauiors Sepulcher, deale both ignorantly & ſuperſtitiouſly therein.

[**Reſt, referred to God.**] A ceaſing from his work of Creation at the end of ſixe dayes. Heb. 4,4. Gen. 2,2. *He Reſted the ſeauenth day from his worke*, that is, he ceaſed to create any new workes, or creatures of a new kinde. A Metaphor from men, who are ſaid to Reſt, whē they leaue to worke.

[**Reſtitution, or Reſtoring.**] The ſetting in ioynt again, or placing in good eſtate, that which was once fallen downe and decayed. Gen. 40,21. *And he Reſtored the cheefe Butler.* In this ſignification, God is ſaide in Scripture to reſtore his people: and thus are we commanded to Reſtore ſuch as ſinne by infirmity. Gal. 6,1. *Ye that are ſpirituall, Reſtore ſuch an one.* This ſhall be perfectly done at the laſt day, when euery thing (now corrupted) ſhal haue due perfection and proportion.

2 A giuing againe that which one had before loſt. Pſ. 15,12. *Reſtore to me the ioy of thy ſaluation.*

3 Returning that which is not a mans owne to the proper owner. Luke 19,8. *I wil Reſtore fourefold.* Ezek. 18,7. *If hee Reſtore the pledge &c.*

[**Reſurrection**] An action of diuine power, quickning dead bodies, and raiſing them to life 1 Cor. 15.12. *How doe ſome ſay there is no Reſurrection?* This is the ſecond Reſurrection.

2 Reſtoring dead Soules to the life of grace, that they may liue to God, beeing moued by his Spirit. Reuel. 20,6. *Bleſſed are they that haue part in the firſt*

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Reſurrection. Iohn 5,25. *This is the firſt Reſurrection.*

[**Reſurrection of Condemnation**] Such a Reſurrection, as hath condemnation and eternall death to follow it. Iohn 5, 29. *Others ſhal riſe to the Reſurrection of condemnation.*

[**Reſurrection of life**] Such a Reſurrection as hath eternal life following it. Io. 5, 29. Which life, becauſe it belongs onely to the iuſt, it is therefore called the Reſurrection of the iuſt Luke 14,14. *At the Reſurrection of the iuſt.*

[**Reſurrection from the dead**] The whol mediation of Chriſt in his Incarnation, Natiuitie, Life, Suffering, Death, Burriall, his remaining in the graue vnder the power of death, Aſcenſion, returne to iudgment. Rom. chap. 10, verſe 9. *And raiſed him from the dead.* Alſo it ſignifieth life eternall, which followes the generall Reſurrection. Philippians 3. Verſe 11.

Note. The Reſurrection of Chriſt from the dead, is not onely a witneſſe of our being iuſtified by Chriſt the Conqueror of ſinne and death; but through Faith it is the reall cauſe of our Iuſtification, as his death was the cauſe of the Remiſſion of ſinnes. Rom, chapter 4, Verſe 25.

[**To Returne**] To come backe againe, after one is departed or gone out of the way.

2 To repent, as when a ſinner which hath erred from the way of Gods commãdements, doeth come againe by vnfaigned repentance. Acts chap. 3, verſe 19. *Returne & Repent, &c.* Ezechiel 18, 32. Thus ſinners returne to God. Eſay 10, 21.

3 To yeelde or giue conſent to the minde or deſire of another. Ier. 15, 9. *Doe not Returne to them, but let them Returne vnto thee.* Thus the people Returne to their Miniſter.

4 To ſhew freſh ſignes of fauour, after ſome iudgements for ſinnes. Pſal. 61, 20. *Thou wilt Returne.* Pſal. 40, verſe 13. Ioel 2, 14. *Who knoweth if God will Returne?* Thus God Returnes to vs.

[**Reuelation**] An vncouering or opening ſomething that is hid and ſecret. Reuel. 1. *The Reuelation of Iohn the Diuine*, that is, which was ſhewed to him. How do ſome teach, that this Booke is ſo hard that it cannot be vnderſtood? if the holy Spirite haue entituled it the Reuelation, that is, a declaration, or a thing Reuealed, immediately from Chriſt, as to *Paul.* Epheſ. 3, 3. or mediately by others, as to Iohn by an Angell. Reuelation chapter 1. verſe 1.

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[The day of Reuelation] A time of declaration appointed in Gods counsell, for the manifesting of dark things which bee hid and kept close. Rom. 2,5.

[The Reuelation of Iesus Christ] That prophesie which Iesus Christ hath opened vnto vs out of the bosome of the father, by the ministry of the angels. Reuel. 1,1. *The Reuelation of Iesus Christ.*

2 His declaring himselfe vnto vs to bee our Redeemer by his word & spirit, euen in this life. 1 Peter 1,13. *Trust perfectly in the grace brought you in the Reuelation of Iesus Christ.* This is ordinary as heere; or extraordinary, as Gal. 1,12.

3 The glorious appearing of Iesus Christ at the last day. 1 Pet. 1,13. Tit. 2,13.

[To Reueale] To make vs vnderstand any part of Diuine truth, which wee knew not before. Phil. 3,15. *God shall reueale the same vnto them.*

2 To open a secret committed to vs. Prouerbes chap. 20, ver. 19. *Reuealeth or discouereth secrets.*

3 To propound and holde forth a thing to bee seene and looked vpon clearely and manifestly. Thus is righteousnesse and saluation reuealed in the Gospell. Rom. 1,17. *Therein is Reuealed the righteousnes of God.* Heereby is discerned and seuered the Gospell from Philosophy, which teacheth things knowne by nature, or comprehensible by reason: Also from the Law and bookes of Moses, which taught this righteousnesse darkely and a farre off, in shewes & shadowes, not plainly as the Gospell doeth: which so manifesteth this righteousnesse, as it giueth and exhibiteth it to ỹ beleeuers, to whom it is so made knowne by the Gospell, as it is hid from such as perish. 2 Cor. 4,3.

Note. Two waies is the iustice of God reuealed by the Gospell. First, because it effectually teacheth, that that righteousnesse whereby the sinner is made able to stand before the iudgement of the most Righteous God, is not a performance and obseruance of the Lawe, of Workes, of Ceremonies, but a free acceptation of a sinner to mercie, and an imputation of righteousnesse thorough Christ his merit. Secondly, because it sheweth the way and meane how this righteousnesse is obtained, to wit, onely by Faith.

4 To witnes by examples, & by experiment or daily proofe to declare. Rom. 1,18. *Wrath Reuealed from heauen.* For although Gods vengeance against sinners bee manifested sundry waies; as by naturall light accusing. Ro. 2. by ỹ Law shew-

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ſhewing and working wrath. Rom. 4. By the Goſpell, which hath a comminatory voyce (Iohn 3, verſe laſt) againſt vnbeleeuers, as well as a conſolatory vnto beleeuers: yet heere is meant the ſhewing of Gods wrath by daily experience, as the ſtories of thoſe times when *Paul* wrote, and the reſt of this chapter plainely and cleerely conuince it.

[**To Reueale Chriſt in vs**] To open the eyes of our mind by the Spirit, that we may ſee him to be the onely Sauiour, & to be our Sauiour. Gal. 1, 15. *It pleaſed God to Reueale his Sonne in me.*

[**To be Reuealed**] Not now by ſtealth, vnder hand, and in ſecret, as at firſt, but openly to ſhew himſelfe in his Doctrine and Gouernment, to be that aduerſary of God, euen that ſingular Antichriſt. 2. Theſſal. 2, 8.

[**To Reuenge, or auenge**] To puniſh ſinne, commonly with ſome iudgements like & proportionable to the ſin it ſelfe. Pſal. 94, 1. *Reuenge thy ſelfe O God: or, O God the Auenger.* God reuengeth either immediately from himſelfe, or by meanes of Magiſtrates, Angels men, or other Creatures. Rom. 13, 4.

2 To requite an iniury done vs, out of ſome hate againſt our perſon. Ro. 12, 19. *Reuenge not your ſelues*; that is, Recompence not euill for euill. Rom. 12, 17.

[**Reuerence**] An holy feare of the heart towards God, witneſſed by all ſeemely behauiour, geſture, attire, countenãce, attention, and ſuch like. Pſal. 2. 11. *Serue the Lord with Reuerence.* Malach. 1, 8. Heb. 12, 28. *That we may pleaſe him with Reuerence.*

2 All comely behauiour towards men, which is meete for their gifts and places. As *Salomon* did Reuerence to *Bethſheba* his Mother: *Abrahams* to the Rulers of *Sichem.* Math. 21, 37. *They will Reuerence my Sonne.* Gen. 33, 7. *They drew neere and did Reuerence.* Heb. 13, 9. *And we gaue them Reuerence.*

[**Reward**] A iuſt Recompence, giuen vnto labourers at the end of their worke, as the labourers. Math. 20, 8. *Receiued their wages in the eeuen.*

2 A free Recompence, giuen of mercy vnto the godly after all their labours and trauailes in the ſeruice of God (as labourers vſe to be Rewarded at the end of the day, whẽ their worke is done.) Math. 6, 6. *Shall Reward thee openly.* Math. 10, 41. This is far from Popiſh merit and deſeruing, by worthines of the worke done. We teach Reward by fauour from God, not by deſert of our owne work. That which Chriſt in

in Math.6,1. calles Reward, in Luke 6,32. is called in the Greeke, *Charis*; that is, Grace, which we translate Thankes.

[**To Reward bounteously**] From God to his people, a plentifull giuing of good things in stead of the euill which they deserue, as Psalme 116,7. and 119,17. and 142,8. and 103,2,16. also 13,6. But from men to men it signifies recompencing euill for good, as Psal.7,5. Or euill for euill. Psal.137,8.

Reward is named of a word in Hebrew (*Ghnekeh*) which signifieth the heele or foote-stoole, and figuratiuely is vsed for the end of a thing (as head for the beginning, Psalm.119,160.) and so for the successe, euent, and recompence that followeth thereupon. Psal.19,12. Prou.23,18.

[**Reward of Inheritance**] The heauenly inheritance giuen in stead of a reward, not of debt, but of fauour: for an inheritance belongs to sonnes, and is due by grace of adoption, not by merit of workes. Col.3,24. See Rom.8,17. Math.25,34. A **Metaphor**; for as a Reward is giuen after the labour is ended (whence reward is in Hebrew signified by 2. words, whereof one importeth an heele, the other an extremity or end) so after our labour in the Lord is finished, heauenly happinesse is bestowed on the Sonnes of God. *Peter* in Epist.1, chapt.1,9, vseth (τελος or end) in the same sence.

[**Reynes**] Priuy and secret thoughts. Ieremy 11,20. *God searcheth the heart and Reynes.*

2 Secret inspiration of God. Psal.16,7. *My Reynes teach mee in the night.*

3 Affections of the heart. Psal.26,2. *Examine my Reynes and my heart.*

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[**Rich**] One that aboundeth in earthly blessings. 1 Tim.16,17. *Warne them that bee Rich, &c.*

2 One that aboundeth in spirituall good things. 1 Cor.1,5. *Ye are Rich, &c.* Eccles.10,6. *The Rich sate in the low place.* That is, men stored with all kinde of wisedome: &(poore) for him which is void of wisedome, Prou.29,13.

3 Such as by their Riches are puft vp, and presume too much vpon themselues, that they haue good store of goodnesse & grace, when they haue little or none at all. Reuel.3,17 *I am Rich.* Luke 1,53. *He sendeth the Rich empty away.* Also proud tyrants. Iames 2,6.

4 Such as put their trust in their owne goods. Math.19,24 Luke 6,24. *Then for a Rich man to enter into heauen.*

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5 The exceeding great force or plenty of any thing, as in the examples following.

[Rich grace, and Rich mercy] Most abundant or plentifull grace and mercy. Ephes. 2,4. *According to his Rich grace.* Ephes. 1,7.

[Rich to God] One that wholly relieth vpō Gods goodnesse, beeing plentifully furnished with faith, hope, loue, feare, and other graces. Luke 12,21. *So is it with euery one who is Rich to himselfe, and not Rich to God*; that is, in respect of God.

[To the Rich in his deaths] Christ by the wicked Iewes exposed and giuen vp to *Pontius Pilate*, vpon this condition, that if any fault were in killing him, his blood should bee Required of them and their children: therefore is it (deaths not death) in the original text. Esay 53,9. Math. 27,25. The people (viz. the Iewes) exposed his graue to the wicked, (viz. the Gentiles) and to the Rich vppon their deaths. Thus *Iunius* reades and expoundeth it.

[Rich to himselfe] One that dependeth not vpon Gods prouidence, but vppon his owne wisedome and wealth, caring for, & storing only such things as belong to this life. Luke 12, 21.

[Rich in faith] Such as haue a great measure and portion of faith, by which they are made partakers of Christ his riches. Iames 2,5. *That they should bee Rich in faith.*

The godly are not chosen beeing then at their election Rich in faith, or because God did fore-see that they would beleeue: for as loue followeth faith in order of causes, so faith is an effect of Gods eternall election, whereupō as the foundation, depends both faith, and the right of inheritance, and all graces of the Spirit. See Ro. 8,30. and Ephes. 1,4. 1 Peter 1,2. 2. Thess. 2,13. *Note.*

[Rich in knowledge] Such as haue a great measure of vnderstanding in heauenly things. 1 Cor. 1,5. *Yee are Rich in all knowledge.*

[Rich in good workes] Such as be full of good workes, abundantly doing good to others. 1 Tim. 6,18, *And be Rich in good workes.*

[Rich in this world] Such as abound in things appertaining to this life. 1 Tim. 6,16. *Charge them that bee rich in this world.*

[Riches of the world] The plentifull conuersion of the Gentiles by the preaching of the Apostles; together with the manifold graces of the Spirit, whereby they were enriched to Godward. Rom. 11,12. *If the fall of them bee the Riches of*

of the world.

[**Riches**] Store of worldly goods heaped together. Lu. 12 15. *Mans life is not in his Riches.* 1 Tim. 6, 17. *Trust not in thy Riches.*

2 The merits and graces of Christ. Eph. 3, 8. *That I shoulde preach the vnsearchable Riches of Christ.*

3 The knowledge of the Gospel vnto life eternal. Rom. 11, 12.

[**Riches of Gods bounty**] A plentifull large abundance of his bounty and goodnesse. Ro. 2, 4. *Doost thou despise the Riches of his bounty?*

[**Riches of iniquity**] Worldly goods, kept, or spent and vsed wickedly. Lu. 16, 9. *Make you friendes with the Riches of Iniquity.*

Uncertaine Riches] Vnstable, fleeting, and inconstant riches. 1 Tim. 6, 17.

[**Unsearchable Riches**] The most precious benefits of Iesus Christ, the worthines & depth whereof, no humane wit can finde out. Ephes. 3, 8. *Vnsearchable Riches of Christ.*

[**Riddle**] Some darke and hidden saying or question, not easie to bee vnderstood of vs without an Interpretatiō. Iudg. 14, 12. *I will put foorth a Riddle vnto you.* See Parable.

[**To Ride vpon swift clouds**] To set vppon the Egyptians suddenly and speedily with terror to them. Which seemeth to haue relation to the manner of that country of Egypt, wher there were but few Clouds or Raine seene (their Land being watered with the ouer-flowing of *Nylus*) so as it was reckoned ominous and cause of feare to see a Cloud, Esay, chapter 19, verse 1. Psalme 18, 10, 11. &c.

[**Righteousnesse vnto thée**] A iust worke, and pleasing vnto God. Deuteronomy, 24. verse 13. *It shall be Righteousnesse vnto thee, before the Lord thy God.*

[**Righteous**] One that giueth to euery one, that which is his owne.

2 One iust, perfectly, and infinitely of himselfe, and in himselfe; doing alwaies that which is righteous vnto others Psalme 11, 7. *The Righteous God loueth Righteousnesse.* And Dan. 9, 7.

2 Equall, rightfull. Thus the Iudgements and Lawes of God, are called Righteous. Psalme 119, *Thy Righteous Iudgements.* Deut 4, 8. *Lawes so Righteous.*

3 One accounted Righteous by imputation of Christs Righteousnesse vnto him. Psal. 32, verse 11. *Bee glad ye Righteous.*

4 One that performeth iust & Righteous works in his owne person, though vnperfectly. 1. Ioh. 3, 7. *He that doth righteousnesse is*

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*is Righteous.*Gen.7,1. *For thee haue I ſeene Righteous before me.*

5 One that is iuſt in his owne opinion. Mathew. 9,13. *Chriſt came not to call the Righteous, but ſinners to Repentance.*

6 One that is leſſe faulty, & blame-worthy then another. Gen.38,26. *She is more Righteous then I.*

7 One which ſuffereth iniury without any cauſe giuen on his part. 2 Sam.4, 11. See Exod.1,13.

[Righteouſneſſe] The Diuine eſſence, or God himſelfe, who is Righteouſneſſe it ſelfe; and the Authour of all righteouſneſſe in others. Ier.22,6. *Iehouah our Righteouſneſſe.*

2 Our whole Iuſtification, which is our deliuerance from guilt and puniſhment of al ſin; and our being accounted righteous, by the Righteouſnes of Chriſt imputed to vs. 1 Cor.1, 30. *Chriſt is made vnto vs Righteouſneſſe.*

Note. There is a glorifying righteouſneſſe of men in the worlde to come, and it is both perfect and inherent. In this life there is a iuſtifying Righteouſneſſe which is not had but by faith, (ſuch as *Abraham* had:) it is perfect, but not inherent in vs; it ſticketh in Chriſts manhood (as the ſubiect) and is ours by imputation, Ro.4,4,5,6,7. &c. Laſtly, there is a Righteouſnes of ſanctification, or ſanctifying Righteouſneſſe in this world alſo, which cannot bee had, except we worke (as *Abraham* did:) this is inherent but not perfect, growing daily by degrees vnto perfection. Iames 2,21,22. More breefly thus: there is a Righteouſnes in heauen both perfect and inherent: a Righteouſneſſe in earth, either perfect but not inherent, which is Iuſtification; or inherent but not perfect, which is Sanctification.

3 The fidelity or trueth of God, in keeping his promiſe. Pſal.4,1. *O God of my Righteouſneſſe*, and 51,14. *My tongue ſhall ſing of thy Righteouſneſſe.* 2 Pet.1,1. Eſay 45,19. Pſal.36, 7. 1 Iohn 1,9.

4 The benefits of God, which declare him to bee righteous and iuſt of his word. Pſal.24,5. *Hee ſhall receiue Righteouſneſſe from the God of his ſaluation.* Alſo the mercy, goodneſſe, grace and clemency of God, pardoning ſinnes, iuſtifying, regenerating, ſauing, and procuring other benefits as effects of his mercy. Pſal,31,2. and 71, and 35,24. 1 Sam.12,7.

5 The perfect conformity of Chriſt his humane Nature and life vnto the wil of his Father, which is called the Righteouſneſſe of Chriſt, becauſe it was in him as the proper ſubiect, and the Righteouſneſſe of faith; becauſe faith is the onely

ly instrument to apprehend it, and receiue it: and the Righteousnes of God, because only it can satisfie & answere the rigour of Gods Righteous Law. Rom. 3, 21, 22. *The Righteousnesse of GOD, is manifest without the Law, and it is our Iustification before God.*

6 The thorough conformity and agreement (in some part and measure) of our will and actions, vnto the whole iust Law of God. Rom. 6, 18, 19. *Being free from sinne, yee are made the seruants of Righteousnesse &c.*

7 That iust and vpright dealing which is betweene man and man. Luke 1, 75. *To serue God in Righteousnesse and true holinesse.* And in all places wher the worde Righteousnesse is toyned with holinesse & godlinesse. Also it signifies almesdeeds, a cheefe part of Righteousnesse, as Esay 58, 8. Danel 4 24. 2. Cor. 9, 9.

8 Righteousnesse of workes and faith. Rom. 9, 30.

Note. *They followed not Righteousnesse, yet attained Righteousnesse*; that is, the blinde & ethnickes and Gentiles were farre from seeking or once desiring the righteousnesse of workes; for their life was vngodly and vnrighteous, as *Paul* chargeth them. Rom. 1, 20, 21. &c. Yea, and that in an high degree, as he accuseth them. Rom. 1, 25, 26. & c. Euen so extreamely euill and lewd were they, as to patronize and fauor euill doers, Rom. 1, 32, against the light of Conscience; & yet like hypocrites affected praise of honesty, by condemning others for such faults as they were guilty of. Rom. 2, 1. Neuertheless, these vniust and wicked Gentiles that lacked the Righteousnesse of *Moses* Law, which stands in working, they did get a righteousnesse before God by beleeuing in Iesus Christ, who was made Iustice to them of GOD his Father, accounting his Iustice theirs by faith.

9 The iust and right distribution of punishments and rewards, by publike Gouernors, also by God himselfe. Rom. 1, 23. 2. Thess. 1, 5. Psalm. 72, 2. *Then shall hee Iudge thy people with Righteousnesse.* Acts 17, 31. *He will Iudge the world in Righteousnesse*; that is, most Righteously punishing the wicked, and rewarding the godly.

10 All righteous persons, 2 Pet. 3, 13. and all righteous or lawfull Ordinances, Mat. 3, verse 15.

[To learne Righteousnesse] To profit in true Righteousnes and holinesse, by meanes of Gods chastisements. Esay 26, 9, 10. *The people will learne Righteousnesse, when thy Iudgements are in the Earth.* Chastisements

ments are as a bitter roote which bring foorth (in the godly through the working of the Holy Ghoſt) moſt ſweete fruite of a iuſt life. See Heb. 12, 11. as in *Manaſſes, Dauid.* Pſal. 116.

[In which Righteouſneſſe dwels] That in the world reſtored at the Iudgement of the quicke and dead ſhalbe place for righteouſneſſe only, whereas now it is full of iniquity of all ſorts, 2 Pet. 3, 13. *New heauens & new earth, in which dwelleth Righteouſneſſe.* This ſome vnderſtand of the Righteouſneſſe of Chriſt, according to that in Phil. 3, 9. Others of Righteous perſons, whereof the new heauen and earth ſhall be a Pallace for habitation, it beeing heauen whereſoeuer Chriſt ſhallbe; and the Saints muſt follow the Lambe whereſoeuer he goeth.

[Breſt-plate of Righteouſneſſe] Not a righteous breaſt-plate, as if it were an Hebraiſme, but a breſt-plate which is Righteouſneſſe by appoſition. Ephe. 6, 14. *Hauing on the breſt-plate of righteouſneſſe*: that is to ſay, the ſtudy and endeuour of keeping a good Conſcience, & of leading an holy life, which is to the ſoule of a Righteous man, as a ſtrong breſt-plate is vnto the body of a Souldier to keepe off blowes.

[Righteouſneſſe of the Law] That perfect vprightneſſe in nature and actions, which is commanded in the Law of *Moſes*; and was at firſt written in mans heart by the Law of Nature. Roman. 8, 4. *That Righteouſneſſe.*

[Hope of Righteouſneſſe] Eternall life by the promiſe of God offered to the Righteous, & giuen only to ſuch as be Iuſtified by faith. Gal. 4, 5, *Waite for the hope of righteouſnes.* Here is a double Metonimie: firſt of the adioynt, hope beeing put for the thing hoped for; as Rom. 8, 24. Secondly, of the efficient cauſe, for hope as an effect ſpringeth out of ỹ righteouſneſſe of faith, as the cauſe, which is heere tearmed the hope of Righteouſneſſe.

[Sunne of Righteouſneſſe] Chriſt Ieſus, the Sauiour of his Church, iuſtifying and abſoluing the elect from their vnrighteouſneſſe when they firſt beleeue in him: and executing the iuſtice of God vpon the wicked which refuſe and contemne him whom the Father ſent. Mal. 4, 2. *The Sun of righteouſneſſe ſhall ariſe.* See verſe the firſt.

[Right hand of God] The infinite ſtrength and power wherby God workes al things effectually. Pſal. 118, 16. *The Right hand of the LORD, hath brought mighty things to paſſe.*

2 Helpe and ſuccour proceeding

ceeding from his power. Reue. 1,17. *He laid his Right hand vpon mee, and said, Feare not.* Psal. 138,7. and 139,10.

3 The high and exceeding great glory of God the Father. Ps. 110,1. *Sit on my Right hand.*

4 Euerlasting ioy & blisse in the life to come. Mat. 25,33, *He shall set the Sheep on his right hand.*

[Right & left hand of Christ] The highest & greatest worldly preferment, which Christ as King, can giue to his cheefe fauourites and seruants. Math. 20,21, *Grant that these my sons may sit, one at thy right hand, &c.* The woman that made this request, did thinke Christ to bee an earthly King; and therefore desired for her sonnes, (not a tyrannical gouernment, which had beene vnnaturall for her to aske; vnfit for Christ to giue; and vnprofitable for her sonnes to receiue) but the highest lawfull dignities vnder Christ: such as *Ioseph* had vnder *Pharaoh* in Egypt; and *Daniel* vnder *Darius* in Babylon. It is a fault in the Rhemists, who thinke Heathenish tyranny forbidden heere, which the other Apostles would haue pitied, not disdained. Marke 10,41.

2 The cheefest glory and blisse in the Kingdome of heauen. Mathew 20,23. *To sit on my Right hand, and on my left, shall be giuen to them for whom it is prepared of my Father.* These wordes teach plainely, two things: First, that there shall be differences and degrees of glory in heauen. Secondly, that they are prepared and appointed of God, in his eternall purpose.

3 Throughly, at all hands, or on euery side. 2 Cor. 6,7. *On the Right hand, and on the left.*

[Riuer] A brooke, or course of water, issuing out of the Sea, or some great water.

2 The whole people of God, dwelling in *Ierusalem* & *Iury*. Psal. 46,5. *There is a Riuer, whose streames shall make glad the City of God.*

3 The promises of the word, whereof the faithfull drinke to their full content and refreshing. Psal. 23,2. *Hee leadeth mee by the pleasant Riuers, or still waters.*

[Riuer of God] Store and plenty of Raine, sent of God. Psal. 65,9. *The Riuer of God is full of water.*

R. O.

[To Rob or spoile] To take something from others by violence. Mathew 27,44. *Betweene two Robbers.* So is in the Originall Greeke Text. Luke 10,30. *They Robbed him of his Raiment.*

2 To take something from

others, which is theirs by the consent of the owners, at the appointment of God. Exod. 3, 22. *Thou shalt Rob or spoyle the Egyptians.*

[White Robe] See Robe.

[Robbers of thy people] Certaine obstinate contemners of God, from whose feare and obedience they were carried by the subtilety of *Philopator*, but were ouerthrowne by *Antiochus*. Dan. 11, 14. *The Robbers of thy people.*

[Rocke] A strong defenced place of stone, seruing for safety against enemies and dangers. 1 Sam. 14, 4. *There was a sharpe Rocke on the one side.* Also a firme and safe estate. Psal. 40, verse 3.

2 The mighty helpe and defence of God. Psalm. 18, 1. *Thou art my Rocke*; that is, succour and defence. In common dangers mē did fly vnto Rocks for safety.

3 Christ Iesus, who is called a Rocke in two respects. First, because wee haue from him our soule-refreshing; as water gusht out in the wildernesse, to refresh the people being thirsty. 1 Cor. 10, 1. *The Rocke that followed them, was Christ.* Secondly, because he alone strongly sustaines & beareth vp his Church, built vpon him by faith; as a house vpon a Rocke. Math. 16, 18. *Vpō this Rock will I build my Church.* The Papists, which expound this, not of Christ beleeued on, and confessed by *Peter*, but of the person of *Peter*, they deale reproachfully with Christ, by lifting the creature and seruant of Christ, into the roome and place of his Creator & Lord. Also falsely with the Text, which saith not [*vpō this Peter*] but [*vpon this Rocke*] that is; not vpon thee *Peter*, but vpon my selfe, (as *Augustine* expoundes it.) Lastly, they offer wrong, and deale iniuriously with the Church, to builde it vpon so feeble, fraile, and weak a Rock as *Peter*; who failed more often thē any of his fellow-Apostles, (*Iudas* excepted.)

Adde vnto all this, that the gates of hell preuailed against the particular faith of *Peter*, & that there was a Church before *Peter* either was borne, or did beleeue; & that sundry Popes, (*Peters* successours, as Romanists say) were Apostataes from the faith, and athiests; therfore vnfit to be the Head & Rocke of the Church. Therefore by the Rocke must be meant, eyther Christ, or the general faith which *Peter* confessed, as the Scriptures, Fathers Greek and Latine, yea and the Popish Writers, euen *Bellarmine* and *Baronius* are forced to affirme. Finally, whereas there is no argument to bee drawne from Metaphors and Allegories, except

cept the Scriptures elsewhere speake the same thing in plaine words, and the Scripture no where plainely writeth, that *Peter* is Head of the Church, therefore it is not to bee concluded from this Metaphor.

4 Such comfortable succour, as godly Princes doo affoord to good men, oppressed by the wicked. Esay 32,2. *As the shaddow of a great Rocke in a weary Land.*

5 *Abraham* and *Sarah*, of whom the Israelites were begotten and borne. Esay 51,1. *Looke to the Rocke whence yee are hewen, &c.* An allegory from a quarrie of stones, very fitting to the argument of the Prophet, which is, to comfort the Church beeing sore afflicted and brought almost to nothing: for which purpose, the people so wasted, are willed to looke backe vpō their Parents and Progenitors, *Abraham* & *Sarah*, who in their great age and barrennes, did bring forth a Sonne by vertue of Gods promise. So the Church in their extreme distresse shoulde feele the same vertue for their deliuerance and safety. See verse 2, & 3. thus expounding it.

[**Rocke of ages**] A perpetuall neuer failing Rocke. Esay 26,4.

[**Rod**] A little twigge or wand, which was wont to bee carried before Princes & Rulers, as a signe of their authority and dignity. This is a Ciuill Rod.

2 Correction, discipline, punishment. 1 Cor. 4,21. *Shall I come to you with a Rod?* This is an Ecclesiasticall Rod.

3 Afflictions, where-with God chasteneth his Children for their amendment. Psal. 89, 32. *I will visite their transgressions with a Rod.* Iob 21, 9, This is a Diuine Rod, which is eyther for ruling or correcting, Ezek. 20,37. Mich. 7,14. Psal. 89,33. And for the rebellious, God hath an Iron Rod. Psalm. 2,9. Lamen. 3,1.

[**Rod and Staffe**] Hard and cruell gouernement, Esay 14, 5,20.

[**Rod of Gods power**]. The preaching of the word, whereby God is mighty and powerfull among his people. Psalme 110,2. *Thou shalt send the Rod of thy power.* See **Scepter.**

[**The Rod & Staffe of God**] The direction of Gods Spirite and word, leading and restraining vs: or (as some thinke) the prouidence of God in his word, corrections, and deliuerances. Psal. 23,4. *Thy Rod and thy Staffe comfort me.*

[**Rod of Anger**] The King of *Assyria*, whom God would vse (as a father a Rod) in chastising his people. Esay 10,5.

[**Roaring Lyon**] Satan, very

ry terrible in his temptations and assaults. Dr Lyon.

[Roote] That whereby hearbs and plants are firmely fastened to the earth.

2 Stedfastnesse, or constant and vnmoueable stablenesse. Math.13,6. *Because it had no Roote.* Col.2,7. *Rooted & built in Christ*; that is, firmely setled and fastened vnto him by faith, as a Tree by the Rootes.

3 The beginning and cause of a thing. 1 Tim.6,10. *Desire of money, the Roote of euill.*

4 Christ. Esay 11, verse 10. Also Parents, Esay 14,30. Dan. 11,7.

[Roote of bitternesse] Some Heresie or grieuous sin, which (like a bitter Roote) bringeth foorth bitter fruites of defilement in the Conscience, and disquiet to the Church. Hebr. 12,15. *Let no Roote of bitternes spring vp.*

[Royall Priest-hood]. Such as by Christ the High-Priest and King of his Church, are made Kings and Priests vnto God. 1 Pet.2,9. Reuel.1,6. Exodus 19,6.

[Roote of Iesse] Christ Iesus, who according to the flesh, came of *Dauid* the son of *Iesse*. Esay 11,1. *A graffe shall grow out of the Roote of Iesse.*

[Roote and Blossome] Eyther Parents, as Roote; and Children, as Flowers; or all their prosperity and felicity to come to nothing. Esay, chapt. 5, verse 24. *Their Roote shall bee Rottennesse.*

R. V.

[Rudiments] The first beginnings in any Science, which be first to be learned.

2 The Iewish Ceremonies and Rites; or any other externall humane obseruations, vrged with an opinion of merit, necessity of saluation, and as parts of Gods seruice. Gal.4, 9. *Weake and beggerly Rudimēts.* Col. 2,8.

The whole Law of *Moses* (especially the Ceremoniall) hath the name of Elements or Rudiments giuē to it, because it was like vnto Rudiments, in-so-much as God intended and meant thereby to call ȳ world to a more full knowledge of himselfe, as by beginnings and principles wee are brought to more exact knowledge of arts and sciences. For the promises vnder the Law were very darke couered with Ceremonies (as with a veyle or curtaine drawn before them) shewing and pointing at Christ a farre off. And a word, the whole Discipline and Gouernment of Mosaicall Lawe, was very Rude, agreeing

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agreeing to such as were rude, til the time that the holy Spirit should be powred out with ful horne (as it were) vpon the body of the Church, gathered of Iewes and Gentiles; as was propheſied. Ioel 2,28, 29. and promiſed by Chriſt, Iohn 7, verſe 39.

Note. Moſaicall or Legall Ceremonies, are tearmed weak and beggerly, being conſidered in themſelues apart from Chriſt, and by the falſe opinion of the ſeduced Galathians, who by attributing grace, holineſſe, & merit vnto them, ſhewed plainly, how poore and needy they were. For to turne and fall from Chriſt to any Ceremonies, or to any good workes whatſoeuer, (though proceeding from faith (as if any ſaluation in whole or in part were deriued from them) it is to follow emptineſſe and beggery in ſtead of the fulneſſe of Chriſts riches, in whom all the treaſures of life be hidde.

Note.

[Rule] Gouernment, Diuine or humane, Ciuill or Eccleſiaſticall; as Ruler ſignifieth any Gouernour: and to rule, is to gouerne. 1 Timothy 5, ver. 17. *Elders that rule well.* Romanes 12, verſe 8. *Hee that Ruleth with diligence.* Exodus 22, verſe 28. *Thou ſhalt not ſpeake euill of the Ruler of thy people.* Exodus, chapt. 18, verſe 21. *Appoint ſuch to be Rulers ouer thouſands.* 1. Timothy 3, 5. ſignifieth one that gouerneth wiſely, cauſing euery one in the family to do his duty.

2 The direction of the word of God, as a Rule to goe and worke by. Galath. 6, verſe 16. *As many as walke according to this Rule (or Canon.)* Hence the Scriptures are called Canonicall, becauſe they containe and giue a perfect Rule of faith and manners vnto the Church, which is bound obediently to walke according to this Rule, and to giue Teſtimony to it, and not by her authority to ouer-rule it, and the ſence of it, as Romaniſts do, & profeſſe to do without bluſhing.

[Rumor] Fame, voyce, or report.

[To Run] With great ſpeed and celerity, to paſſe through a Race, vntill they come vnto the Goale. 1 Cor. 9, 24. *They which Run in a Race, Run all.*

2 To keepe & hold on in the Race of Chriſtianity, with diligence and conſtancy, vntill we come to the end of it. 1 Cor. 9, 24. *So Run, that ye may obtaine.* Heb. 12, 1. *Run the Race that is ſet before thee.*

[To Run in vaine] To labour in preaching the Goſpell, (which is elegantly likened to a Race) without fruite or benefit. Gal. 2, 2.

[To Run well] Thorough

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the beleefe and knowledge of the Gospell to striue mightily, and with good courage to attaine eternall life as a promised reward. Gal. 5,7. *Ye did Run well.*

[**Not in him that willeth, nor in him that Runneth**] That in the matter of our election, and those things which depend thereon for perfect saluation in heauen, to wit, our calling, iustification, adoption, sanctification: in these things nothing at all is to be attributed, either to our willing, that is, to free-will, desires, affections, & endeuour of the heart: or to running, that is, to our outwarde actions, labors, study, & working, but all wholly to bee attributed vnto the mercie of God. Therefore Pelagians and Papists are hereby fully confuted. For the Apostle ascribing our election (and saluation depending thereon) all whole to Gods free mercy, and denying it to come by willing and running, by our desires or endeauors, doth thereby ouerthrow all strength of nature, to prepare and make fit for grace, or to accept it being offered; and all merits of workes done after grace. For if election, or calling, or Iustification, &c. come of workes, they come not at al of mercy. Rom. 11,6.

S. A.

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S. A.

[Sabbath] A Day of reſt, or a time ſet apart for holy Reſt. Exod. 20, 10. *Remember the Sabbath day to keepe it holy.* Mark 2,27. *Sabbath was made for man.* The ſeuenth day from the creation, was the Sabbath of the Iew, as a type and token of ſpirituall reſt. But Iewiſh rites being aboliſhed in the death of Chriſt which brake downe the partion wall: now wee Chriſtians haue the firſt day of the weeke for our Sabbath, in remembrance of Chriſt his reſurrection that day, Acts 20,7. 1 Cor. 16,2. The Iewiſh Sabbath was abrogate by authority of God, and not of the Church; without Scripture, as Papiſts faigne and imagine.

2 The whole weeke, by a Synecdoche, of a part for the whole. Luke 24, 1. *In the firſt day of the Sabbath.* Alſo 18, 12. *I faſt twice euery Sabbath*, that is, euery weeke. So our Tranſlation reades it, but ỹ Greeke word ſignifies [Sabbath.

Note. Beſides this day, the Iewes had ſundry Feaſts, as Eaſter and Pentecoſt, &c. whereon becauſe they ceaſed from their ſeruile workes, and kept an holy conuocation the firſt day & the laſt, hence they were called Sabbaths, as Leuit. 26, 2. No ground for Popiſh feaſts.

Note. This word [Sabbath] is named of ceſſation and reſt from our owne workes, wils, wayes, and words, Exod. 20, 10. Eſay 58, 13. Heb. 4, 10. ẅ day was the ſeuenth day from the creation, wherin God reſted from all his worke, and bleſſed and ſanctified it, and commanded it to be kept holy to him. Gen. 2, 2, 3. Exod. 20, 8. which was a token of his mercy vnto vs, & ſanctification of his Church. Nehem. 9, 14. Exod. 31, 13, 14. This day was ſanctified by an holy conuocation or aſſembly of the people. Leuit. 23, 3. by offering of Sacrifices. Numb. 28, 9, 10. by ſinging of Pſalms as the title of Pſ. 92. doth ſhew with the Chronicles. 2 Chron. 29, 26, 27. by reading and expounding Scriptures, Acts 13. 15. and 15, ver. 22. by praying. Acts 16, 13. by diſputing, conferring, meditating of Gods word and workes, and doing works of mercy to ſuch as haue neede. Acts 17, 2. and 18, 4. Mat. 12. 2, 7, 8, 11, 12.

[To breake the Sabbath] To offend againſt the ordinance of God, concerning the Sabbath, by doing ſome ſeruile & forbidden worke. Nehem. 13, 17. *Why breake yee the Sabbath day?*

2 To do ſome outward bo-

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dily worke, commanded of God. Math. 12, 5. *The Prieſts on the Sabbath day, doe breake the Sabbath in the Temple, and yet are blameleſſe:* that is, they doe a bodily worke in killing Beaſts for Sacrifice, which though it break the reſt of the day, yet is not againſt the holineſſe of the day.

[**Sabbath of the Lord**] A day of reſt, appointed to bee kept holy to the Lord, beeing ſpent in his ſeruice. Exod. 20, 10. *It is the Sabbath of the Lord thy God.*

[**To ſanctifie the Sabbath.**] Either to ordaine the Sabbath vnto holy vſes, or to apply it vnto ſuch vſes as it is ordained for. In the former ſence, God doth ſanctifie the Sabbath, and wee do ſanctifie it in the latter. Exodus 20, 11. *God Sanctifieth it.*

[**From Sabbath to Sabbath**] Euerlaſting, without intermiſſion or ceaſing of time, euen ſo long as that bleſſed reſt of heauen, doeth continue. Eſay 66, 23. *From Sabbath to Sabbath, ſhall all fleſh worſhip me, ſayth Iehouah.*

[**Second Sabbath**] The latter ſolemne day of a Iewiſh Feaſt, wherin they reſted from bodily labours, and kepte a publique aſſembly, as was vſed to be done vpon the Sabbath day. Luke 6, 1. *It came to paſſe on a ſecond Sabbath day.* Leuiticus chap. 23, 3. Deuter. 16, 8.

The Ceremoniall obſeruation for the Sabbath was double. 1. a preciſe and ſtrict reſt on that day, not ſo much as to dreſſe meate, which ſignified a reſt from ſinne in this life. Exodus 31, 13. Heb. 4, 5, 6. And an euerlaſting reſt in heauen, as in the Hebrewes. The other Obſeruation, that no fire ſhold be kindled on that day, which ſig. that Gods children in the Kingdom of God ſhal be freed from all the fire and ſcorching heate of affliction. *Exod.* 35, 3. *Note.*

Sacrament, what.

A Sacrament, is a viſible ſigne and ſeale of an inuiſible grace. Or more largely thus. It is an ordinance of God, in the right vſe whereof, the partaker hath aſſurance of his beeing in the Couenant of grace, and ſaluation by Chriſt. Of ſuch Sacraments there bee two onely vnder the New Teſtament; Baptiſme, and the Lords Supper. The former, beeing a Seale of our entrance into the Couenant; the other, a Seale of our continuance in the Couenant. Mathew 26, verſe 26, and 27. Alſo chapt. 28. ver. 18, 19. 1 Corinthians 10. verſe 1, 2, 3. 1 Corinth. 12, verſe 13. The ſeauen Sacraments of Papiſts,

piſts, are too many by fiue, which either lacke an outward ſigne, or inſtitution by Chriſt, or be no ſeales of ſauing grace. Touching the true Sacramẽts inſtituted by Chriſt himſelfe; this is to bee obſerued, that a liuely faith ſaueth without thẽ (ſo there be no contempt and careleſſe neglect) but the Sacrament cannot ſaue without faith, Marke 16,16. For that which begetteth anew and iuſtifieth, is not the Sacrament of Faith (which is common to Reprobates and vnbeleeuers, with the elect and beleeuing Chriſtians) but the faith of the ſacramẽt, apprehending Chriſt the thing repreſented, that is, the Sacrament; not becauſe it is done, but becauſe it is beleeued, therefore it regenerateth and ſtrengthneth.

[Sacrifice] A Sacred action, wherein the faithfull Iewes did voluntarily worſhip God, by offering ſome outwarde thing vnto his glory, thereby to teſtifie his chiefe dignity and dominion ouer them, and their ſeruitude and ſubmiſsion vnto him. Such ſacrifices, were eyther propitiatory, to procure fauour and pardon, after ſome ſinne: or gratulatory, to giue thankes and praiſe after ſome benefit. Pſal. 50,8. *I will not reprooue thee for thy Sacrifices*; and 51.16. Leu. 3 & 4, and 4.2. This is Legall ſacrifice, and typicall; Chriſt Ieſus beeing the trueth and ſubſtance, who in the offering of himſelfe once vpon the croſſe, hath fully apeaſed Gods wrath. The word Sacrifice ſig. ſlaughtering or killing, as beaſtes were killed for ſacrifice to God, figuring mans mortification, or dying to ſin. Pſ. 51,19.

2 The whole Legall worſhip. *Eccleſ.* 5, 1. Hoſea 4. ver. 19.

3 Our whole ſpirituall ſeruice and Chriſtian duties of all ſorts, within our generall and ſpeciall callings. Pſal. 51.17. *The Sacrifices of God are a contrite Spirit, &c.* 1 Pet. 2,5. Heb. 13,15. This is euangelicall ſacrifice. But touching Papiſtical ſacrifice of the Maſſe, wherin Chriſt is ſaide to be corporally offered by the Prieſt for the ſinnes of quicke and dead, the Scripture is altogether mute and dumbe, ſaue to crie out againſt it.

Sacrifices of the Law, (not Sacraments of the Goſpell) were euer appointed of GOD to any ſuch end, as to take ſin away (which is the peculiar office of Chriſt. Io. 1. 29. 1 Tim. 1,15.) but partly to diſcerne ỳ people of whome Chriſt muſt com from al other. 2. to try their obedience, and keep them from wil-worſhip. 3. to be repreſentations to remember them of Redemption to come, by that only true meritorious ſacrifice of

of Christ himselfe, and to nourish their faith in the promise of that redemption of his.

Note. There be two maine causes why the Sacrifices of GOD himselfe commanded, are so often by the Prophets condemned in the Iewes; first, because they performed their outward vnreasonable Oblations, without the inward and reasonable, as we may see in Esay 1. and 58. & Psal. 50. The second cause is, for that they did think by their Sacrifices, not onely to cloake and hide their hypocrisie and wickednesse, as Ieremy 7, verses 4, 5, 6, 7, 8, 9, 10, &c. but also to giue a price to God for their sinnes. Mat. 6, 6.

[**Liuing Sacrifice**] Our selues, euen our bodies and soules, being consecrate and giuen vnto God. Rom. 12, 1. *That yee offer vp your bodies a liuing Sacrifice.*

[**Sacrifices of Ioy**] Ioyfull Sacrifices offered with gladnesse. Psal. 27, 6.

[**To Sacrifice vnto Nets**] To ascribe Diuine power vnto our selues, and to the Instruments of our life. Hab. 1, 16. *Therefore they Sacrifice to their Net.* This is by putting confidence of our hearts, in meanes, depending vpon second causes, God beeing neglected.

[**Sacrifice of the Gentiles**] The conuersion of the Gentiles vnto the faith of Christ, by the sound and diligent preaching of the Gospell. Roman. 15, 16. Ministers haue a Priest-hood, and offer Sacrifices, but improperly, by a Metaphor or similitude to the Legall Oblations, where bodies of beastes were offered; heere in the Gospell the soules of Christians, by killing of their inward vices: there in the Law the knife was materiall, heere the knife is spirituall, the Gospell and the preaching of it is the Oblation. Let not the Papists complaine of vs, that wee lacke Sacrifices and Oblations; for wee haue such as Scripture euery where commendeth, and God himself hath prescribed, whereby God is truely worshipped, and men saued: whereas their sacrifice of the Mas is not once mentioned in Scripture, and is ioyned with horrible Idolatry, & cruell murthering of soules.

[**Sacrifice of Righteousnesse**] A lawfull, due, or righteous Sacrifice, such as God himselfe requireth, done in faith according to the intendment of the Law, and with an vpright hart. Psa. 4, 5. *Offer the Sacrifices, &c.*

[**Sacriledge**] An vsurping to our selues by fraud and couetousnesse holy things, which are dedicated vnto God, either by vow or course. Rom. 2, 22. *Thou committest Sacriledge.*

[**He Said**] A word vttered, Math. 9, 4. 2. A word conceiued onely. Psal. 141, 3. An vn-

vncreated and effectuall word. Gen.1,3. Iohn 1,2.

[Saint, or Saints] An holy one, or a person called to holinesse: such is euery faithfull person, hauing the perfect holinesse of Christ put vppon him, by imputation of Faith, and the quality of imperfect holinesse powred into his heart, by the Spirit of Sanctification. Psal. 16,2. *To the Saints which are in earth.* Psal. 132,12. All godly beleeuing Iewes. Dan. 7,18.

2 The holy Angels. Deut. 33,2. *He commeth with thousands of the Saints*; that is, with innumerable Angels. One Angell, in Dan.9.13.

3 The whole body of a particular visible Church, consisting of good and euill, of priuate and publike persons, set apart to administer holy things and all professing holinesse. Phil.1,1.Ephes.1,1,17. 1 Cor. 1,2. *Saints by calling.*

[Necessity of the Saints] The vses of poore beleeuers. Rom. 12,13. *Communicate to the necessities of the Saints.* The meaning is not, that we should stay from giuing till extreme want of the poore doe vrge vs vnto it: but our loue is to preuent that by cõmunicating to their behouefull vses. This Communicating implieth these things; first, that the needy Saints haue a fellowshippe and interest both in our goods, as touching the vse (euery mans property reserued entire) and also in our affections, because we are bound to releeue them, with a fellow-feeling of their wants. Secondly, that the rich giuers are reciprocally & mutually to be made partakers of the fruite which cometh thorough the prayers of the faithfull poore, as they are partakers of the goods of their brethren.

Againe, the former words haue three speciall motiues vnto Christian liberality toward the poore Saints. First, the compassion of necessity. Secondly, the loue of Sanctity or holinesse. Thirdly, the fruite & benefit of the Communion of Saints: to which, if wee adde three more, 1. The streite commandement of God, often repeated. 2. The precious and manifold promises made vnto mercifulnesse in almes-giuing. 3. The examples of the godly which haue shewed themselus liberall, yea bountiful euen beyond ability sometime. Acts 2, and 4. 2 Cor.8, 3. Then yee haue a fixe-fold cord to drawe you to this duty. *Note.*

[Salt] A Creature, whose property is sharpnesse; and the effect to kill corruption.

2 The doctrine of the word, because it seasoneth, not onely the corrupt manners and conuersations of men, but the rotten

ten heart within, euen corrupt reason and will, that all may become sauory to God. Mat. 5, 13. *Yee are the Salt of the earth.* Ministers are so called in respect of their doctrine. Mark. 9, 49. Christians must be seasoned with the word, ere they can consecrate themselues to God, to be a pleasant Sacrifice to him.

3 Godly wisedome, which seasoneth our communication (as Salt doth meate.) Col. 4, 6. *Let your speech be poudered with Salt.*

4 Christ, by whom all that beleeue in him are made sauory and pleasing to God. Leuit. 2, 13. *Vpon all thine Offerings thou shalt bring Salt.*

[**To be salted with Fire and Salt**] That neither the persons of men, nor their actions can relish well and be pleasing to God, till by Fire and Salt; that is, the incorruptible word and wholesome doctrine therein contained, they be seasoned & changed (sinfull corruptions soule putrifactions, infidelity and sinne being eaten out, and in part consumed) Marke 9, 49 *All men shall be salted with Fire, and euery Sacrifice shall be salted with Fire.* Heere is an allusion to the Leuiticall Lawe and Custome.

[**The Couenant of Salt**] A firme, sure, and vncorruptible Couenant, which lasts for euer. Numbers, chapt. 18, 19. *It is a perpetuall Couenant of Salt to the Lord.*

[**To sow Salt**] To make the ground barren, or vnapt to bring foorth any thing, by casting Salt vpon it. Iudges 9, 45. *He destroyed the City, and sowed Salt in it.*

[**To Salute no man by the way**] Speedily to dispatch a iourney without negligence. Luke 10, 4.

[**Saluation**] Outward safety, victory, and deliuerance from outwarde dangers and enemies. Exod. 14, 13. *Beholde the Saluation of the Lord.* Psalm. 3, 8. Psalm. 51, 12. *The ioy of thy Saluation.* This is a large signif. as Psal. 12, 1. and 98, 1. & 118, 15, Gen. 49, 18. The Tribe of Dan in two respects had need of Gods deliuerance; first, for their inheritance. Iudges, chapter 1, verse 34. Iosh. 19, 47. Secondly, for religion, Iudg. 18.

2 The state of blessed and happy life, as touching the entrance into it, when we begin first to beleeue and repent. Lu. 19. 9. *This day Saluation is come to thine house.* Ephes. 2, 8. Luk. 1, 77. As there is no other Sauiour but Iesus, so our Saluation in whole, and euery part, is from the merit of his owne sufferings and workes, done in his owne selfe.

3 The perfection of blessed and

and happy life, as our glorification in heauen. Hereof there are two degrees: the first is, at the time of our death, when the soule being loosed frō the body, is carried by elect Angels into the third heauens. Luke 16, 22. The second degree, is at the day of the resurrection, when our whole person, body and soule, shall be receiued vp into heauen with Christ, into euerlasting blisse. Heb. 1, 14, *Which shall bee the heires of Saluation.* Rom. 5, 10, Rom. 13, 11.

4 Our blessed life, both as touching the entrance & perfection, the beginning and end of it (euen our full happinesse) Heb. 2, 3. *If we neglect so great Saluation.* Rom. 5, 10. 2 Thes. 2, 15. No part of this Saluation is merited by Workes of grace which we do, but from Christs workes in his owne person.

5 The author of Saluation. Psal, 27, 1. *The Lord is my Saluation.* Esay chap. 12, 2. & 17, 10.

6 The person of him who is our alone Sauiour, Luke 2, 30. *Mine eye hath seene thy Saluation,* that is, him which by thy decree, bringeth, worketh, and giueth Saluation, or the person appointed to be our Sauiour.

[To worke out Saluation] To go forward diligently, and constantly to perseuer in the course of saluation wherein they were now setled. Phil. 2, 12. *Worke out, or make an end of your Saluation, &c.* Papists doe thinke to haue helpe from this Text, to vpholde their rotten building of Free-will in matters of saluation, as if it were a forcible efficient cause of saluation, or a partner of it selfe with the holy Ghost in doing good workes. Whereas this is but an exhortation, to shewe what we ought to doe, not to declare what wee are able to do. Moreouer, albeit it is we which will, when wee do will, and we which doe when we do; yet seeing it is written in the thirteenth verse, that God worketh both will and deede, therefore Free-will of it own force worketh nothing, willeth nothing towardes the pleasing of God, and attaining of saluation, but so far as God doth make it able to will, and to worke.

[Helmet of Saluation] Either that Sauiour Iesus himselfe, or that saluation and deliuerance which Iesus purchased from sinne and death, to bee as an Helmet on our head, to defend vs against spirituall assaults. Ephesians chap. 6, ver. 17. *And take the Helmet of Saluation, and the sword of the Spirit, &c.*

[To Salute] To wish & pray from

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from God with hearty good will for the health and saluation of others. It is the same with greete, Rom. 16, 6,7,8. &c. We ought to bee carefull for the safety euen of such as be farre distant from vs.

[Saluation is of the Iewes] The oracles of life, and Couenant of saluation, not onely to haue bin committed vnto, but to haue bene deriued to other people of the worlde from the Iewes, of whom came Christ also, in knowledge of whom stands all true saluation. Ioh. 4, 22. See Esay 2,3. and Psalme 110,2. Luke 24,47. Romanes 9,5.

[To Sanctifie, Referred to God] To appoint and separate a thing from a common, to an holy or religious vse. Com. 4. Exod. 20,11. *God Sanctified the Sabbath.* Thus Priests, vnder the Law, Ceremonies, Temple,& vessels, were sanctified. Mat.23,17.

2 To make holy, by putting holinesse morally into one: of vncleane, making vs cleane. 1 Thess. 5,23. *The God of peace Sanctifie you throughout.* 1 Cor. chap.6. *But yee are Sanctified.* 1 Cor. 1,2. Iude 1. Iohn 17. Eph.5,26.

3 To blesse something to vs in the ordinary vse. 1 Tim. ch. 4,4.

4 To clense and purify both ceremonially and spiritually. Exod.19,10. *Go to the people,& sanctifie them to day and to morrow,* that is, let them performe outward & ceremoniall pureneſse,to admonish and stirre vp to inward vse.

[Referred to men] 5. To acknowledge holy, Mathew 6,9. *Sanctified be thy name,or hallowed;* when wee acknowledge something to bee holy, which before was so in it selfe. Leuit. 10,3. Esay 5,16.

6 To apply to such holy & diuine vse as God appointed. Commandement 4. Exod. 20, 8. *Sanctifie ye my Sabbath,* that is, imploy it to the holye vses for which I haue ordained it.

7 To separate and set apart one to do the Office of a Mediator, and to endow him with sufficient authority and giftes. Iohn 10,36.

8 To offer himselfe freely vnto his Father an holy & expiatory sacrifice; by merit therof to purchase for his elect people remission of sinnes, perfect righteousnes, and the holy Ghost, that they might become holy both by imputing to them his holy Oblation, and by sanctification or holyneſse infused into their hearts, to wil and worke things pleasing to God. Ioh. 17:29. *For their sake I do I Sanctifie my selfe.*

9 To procure, offer, & giue glory to the holy name of God Numb. 20,12. Deut. 32,51.

10 To

10 To bee acknowledged and worshipped as one most holy. Leuiticus 10,3. and Leu. 22,32.

11 To perfect holinesse begun, more and more renewing vnto holynesse such as bee already cleansed by the Spirite. Iohn 17,17, *Sanctifie them with thy truth.*

Note, To Sanctifie, foure manner of wayes (for the most part) is vsed in Scripture. 1. To confesse and celebrate that to bee holy, which in it self is first holy, Math. 6,9. and whersoeuer God is saide to bee sanctified. Secondly, to make holy some persons, being impure before. 1 Pet. 1, 2. and whersoeuer the elect are saide to be Sanctified. Thirdly, to separate and select some things or persons from a common vse vnto an holy vse; as the Tabernacle, Temple, Priests, Altars, Sacrifices, &c. vnder the law of *Moses*. Fourthly, to intend & apply a thing to diuine & sacred workes, or to keepe an holye vacation and test. In this, and the former sence is the seuenth day saide to bee Sanctified: as Genes. 2,3. Commandement 4.

[To Sanctifie the Lord] To worship and glorifie the holye God by filiall feare and confidence in his promises. Esay 8, 13.

[Sanctified ones.] *Medes* and *Persians* ordained and set apart to execute his holy iudgments against the *Babylonians*. Esa. 13.3. *I haue commanded my Sanctified ones.* See ver. 17.

[Sanctification] A freedome from the tyranny of sinne, into the liberty of holynesse, begun heere, and daily to be encreased till we be perfect. 1 Cor, 1, 30. *Christ is made to vs of GOD Sanctification.*

2 The separation of things or persons, from common or prophane vse, that they may remaine holy vnto the Lorde for a time, or for euer. This belongs to the Priests, Leuites & Ceremonies of the Law, &c. This is Ceremoniall Sanctification, whereof in Exod. and Leuit. chap. 11,43,44.

3 The whole work of grace whereby sinners, of the Children of wrath, and bondslaues of Sathan, are consecrated and dedicated vnto God, (beeing purged and clensed in ỹ bloud of Christ) that they may become his children & true worshippers. In this sence, it comprehends regeneration, reconciliation, iustification, and Adoption. 1 Pet. 1,2. *Elect vnto Sanctification.* This is Vniuersall Sanctification, comprehending the whole Worke of Grace.

4 That peculiar work of the Spirit, creating in the Elect, conuerted Soules, that new qua-

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quality of holineſſe, whereby they can in ſome meaſure truly hate their owne ſinnes, with firme purpoſe to leaue them, and loue Gods Law, with Reſolution to do it in ſome good meaſure. 1 Cor. 6, 11. *Iuſtified and Sanctified.* 2 Theſſ. 2. v. 13. *Through the Sanctification of the Spirit.* This is Sanctification particular and inherent, & peculiar to the elect, who by it are brought to Saluation. This ſanctification hath two parts, mortification of ſinne, and vinification of the Spirit, or new man. Col. 3, 5, 11. Ephe. 2, 4. Roman. 8, 12, 13, 14. It is begun heere, and perfected in heauen.

Note. In holye Scripture, diuers names be giuen to Sanctification: it is named ſanctification of the Spirit. 1 Pet. 1, 2. 2 Theſ. 2, 13. Regeneration and renewing of the holy Ghoſt, Iohn 3. 3. Titus 3, ve. 5. in reſpect of God the efficient and cheefe worker: but in reſpect of elect ſinners, in whom this grace is wrought, it is named Repentance, Newneſſe of life, Obedience, Righteouſneſſe, Holyneſſe. Acts 26, 18, 30. Luk. 24 47. Rom. 6, 16, 18, 22. Laſtly, in reſpect of God and men together, it is ſtiled conuerſion. Acts 15, 3. Being conuerted of God, we are alſo commanded and ſaid in Scripture to conuert our ſelues, and to ſanctify our ſelues. Ier. 35, 13. 1 Iohn 3, 3.

Note. Sanctification is ſo neceſſarily ioyned vnto Iuſtification, as yet it is a grace diuers from the grace of Iuſtification. Firſt, iuſtification is an abſolution of a ſinner from the guilte of ſinne and death; whereas ſanctification is an alteration of qualities from euill to good. Secondly, Iuſtification conſiſts in remiſſion of ſinnes, and imputation of iuſtice for the obedience of Chriſt; Sanctification is a renouation of Nature. Thirdly, Iuſtification is perfect in this life, ſo is not Sanctification. Fourthly, Iuſtification is in nature before Sanctification, but not in order of time.

5 The perfect purity of Chriſts humane Nature, reckoned vnto beleeuers by free imputation of Faith. 1 Cor. 1, 30. *Chriſt is made vnto vs Sanctification.* This is Sanctification imputed.

6 The worke of general illumination and Reformation. Hebrues 10. 29. *Wherewith hee was Sanctified.* This is externall Sanctification, common to reprobation.

[Spirite of Sanctification.] Both the worke of killing our corrupt Nature, and raiſing it vp to holineſſe, and the author of this worke, to wit, the holy Spirit. 1 Peter 1, 2. *Elect vnto Sanctification of the Spirit,* that is,

is, vnto that ſanctification w the Spirit worketh, ſetting vs apart from the wicked world, and dedicating vs to GOD, which is one end of election as touching vs; but not the laſt, which is our ſaluation in heauen, and Gods glory. Eph. 1, 12.

[Sanctuary] The holy of holyeſt, or the moſt holy place of the Tabernacle, wherein God gaue viſible tokens of his preſence. Pſal. 20, 2. *Lord ſend thine helpe from the Sanctuary.* In Daniel chap. 8. verſe 13. it alſo ſignifieth the worſhip of God.

2 The holye aſſemblies of Gods people, and the wholeſome doctrine taught there. Pſal. 73, 17. *Vntill I went into the Sanctuary of God.* Alſo a place of ſafety & defence. Eſai. 8,14.

[Sarah and Agar] Not theſe two women alone (in Type) whereof one was the mother of *Iſaac*, the free Childe and heyre, the other of *Iſmael* the bond childe: but the two Couenants (in truth) both the Euangelicall Couenant or promiſe of Grace, which begetteth free Children of the heauenly Ieruſalem: alſo the Legall Couenant which begetteth ſeruants ſuch as were many in earthly Ieruſalem, bondmen to Satan, by refuſing the Righteouſneſſe of God thorough vnbeleefe. Galathians Chap. 4, 22, 23, 24, &c. Such as will bee iuſtified by Workes alone, or added to Chriſt, are ſignified by *Agar*: and by *Sarah*, ſuch as will bee ſaued onely by Grace, and without Workes.

[Sathan] A ſpeciall aduerſary to God and man. 1 *Corinthians* chapter 5. verſe 5. *To deliuer him to Sathan.* Iob 1, v. 6. One of the Names of the Deuill.

2 Any perſon, that doeth any way hurt or hinder another in the courſe of piety, or is moued by the inſtigation of the diuell: as in the 16. chapter of Saint Mathew, and the 23. verſe. *Then hee turned backe and ſayde vnto Peter, Get thee behinde mee, Satan: thou art an offence vnto me, becauſe thou vnderſtandeſt not the things that are of God, &c.*

3 Both Satan and his limbs Rom. 16, 20. *The God of peace ſhall treade Satan vnder your feet ſwortly.*

[Satisfaction.] A worke done by vertue and merite, whereby Gods wrath againſt the ſinnes of the elect, is fullie and ſufficiently appeaſed. This worke is Chriſtes Oblation of himſelfe vpon the croſſe. Coloſſians chapter 1. Verſe 20. *To reconcile all things to himſelf, & peace made by that blood of his croſſe.* Heere is the trueth of

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Christs Satisfaction, though the word be wanting.

2 An amends made priuately vnto our neighbor, for some wrong done him in word or deede: Or publikely to the Church, by confession voluntarily made of some scandall, after the example of *Dauid*. Psalme 51.

[Satyres] Gods of the Woods, hauing heads of a man and bodies of a Goat: light & nimble, actiue, and full of motions, skipping, leaping, and turning round.

2 Certaine deformed Birds, called by Latines, *Asiones*, night-birds, like Owles, or horne-courts, apishly counterfeiting the motions and dancing of Satyres. Esay 13, verse 21. *And Satyres shall dance there.*

[Sauiour] A person, which both by merit and efficacy, maketh and keepeth vs safe from spirituall enemies. Luke 2, 11. *To you is borne a Sauiour.* Such is Christ onely, a Sauiour from sinne, hell, and destruction, by such things as hee suffered and did in his owne person, not by workes of grace in vs, as Papists teach.

Note. A Sauiour is hee, which not onely hath perfectly deserued Saluation by his blood-shed, & giuen it effectually by shedding his holy Spirite into the hearts of the elect; but dooth also for time to come, constantly maintaine, and for euer continue and preserue it, as the naturall head doth distill and deriue vntill death, sense, motion, and life into the naturall body. A Sauiour by merite, and a Sauiour by efficacy, is Iesus Christ, hence called an eternall Redeemer. Hebrewes 9, verse 12. and Authour of euerlasting life, or eternall Saluation. Hebrewes 5, verse 9. This title is attributed to God the Father, first, because hee hath sent his Sonne for our saluation. Secondly, and by him hath reconciled the elect to himselfe. Thirdly, and giueth the Holy Ghost into the hearts of his children.

2 One which by his proper power, maketh safe from outward euils and enemies. 1. Timothy, chapter 4. verse 10. *God the Sauiour of all men.* But the faithfull hee preserueth from all euilles, and for euer.

3 Captaines and Gouernors, which are called [*Sauiors*] because they are Gods Instruments to saue from outwarde dangers. Iudges 3, 9. *God raised vp a Sauiour to the Children of Israel.* Others are saide to do that which it pleaseth God to do by them.

4 Ministers of the worde, which are Instruments of eternall Saluation, by calling men vnto

vnto it. 1 Timothy, chapter 4, verse 16. *So shalt thou saue thy selfe and others.* Thus, that is attributed to the Instrument which is proper to the principall Agent. Obad. 21.

5 An husband, vpon whom (vnder GOD) dependeth the safety and good estate of the wife. Ephesians, chapter 5, ver. 23.

[**To bee Saued in Childe-bearing**] That it shall not hinder a womans saluation eternall, for that in bearing of children, shee feeles temporall sorrow and great paine for a time; (which may seeme to bee an argument of Gods anger) so shee remaine in the true faith, expressed by loue, and an holy sober conuersation. 1. Timothy, chapter 2, verse 15. *Shee shall be saued in Childe-bearing, if they continue in faith, & loue, and holinesse, with modesty.* Because *Paul* speakes not of one faithfull woman alone, but of the whole kinde, and so many of that Sexe as are beleeuers, therefore he vseth the Plurall number [*They*] hauing begun in the singular, [*Shee*] by a figure named **Synthesis**, as *Turba ruunt. Pars in frusta secant.*

[**To Saue**] To deliuer frō the guilt and condemnation of our sinnes. Acts 4, verse 12. *No Name whereby to bee saued.* Thus onely Christ, saueth vs. Mathew, chapter. 1, verse 21. *He shall Saue his people from their Sinnes.*

2 To preserue vs against some bodily hurt. Math. 14, 30 *Saue Lord, or I perish.* Psal. 6, 4. *Saue me for thy mercies Sake.* Thus God saueth, as the Author of our preseruation.

3 To serue the prouidence of God, as a meanes in the preseruation of others; either spiritually, or bodily. 1 Timothy, 4, 16. *So shalt thou saue thy selfe, & them that are with thee.* Iam. 5, 20. *Saueth a soule.* Thus Ministers by preaching; Magistrates by protecting; Christians by admonishing, do saue, as Instruments vnder GOD, who for their seruice heerein, honoureth them with the title belonging to himselfe.

[**To Saue life**] To regard ones life more then Christ, so as he wil not put his life in ieopardy for Christ. Luke 9, 24. *He that will saue his life, shall lose it.*

[**Sauor of death**] A deadly Sauour, killing spiritually with the scent of it. 2. Corinth. 2, verse 16. *The sauour of death to death.* Thus is the Gospel to the Reprobate, thorough their owne default: because they are disobedient vnto the truth. 1 Pet. 2, 7.

[**Sauour of life**] A liuely quickening Sauor, giuing life, and keeping aliue to God. 2. *Co.* 2, 16. *The Sauor of life to life.*

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Thus is the Gospell to the elect beleeuer.

[To be saued by Grace] To be deliuered from guilt & punishment of sinne, both temporall and eternall by the free gift of God freely giuing his Son to be our Sauiour, freely accounting his merits vnto beleeuers, and freely working faith, by which the promise of saluation is receiued and retained. Eph. 2, 8. *For by grace are ye Saued.* Note heere, that to be saued by grace, by Christ, by faith, are well coherent together: also to be saued by the Gospell, by preaching: for the former declare soueraigne and many, and these are the instrumentall, meane, and subordinate causes of saluation: but to be saued by our workes, or of our selues, is so contrarie to Grace, Christ, Faith, as to ioyn them together in the causes of our saluation, is most absurde. Note further, that to bee saued by grace and by faith, do imply two things. First, ỳ we do embrace Christ vnto saluation, cometh not of our selues, or by our working, but by beleeuing, which wee haue of Gods free gift. Secondly, such as once imbrace Christ by Faith, are thereby fully iustified in him; therefore haue gotten ful right vnto the heauenly inheritance, although as yet they want the full possession. The end of Gods counsell in this free saluation of the elect, is to strip them wholly of al matter of boasting and glorying in themselues, that the whole praise and honour might remaine intire to himselfe alone. Ephesians chap. 2. ver. 9. Therefore Popish Sophisters, which say that no workes are excluded from Iustification, but either ceremoniall or ciuill, such as be done before faith; and do in part attribute saluation vnto the merit of workes done after grace, shew themselues ignorantly inconsiderate, and desirous of vain-glory, enemies also vnto Gods grace and glorie, and farre from beeing the true Catholique Church: denying such a fundamentall Catholique Doctrine, as free saluation, by the alone merite of Iesus Christ, through Faith, without our owne Workes done, eyther before or after Grace.

[Sauour of rest] An acceptable sacrifice, appeasing Gods anger. Genesis chap. 8. ver. 21. *And the Lord smelled a Sauour of rest.*

[Sweete sauour] A pleasing, gratefull, and delightfull sauour, to wit, the Gospell. 2. Cor. 2. verse 15. *A sweet sauour to God.*

2 The obedience and most holy passion of Christ. Ephes. 5. 2.

[To

[To Sauor the things of the Spirit and flesh] To minde, thinke, loue and practise good things, pleasing to God. And to Sauour the things of the flesh, signifies; to think, affect, & follow earthly sinfull things, agreeable to corrupt Nature. Rom. 8, 5. *Sauour the things of the Spirit.*

S. *C.*

[Scandall] Euery occasion of sinne, taken or giuen. See Offence. Whatsoeuer hindereth vs in our Christian course, is a Scandall or stone to stumble at.

Note. A Scandall is eyther passiue, which is called a Scandall take, (*acceptum Scandalum*) when one by his owne fault stumbleth and is hindered in his christian course: or it is actiue, which Diuines do call (*Scandalum datum*) an Offence giuen, when by some euill example in word or deed, or by indiscreete and vncharitable vse of things indifferent, a Christian is either quite turned from the faith, or hath his Conscience troubled, & is much hurt as touching his saluatiō. *Scandalum* (saith *Tertullian*) *non est bonæ rei, sed rei malæ exemplum, ædificans ad delictum, bona autē res neminem scandalizant præter malas mentes.* Good things offend none but such as haue ill mindes: but things which be euill, because they build vp and prouoke to sin, therefore they giue a iust offence.

Sinne, when it appeares in word or acte, is a stumbling blocke or an offence. Their wicked imaginations are not scandalous, for they appeare not as stones and blocks do, at which men stumble. *Note.*

They bee weake Christians only which properly take hurt by offences, as weak mē, which haue feeble legs, stumble and trip at stones or blocks. Therefore as care must be had, not to put a stone before such to cause them to fall, and a curse belongs to such as do it by *Moses* Law. Deut. 27, so there is great respect to be had of weak Christians, not to minister to them an offence; and woe to him who doth it. Mat. 18. Strōg Christians are not otherwise scandalized and offended then because they be vexed & grieued with the vnrighteous cōuersation of the wicked. *Note.*

Betweene offence & Scandall there may seeme to be this difference, that the former sig. a lesser hurt, when one stumbles but fals not, is greeued & troubled, but not vtterly discouraged: the latter signif. a greater hurt, when one so stumbleth, as he takes a fall & halts vpon it; being quite discouraged in the way of godlinesse. *Note.*

[To Say] Barely to speake something. 2. To command.

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Rom. 12, 3. Gen. 1, 3. where it ſignifieth, and throughout that chapter, to commād with efficacy. *Dictum factum.* 3. To reueale. 1 Tim. 4, 1. 4. to Obiect. Iam. 2, 18.

[Scape Goat] Chriſt Ieſus, where of it was a ſigne. Leuit. 16, 8, 10. *And the other for the Scape Goat.*

[Scepter] A little Wand or rod, which Princes were wont to beare in their handes, as a ſigne of their gouernment. Eſter 5, 2.

2 Kingdome or Gouernement. Gen. 49, 10, *The Scepter ſhall not depart from Iuda.* Pſal. 45, 6. A Metonimy of ỹ ſigne, put for the thing ſignified. It ſig. cruell and hard gouernement. Eſay 14, 5.

[Scepter of his mouth] The preaching of the goſpel, wherby the vngodly are ſpiritually killed, and the faithfull ſpiritually quickned, and mightly directed. Eſay 11, 14. *Hee ſhall ſmite the earth with the Scepter or Rod of his mouth.*

[Scepter of Righteouſneſſe.] A iuſt gouernment, ful of righteous Ordinances, being duly and rightly executed. Heb. 1, 8. Such is the gouernment & kingdome of Chriſt: wherein he ordained righteous Lawes and Statutes, for the wel ruling of his people.

[Schiſme] A rent, diuiſion, breach, or cutting off.

2 A diuiſion in the Church, or a rent amongſt Chriſtians. 1 Cor. 1, 10, 11, 12. *That there be no diſſentions among you.* In the Originall Greeke Text, the worde [Schiſme] is expreſt; ẅ imports a ſeparation from the ſociety of the Church, about externall things.

Schiſme, what it is.

Schiſme, is a diſſention or ſeparation, when one or more, ſeparate and rent themſelues from the outwarde fellowſhip of the faithfull, cutting aſunder the peace and vnity of the Church, vpon ſome diſlike of ſome Rites and Orders, therein lawfully receiued and obſerued; or elſe, vpon different opinions about their Teachers. As Hereſie is a departing from the Communion of the church in reſpect of Doctrine; ſo Sciſme is a cutting off ones ſelf for externall things. An example heereof, we haue 1 Cor. 1, 10, 11, 12. *Euery one of you ſaies I am Paules, I am Apollos, I am Cephas, and I am Chriſts.*

[Scorner] One that ſcoffeth or flouteth at the infirmities & miſeries; or at the graces and good acts of others. Such were they which ſcorned Chriſt and his Apoſtles, Luke 8, verſe 53. *And they laughed him to Scorne.* Mathew 27, 39, 40. Acts 2, 13.

[A

2 A contemptuous proud person, presuming of his wit, that by it he will compasse any thing, without such meanes as God hath appointed. Prouer. 14,6. *A Scorner seeketh wisedome, and findeth it not.*

3 A malicious incorrigible person, which makes a mocke of the word of God, proudly scorning all good counsel: such Christ calleth Dogs & Swine. Psal. 1,1. *And sit in the seate of the Scornfull.* Prou.9,8. *Rebuke not a Scorner.* In the first Psal. ver.1. there bee three gradations to be well marked; One of sinnes, counsell, way and seate. Secondly, of actions: Walke, stand, sit. Thirdly, of persons; Vngodly, Sinners, Scorners. The word in the Originall importeth proud mockers. Prou. 3,34.

[A Schoole-maister] The ceremoniall Law of *Moses* to be an instructer of Gods people, teaching by the death of the Sacrifices, their owne guilt and desert: also that their whole Iustification did lye in the obedience of Christ vnto ỹ death of the crosse, whereof the Legall Sacrifices were types and signes. Gal.3,24. *The Law was our Schoolemaister to bring vs to Christ.* These last words [*of bringing to Christ*] confirme our signification of Schoolmaister to be good and fit. Ceremoniall Law bringeth to Christ by Figure and representation; the Morall Law doth the same by condemnation, (knowne experimentally) euen as a disease found and felt drieth to the Physitian.

[Scorpion] A vile and venomous creature, which hath a mortall and deadly sting. Reu. 9,5. *As the Scorpion when hee hath stung a man.*

2 Heretiques and Hypocrites; especially the Disciples of Anti-christ, which (like Scorpions) priuily and deadly, sting and wound mens Consciences, with the venom of their false poysoned doctrine. Reuel.9,3. *Vnto them was giuen power, as the Scorpions of the earth haue power.*

[Scourge] Properly a rod or whippe, to correct or beate men, or beasts withall, but figuratiuely, any Instrument of Gods wrath, as he vsed an Angell to Scourge the *Assyrians*; of whom, in one night were slaine an hundred foure score thousand. Esay 10,26, *The Lord shall stirre vp a Scourge.* Thus the King of *Ashur*, in this tenth Chapter is tearmed a Rodde, Staffe, Axe, and Saw, beeing an Organ of Gods anger against *Israel* and *Iuda.*

[Scribe] One skilful in the Law of *Moses*, able to interpret it rightly to the instruction of the Church in godlines. Nehemiah 8, verse 4. *Ezra the*

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Scribe ſtood on a Pulpit of wood.

2 One, which pretended much skill and ability to interpret the Law of Moſes; yet corrupted it with many gloſſes and falſe interpretations. Mat. 23,2.3 *The Scribes and Phariſies ſit in Moſes Chaire.* See Mat. 5. throughout.

3 Euery one, that expoundeth or declareth the will of God; whether Apoſtle, Euangeliſt, Prophet, &c. Mat. 13,5, 2. *Euery Scribe taught to the Kingdome of heauen.* The Secretaries of Princes and publique Notaries, were of olde called Scribes. 2 Kings 12. 11.

[**Scripture**] Any written thing, or written booke.

2 The word, inſpired of God writtē for the perfect & perpetuall inſtruction of the church, in godlynes, by the Prophets and Apoſtles, the pen of the Holy Ghoſt. 2. Tim. 3, 16, 17. *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, &c.* All diuine ſauing truth, ſufficiently taught in the Scriptures of the Old and New Teſtament. Iadore the fulneſſe of Scripture ſayeth one learned Father. Scriptures were giuen the Church, not onely for ſufficiency vnto ſaluation, but for the fulneſſe of faith. Phil. 3,1. 1 Iohn 1.4.

Whatſoeuer belongs to Fayth or manners, is ſufficiently taught in holye Cannonicall Scripture, where all things bee plaine, which bee neceſsary. Papiſts doe wrongfully charge Scripture, with imperfection and darknes, to make way for their vnwritten Verities and Traditions, and to driue the people from it.

3 Some one particular booke of Scripture, to wit, ỹ Bookes of Moſes. Gal. 3, 22. *But the Scripture hath concluded all vnder ſinne.* A Synecdoche.

4 Some one ſentence or ſaying, either propheſie, teſtimony, or decree of God, cited out of Scripture. Iohn 10,35. *If he called them Gods, to whome the word of God was giuen, and the Scripture cannot bee broken.* A Synecdoche. Iohn 17, 12.

5 Gods ſpeaking in the Scripture. Galath. 3, 8. *For the Scripture ſaith to Pharaoh.* Compare Galathian. 3, 22. *Scripture hath concluded all vnder ſinne*, with Rom. 11,32. *God hath ſhut vp all in vnbeleefe.* Galath. ch. 4,30.

6 The booke of the Olde Teſtament, Moſes, the Prophets, and the Pſalmes. Iohn 5,39.

Of the Scripture, there is a four folde vſe mentioned in behalfe of the Chriſtian hearer, Rom. 15,4. whereof one is contemplatiue as a fountain and foundation of the reſt, to wit, Doctrine the mother of fayth; the other three vſes bee practique, tending to life and manners, to wit, Firſt, patience. Secondly, conſolation. Thirdly, Hope; which is named laſt, becauſe though it immediately ſpring out

Note.

Nota.

out of faith, yet it endureth last euen till saluation hoped for, bee attained. Let all Christians study thus to vse Scripture. But in 2 Tim. 3,16,17. In behalfe of the Christian teachers there be foure other vses reckoned vp. First, teaching the truth of the word. Secondly, improouing or conuiction of heresies. Thirdly, correction of vices. Fourthly, instruction in a righteous life. It doth also belong to a Preacher to strēgthen the hope of Gods Children, touching happynesse in Heauen, by the consolation of Scriptures. Let all Gods Ministers studye to put the Scriptures to these vses in their Sermons, as the nature of their Text will beare.

Nota. Scriptures are necessary for the Church two wayes: First, absolutely vnto the beeing of the Church, as daily breade, which our life cannot lacke, or as Instruments which the gold Smith must needs haue. Secondly, they are necessarie, that is, profitable and commodious for well being (as riches to our life) for they are exceedingly behoouefull vnto saith. Iohn 20,31. Math. 22, 29. vnto doctrine, Rom. 15, 4. Vnto patience, comfort, hope, Rom. 15,4. Also to those other foure purposes mentioned, 2 Tim, 3, 16,17.

S. E.

[Sea] The gathering of the Waters into one heape, Genes. 1,10. *And hee called the gathering together of the Waters, the Seas.*

2 A Lake, Iohn 6,1,18. *Sea of Galile, and of Tiberias.* Also the Riuer *Nilus* in Egypt, Esay 19, 5. The Hebrewes cal a Sea euery great collection of Waters.

3 Thirdly, this present world which is like a Sea, for the vnstable and vnquiet condition thereof. Reuel. 21, 1. *& there was no more a Sea.*

[To passe through the Sea.] That by Christ and his mediation (who is the way, and the life) the Israelites were to goe through all difficulties by faith vnto euerlasting life. Exod. 14, 31. 1 Cor. 10. 12.

[Sea of Glasse] This brittle inconstant estate of the world, mixed with troubles & afflictions, through the cruelty of wicked men. Reuel. 15, 1. *I saw as it were a glassy sea, mingled with fire.* **See the word Sea in the Dictionary of the Reuelation.**

[A great Sea] The Earth is called great, for the largenesse and amplitude, and a Sea for ỹ turbu-

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turbulent and manifolde commotions (as waues) striking & beating one against another, to the disturbiug of the whole gouernment of the earth. Dan. 7,2, *Vpon the great Sea*: compare this with verse 17. where it is expounded of the earth, as also verse 3.

[Seale] An Instrument, wherewith bonds or Letters be sealed & ratified, also whereby things true and authentike are seuered from the rest.

2 Some outward holy thing, or worke done by the appointment of God, for confirmation of weake faith. Thus Sacraments are called Seales. Rom. 4,11. *Hee receiued the Seale of Circumcision.*

Note. Such of the Iewes, as vntill the death and resurrection of our Lord, did vse Circumcision as a seale of the righteousnes of faith, are neuer reproued therefore in the Apostolicall writings, (for this vse was appointed of God:) but whē the Iewes after the institution of Baptisme, and ascension of our Lord, would still continue circumcision as not abolished, attributing to it power of Iustifying, ioyning it with Christ in the cause and merit of saluation, and thereby binding themselues for attainement of eternall life vnto the obseruation of the whole morall Law; they were worthily taxed by *Paul*, for abolishers & makers voide of the grace of God, and of the death and righteousnesse of Christ: as in Gal. 5. 2,3,4. and else-where in that and other of his Epistles.

3 Some inwarde worke of the Spirit, by his secret, powerfull, and euident inspiration & witnesse, assuring euery elect beleeuer of his owne adoption and saluation by Christ. Ephes. 1,13. *Yee were sealed with the holy Spirit of promise.* and 4, 30.

4 The firme stableness of Gods free predestination to life. 2. Tim. 2,19. *The foundation of God remaineth sure, and hath this seale; God knoweth who are his.*

[Seale of the Spirit] An inwarde grace or worke of the Spirit, assuring to euery regenerate Childe of God, his own adoption. 2. Cor. 1,22. Papists foolishly expound this, of the outward Seale of baptisme.

[To Seale one] To put a marke vpon one for difference sake, and to distinguish one from all other men. Iohn 6,27. *Him hath God the Father Sealed.* It is one vse of a Seale, to put difference between things which be authenticall & warrantable, and which bee not. The Seale set vpon Christ (for distinguishing him from all other men) is the Holy Ghost, giuen him aboue measure. Ioh. 3, ver.

3,verſe 34.

[Hauing this Seale] Being endowed with theſe two ſanctified affections: firſt, faith wherby one apprehends Gods loue in Chriſt towards himſelfe, (*God knoweth who bee his.*) Secondly, an earneſt deſire of godlineſſe,(*Let him depart from iniquity.*2.Timothy 2,19. *Hauing the Seale.*

[Seared] Burnt with a hot Iron,till it be cut off.

2 Extinct and vtterly put out,as the hornes of a beaſt vſe to be burnt off with an hotte ſearing Iron.2. Tim.4, 2. *And haue their Conſciences ſeared or burned with an hot Iron*; that is, his Conſcience is cut off,ſo as he hath none at all.

[To Search] Diligently to looke into a thing, to vnderſtand or finde it out;as the woman did ſearch her loſt groat. Luke 15,8. and as offenders muſt ſearch their ſinnes. Lam. 3,40. *Let vs ſearch and try our wayes.*

2 To know a thing perfectly and exactly. 1 Chron. 28,9. *The Lord ſearcheth all hearts.* This is a ſpeech borrowed frō men, who are faide throughly to know what they diligently ſearch.

[To Search the Scriptures] To looke into them carefully, with an earneſt deſire and endeuour to try and find out the truth contained in them. Iohn 5,39. Acts 17,11.

[Season] A fit and conuenient time or occaſion of doing things. Roman. 13,11. See Opportunity.

[Season and a time] A certaine determined time, which the prouidence of God had ſo fixed for the durance and continuance of the foure Monarchies, as by no art or force could be altered. Daniel.7,12. *Their liues were prolonged for a Seaſon and a ſet time*; that is, their Kingdomes were temporary and not eternall, as the kingdom of the Meſsiah,which is deſcribed,Dan.7,13,14.

[Seate] A place to ſit in. Math.23,6. *They loue vpper Seats.* 1.Sam.20,25. Iob 29, 7.This ſometime noteth authority.

2 A Chaire to teach out of. Math.23,2. *They ſit in Moſes Chaire.*Alſo an aſſembly. Pſal. 1,1,and 107,32.

3 The glorious ſtate of beleeuers,partaking with Chriſt in his Dominion and Rule. Lu. 22,30. *And ſit on Seats,and Iudge the twelue Tribes of Iſrael.*

4 The deſperate, malicious and incorrigible contempt of Gods word.Pſal.1 1. *Nor ſitte in the Seate of the Scorneſull.*

5 An habitation. Pſal.104; 4,7.and 132,13.

[Seauen] Many times, or often; a certaine number, put for an vncertaine. Math.18,21

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Forgiue him vnto ſeauen times. Eſay 4,1. Prou-24,16. 1.Kin. 2,5. Eſay 3,4.

[Second time] Once againe worke for the defence of his church diſperſed, as afore-time he had done, when they came out of Egypt. Eſay 11,11.

[Seauen eyes] The moſt perfect prouidence of GOD. Zach. 3,9. *Seauen eyes ſhall bee vpon one ſtone.*

[Seauen heads] Either ſeauen formes of Gouernement, wherewith *Rome* was gouerned; or the ſeauen hils, with which that City was compaſſed. Reuelat. 17,9. *The ſeauen heads, are ſeauen Mountaines; they are alſo ſeauen Kings.*

[Seauen weekes] Forty nine yeares, wherein Iewes returned from Captiuity of Babylon, in the daies of *Darius* and *Artaxerxes*, they reſtored City and Temple, and proſpered. Dan. 9, verſ. 25. *Shall be Seauen weekes.* The 62. weekes mentioned in this verſ. contain, 434. yeares, which began in the 32. yeare of the raigne of *Artaxerxes*, at the reuocation of *Nehemia* to the King. Nehe. 13,6. and determined ſeauen yeares before the deſtruction of City and Temple, which is ſignif. by one weeke, verſe 27.

[Seauen ſpirits] The manifold graces of the Spirit: or (as ſome do iudge) the innumerable Angels of God, which are as a guard to waite about his Throne. Reuel. 1,4.

[To ſeauen and eight] To ſo many as can be, let vs do good. Eccleſ. 11,2.

[Seauen Stars] The ſeuerall Miniſters of the Churches, which for their lightſome doctrine and life, are likened vnto Stars. Reu. 1,20. *See Stars.*

[Seauen fold] Not in the ſeuenth generation and age, eyther of *Caine*, as the Hebrew fable, that *Lamech* being blind, by chance hurling a ſtone or bat, did kill him: nor the ſeauenth generation of him that killed *Caine*, as if Gods vengeance ſhould ſo long tarry vpon his family that ſlew *Caine*: but extreme and ſeuere puniſhmēt to bee inflicted on that perſon whoſoeuer killed *Caine*. Gen. 4,15. *Vengeance ſhall be taken on him ſeauen fold.*

[Seauenty times Seauen times] Continually, and alwayes. Math. 18,22,23. *I ſay vnto thee ſeauenty times ſeauē times:* that is, ſo often as one treſpaſſeth againſt vs, and repents, ſo often are we bound to forgiue him.

[Secret] Things hidde from the vnderſtanding of all men, and knowne onely vnto God. Deut. 29,29. *Secret thinges belong to God.* Thus Gods Counſels and Decrees are called ſecrets, till euents declare them. This worde, ſometime noteth the

the secret fauor & prouidence of God, as well as the mystery of faith. Iob 29,4.

2 Darke things, or ſ things of Christ. being hid from naturall men, and hard to be vnderstood without speciall illumination of the Holy Ghost. Psa. 25,14. *The secret of the Lord is reuealed to them that feare him.* Math. 13,11. Thus is the Gospell a Secret. See Mystery. Romanes 16,25. 1. Corinth. 2,7. 1. Tim. 3,9,16. Ephes. 3, 3,4,9. Colos. 1, 26,27. Iob 29, verse 4.

3 Things kept close from the knowledge of all others, whereof our selues onely are priuy. Eccle. 12, 14. *Hee will Iudge euery secret thing.* Rom, 2, 16. Thus our owne thoughts and purposes are secrets, euen sometime to our selues. Pſ. 19.

4 Such tydings as few do know, and ought not to bee made common to many, but kept priuate. Prou. 20 19. *Hee that discouereth a secret, &c.* Iudg. 3,19. *I haue a secret errand to thee* (*O King.*) Thus infirmities & counsels, our own or others, are called secrets, as Gen. 49,6. Ier. 15,17.

ſ The councell or assembly of euill doers; that is, the maligoant Church. Psal. 64,2. *From the secret of euill doers, hide me.* On the contrary, the holy Church is called, he Secret or Mystery of the righteous. Psalme 111,1. *I will confesse Iehoua in the secret of the righteous.*

6 Counsell, both Gods, Ieremy 23, 18, 22. and mens, Gen. 49,6.

[Numberer of Secrets] Christ Iesus, who hath all the hidden things of God, numbred before him, and perfectly known as at his fingers ende, in which respect hee is called, the wisedome of God; and also entituled his word, or the speaker, one which speaketh, because hee teacheth and instructeth Angels & men in the Church, those secrets of his Father. Daniel, chapter 8, vers. 13. *And I heard a speaker*, the numberer of Secrets, in Hebrew Palmony.

[Sect] A faction, study, or course of life, singled and chosen out to bee followed of vs. Acts 5, verse 17. *Which was of the Sect of the Sadducees.* Heere it is taken in ill part.

2 A forme of Doctrine. Acts 28,22. *Wee know that this Sect is euery where spoken against:* that is, the Doctrine of the Gospell, is generally spoken against: here vsed in good part.

[To See] To behold with bodily eies any obiect. Also to see a thing with consideration and obseruation. Math. 22,11. *The king came in to see the guests* Psalm. 46,8. *Come and see the workes of God.*

2 To

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2 To heare. Reuel.1, 12. *I turned to see the voyce that spake.* Also by Propheticall reuelation to receiue a thing fró God. Esay 2,1.

3 To know, or to vnderstand. Exodus 24,10. *They Saw the God of Israel*; that is, they knew that he was present with them by some visible signes of his presence. Iohn 9,41 *But now you say, we See*; that is, we know. 3. Iohn 1,11.

Note. This phrase of [*Seeing God*] in the Gospell of Iohn, chapt. 1,18. signifieth a full and most cleere knowledge of God the Redeemer; such a knowledge as none had of GOD, before Christ was manifested in the flesh. Indeed the Gentiles in some manner knew GOD the Creator afore, by the light of Nature: also the Iewes knew him as Redeemer, by the word of promises, and by Legall Sacrifices, but very obscurely as in shadowes: (like the appearing of the Sunne through the Clouds) but till Christ was incarnate perspicuously and perfectly, none knew him as now Christ hath made him knowne, by his assumptió of our nature, wherein God is come neere to vs, and by his doctrine most fully opening all the Counsels of the Father, Mat. 11,27. Heb. 1,1.

4 To beleeue in Christ. Ioh. 6,40. *This is the will of my Father, that euery one that Sees the Sonne, and beleeues in him, &c.*

5 To See with the eye; to know with vnderstanding; to beleeue with the heart. Math. 13,11.

6 To haue the perfect and immediate enioying or fruition of the glorious presence of God in heauen. Math. 5,8. *Blessed are the pure in heart, for they shall See God.* 1. Cor. 13, ver. 12. Iohn 3,36.

7 To liue. Gen. 16,13. *Haue I not Seene? After God saw me.* A Synecdoche.

8 To know a thing with approbation and loue to it. *Ioh.* 14,9,7. *He that Sees the Sonne, Sees the Father*; that is, hee which knowes the Sonne, approues and imbraceth him for the true God, &c. Gen. 1,4. *God saw the Light*: that is, knew, loued, and approued it.

9 To take heed or beware, or carefully look to our selues. Mathew 9,30. *See that no man know it.* Reuel. 22,9. *See thou do it not.* Math. 27,3. *See thou to that.* To attend and consider, as Esay 26,11. Also to know by vision and Reuelation diuine. Esay 13,1.

10 To try or feele by experience. Psal. 77. *The waters saw thee and fled.* Psal. 90,15. *According to the yeares which wee haue seene euill.* Iohn 8,51. Esay 26,11. *But they shall See:* that is, feele and proue.

[Re-

[Referred to God] 11 To take knowledge of men and their dooings; to blesse, prosper, and helpe them, if they be good; to punish and destroy them, if they be euill. Gen. 31, 12. *I haue Seene all that Laban hath done.* Exod. 3, 7.

[Seeing, they may not See] Such a knowledge of Gods will reuealed in his word, as is without vse and profit to such as haue it. Math. 13, 14. Acts 28, 27. Esay 6, 9. *Ye shall See, & not See.*

[Seer] A Prophet, to whom God did make knowne himselfe and things secret, by visions, 1 Sam. 9, 9. *Hee that now is a Prophet, was in old time called a Seer. Numb.* 12 6.

[Seed] That thinne fluent substance in mans body, which is the matter of generation. Gen. 38, 9.

2 A Sonne, or a Daughter. Gen. 38 9. *To raise vp Seed to thy brother.* Rom. 1, 3. *Of the Seed of Dauid*; that is, his Sonne, of his family and stocke.

3 Posterity, as Nephewes or Neeces, or Childrens Children. Psalme. *His Seede shall inherite the Land.* And Psal. 112 2. *His Seed shall be mighty vpon Earth.* Psal. 22, 24, 31. and 37, 25. Gen. 17. 7, 10.

Seed in scripture signifieth, eyther properly that which begetteth some other like thing, as Gen. 1. Or figuratiuely, that which is begotten. In this latter sense, [*Seed*] is spoken, eyther collectiuely of many, of more then one, as Gen. 17. to *Abraham: I will be thy God, and the God of thy Seed.* And againe, *To thee and to thy Seed will I giue this Land.* Againe, *I will multiply thee and thy Seed.* Also Gen. 3, 15. *Betweene thy Seed and the womans Seed*: or else individually and singularly, for one alone, for one and no more, as Gen. 4, 25. of *Seth*: *God hath appointed me another Seed*: and of Christ alone and no other. Gen. 3, 15. It (that is, Christ that singular Seed of the woman) shall bruise his head; that is, Satans power. This promise thus expounded of Christ, that speciall Seed, by Gen. 12, 3, and 49, 10. Gal. 3, 16, 1 Chro. 17, 11. *I will raise vp thy Seed after thee:* that is, Christ, for *Salomon* was now borne. In Esay 9, 6. this Seede is promised to bee borne of a Virgin: see the accomplishment of that promise touching victory ouer Satan by the Seed of the woman applied to Christ, in Rom. 16, 20. Heb. 2, 14. 1. Iohn 3, 8. 1. Cor. 15 54. Iohn 14, 30. Luk. 10 18. Iohn 12, 31. Apoc. 20, 2.

[To mingle themselues with the Seed of men] To make leagues and couenants for mutuall defence, and to contract marriages for the better strengthening of themselues by great alli-

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alliance, and all in vaine. Dan. 2,43.

[A Seed of euill doers] An euill posterity, dooing euill things displeasing to God: or euill children of euill parents; euill by nature, and by imitation of their euill progenitors, (not *Abraham*, and *Isaac*, but) such as be mentioned, Psal. 78, 8. Esay 1. *A Seed of euill doers.*

[Seed of Abraham] The whole posterity of *Abraham*; in which, many bad were mixed with good. Rom. 9,7. *Which are the Seede of Abraham.*

2 The faithfull onely, whether Iewes or Gentiles, which walked in the steps of ỹ faith of their Father *Abraham. Rom.* 4,13,16.

3 Christ, which came of *Abraham*, according to the flesh; and was specially promised to *Abraham*, that he should come. *In thy Seede shall all the Nations of the Earth be blessed.* Gal. 3,16. Gen. 12,3.

[Till the Seed came] Till by the preaching of Christ, when two peoples (Iewes and Gentiles) were made one full Seed compact of both (the partition wal of Ceremonies being broken downe) Gal. 3,19. thus opened by Ephes. 2,14. In the Text of Gal. neyther Christ alone without his mysticall body the Church, nor the Catholike Church without Christ ỹ Head, but both ioyntly together are meant by [*Seed*:] as like wise verse 16, the word [*Seed*] being put collectiuely for the whole body, consisting of head and members, as the worde (Christ) is, 1. Cor. 12,12.

[Godly Seed] The Seed of God, or such a posterity and issue, as God will allow of, and blesse. Malac. 2,15. *Because hee sought a godly Seede.*

[Seed] Some kind of grain, wherewith the earth is sowne, Gen. 47,19. *And giue vs Seed.*

2 The word of God. Luk. 8, ver. 11. *The Seed is the word*; which is cast into the heart by the Minister, as Seede is into the ground, by the Husbandman.

3 The promise of saluation by Christ, being receiued into the heart by the Spirit & faith, 1 Pet. 1.23. *Begotten of immortall Seede*; that is, of the word of God. 1 Iohn 3.9. *His Seede abides in them*: that is, the vertue of the Holy Ghost, working faith and holinesse by the word preached.

4 Bread, or some other thing distributed to the releefe of the poore. Eccle. 11,1,6. *In the morning sowe thy Seed.*

5 A remnant or few, in comparison of the rest, as a Seede-corne to the whole heape. Ro. 9,29. Esay 1,9.

Nota. The Holy Ghost in Rom. 9, 29. and Esay 1,9. vseth a Metaphor, borrowing his speech from

from husbandmen, who ſpend the greateſt part of their corne in bread and other food, reſerving a ſmall portion for ſeede, which is the choyſeſt and beſt portion, prooving fruitefull: ſo would God deale with the Iſraelites, viz. innumerable, as ſtarres, or as the ſand, yet a few of them onely ſhould bee deliuered out of Babylon, and afterward out of Satans power; which few ſhould bee of great price, full of good fruite, conuerting many to Chriſt, as the Apoſtles did. This ſmall number preſerued, *Amos* likened to a Sheepe deuoured of a Lyon, whereof the Shepheard can ſaue but a leg or an eare: *Micah*, to a few cluſters left after the gathering of grapes: and Eſay, to a cottage left in a vineyard; all which, the Apoſtle *Paul*, looking vnto the ſpiritual redemption, expreſſeth thus in Rom. 11, 6. *The remnant ſhall be ſaued, according to the election of grace.*

[Seeds of diuers kindes, or mingled Seed] Hypocriſie in the Doctrine or worſhippe of God, or in manners and life; when falſe Doctrine is mixed with true, and mens inuentions with Gods worſhip; and curioſity, with honeſt ſimplicity. Leuit. 19, 19. Deuter. 22, 9. *Thou ſhalt not ſowe thy Vineyard with diuers kindes of Seede.* See 2. Cor. 6, 14. 15, 16, 17.

[Seeking] An action of a man that deſireth to find ſomthing which he lacketh, as *Saul* did ſeeke his fathers Aſſes. 1. Samuel, 9, 3, 4. and the woman ſought her loſt groat. Luke 15, verſe 8.

2 The action of a godly perſon, ſpringing from an earneſt deſire of hauing ſome excellent & needful grace, which is abſent and wanting to him, either in whole or in part; in ſubſtance, or in degree. Thus we are commanded to *Seeke the Kingdome of Heauen.* Math. 6, 33. to *Seeke wiſedome.* Prou. 2, 4. to *Seeke God and his face.* Pſal. 27, 10. Eſay 55, 6. Alſo to *Seek Chriſt*, &c. For theſe things are ſtill wanting to the godly, who haue them not in ſuch meaſure as they would and ſhould.

3 Praying, or asking by Prayer. Math. 7, 7. *Seeke and you ſhall finde.*

4 An action of Gods loue, towards ſuch as haue forſaken him. Luke 19, 10.

The action of our ſeeking hath theſe degrees. Firſt, the feeling of the want of ſome excellent and needfull thing. Secondly, an earneſt deſire of finding. Thirdly, a diligent vſe of all good meanes whereby to attaine it; as Prayer, reading, hearing, &c. Fourthly, conſtancy vntill wee finde. Fiftly, a loue of the thing founde. Sixtly, a care to

keepe, and loathnesse to lose it. This whole action is shaddowed in the example of *Mary*, in seeking vp of Iesus. Luke 2,44, 45,&c.

[Seeking referred to God, doth containe these 5. seuerall things]

First, that we are either lost (as all are before their conuersion) or straged from him (as euery conuerted person is, more or lesse; at one time or other.) Luke 19,10. Luke 15, 3,4.&c.

2 A desire and care in God, to recouer vs, and to bring vs backe to himselfe (as an Hen is carefull to gather her Chickens.) Mat. 23,37. *How often,&c.*

3 The offering and continuing vnto vs meanes, that he may finde vs; to wit, his word, Ministers, blessings, corrections, motions of his Spirite, checks of our Conscience, admonitions of the godly: By all which, we are sought vp & called to him, as through ỹ whole scripture manifestly appeareth.

4 His great loue towardes vs, being found and recouered. This is expressed in the father of the lost sonne. Luke 15,22.

5 Lastly, care to keepe vs still, with vnwillingnes to lose vs againe. Iohn 10,28. *None shall take them out of my handes.* All these things are shaddowed out vnto vs, in him ỹ sought his lost Sheepe. Luke 15,2,3,4, 5.&c.

Seeking (as it is affirmed of Hypocrites and wicked men) is nothing else but the making of a shew, as if they felt a want of God, and his good guifts, & were desirous to find them; when in truth they seeke not him, for himselfe, but for some other thing, as their owne ease and commodities, &c. Or they seeke other things more then him, or before him, as worldlings; or seeke him amisse, not in his word, as hereticks; or not in all his word, as hypocrites seeke him: or lastly, they seeke him too late, when he is not to be found; as the fiue foolish Virgins did, and al secure christians do. Of these and such like Seekers it is written. Prou. 1, 20. *They shall Seeke me earely, & shall not finde me.* Note.

[Not to Seeke his owne wil] To hate & leaue vndone what pleaseth our corrupt will, that we may do the pleasure of God ceasing from our owne works, to fulfill workes by him commanded. Esay 58,13. *Not seeking thine owne will.* This godly persons do not seeke their owne pleasure.

2 Not onely to do what pleaseth himselfe, but ioyntly to do his owne will, and his Fathers too. Ioh. 5, 30. *I Seeke not mine owne wil, but my Fathers will:* that is, not mine owne will apart or separate and diuided from my Fathers plea-

sure.

ſure. For Chriſt as the Son of God, had one ſelfe ſame will with his Father, as they were but one and the ſame God; and his will as the Sonne of man, though differing in faculty and power (beeing a finite created will) from his diuine will, yet one with it as touching conſent and agreement, euen then whē it ſeemed moſt to diſſent. As in Mathew, chapt. 26. verſe 33. Chriſt ſhunned death not with a corrupt will as wee do, but with a meere naturall affection without ſinne, ſuch as God had put into his humane nature, which by perſonall vnion was ſanctified.

[To ſeeke God] To aske counſell at his word, concerning both ciuill affaires, and things to be done in Religion. Exod. 18, 15. *The people come to mee to Seeke GOD.* See Face.

[To ſeeke our owne things] To be giuen immoderately to our owne profit; being wholly occupied in caring for our owne commodities, forgetting and neglecting the benefit of others altogether. 1. Corinthians, chapt. 13. verſe. 5. *Charity Seeks not her own things.* Charity breedeth a care of our neighbours good.

[Selfe] Ones perſon, ſoule, and body. Mathew, chapt. 22, verſe 39. *Loue thy Neighbour as thy ſelfe*; that is, ſo well, but not ſo much.

2 Ones wife. Epheſians 5, 18. *He that loueth his wife, loueth himſelfe.*

3 Our reaſon and will, as it is corrupted with ſinne, which cleaues ſo cloſe to vs, and wee make ſo much of it, as if it were our owne ſelfe. Luke 9, 23. *Let him deny himſelfe.* It is the ſame with Epheſ. 4, 22.

4 The mercies of God, or his truth and iuſtice. Eſay 43, 25. *I will put out his iniquity for my ſelfe.* 2. Tim. 2, 13. *Hee cannot deny himſelfe.* His Mercy and Iuſtice be himſelfe.

[Selah] Eleuation or liſting vp, whether of the minde to marke, or of the voyce to ſtraine it, or of both. Pſal. 3, 2. & 21, 2. and often elſewhere. This word for the matter imports an aſſeueratiō of a thing ſo to be. 2. and an admiration thereat. For the manner, it is a note of ſinging hye, & therefore is vſed onely in Songs and Pſalmes, and that in the end of a verſe commonly, excepting ſome few places, Pſalme 55, 19, and 57, ver. 3. Habbakuk 3, 3, 9. where it is ſet in the middeſt. The *Chaldee* Paraphraſt, and ſome other Hebrewes haue turned it, (for euer) and *Iunius* ſomewhere rendreth it (plain) to note euidence, ſomewhere (*Maxime* and *Summe*) to note excellency, as Pſalme 3, 2. and 21, 2.

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[To Sell] To depart from ſome commodity, in reſpect of a due price giuen vs for it.

[To Sell the truth] To make ſlight reckoning of it, as men commonly do of thoſe things which they Sell. Prou. 23,23. *Buy the truth, but Sell it not.*

[To Sell all wee haue] To pull our hearts from the things we poſſeſſe, and to be ready indeed to make ſale of them, when Gods glory, and the neceſſity of our neighbour requires it. Marke 10,21. *Sell all thou haſt, and giue it to the poore.* Acts, chapter 2, verſe 45. and 4,34.

2 Willingly to depart from, and forſake all our ſinnes, both of Nature and action, open & ſecret; and all our pleaſures & profits too, which wee cannot hold without ſinne. Mathew, chapter 13, verſe 44. *He Selleth all that hee hath, and buyeth the fielde where the Treaſure was hidde.*

[To Send] To appoint and put foorth (of fauour) any perſon vnto ſome publike function, furniſhing him with guifts and authority thereunto. Thus God ſent his Sonne to do the office of a Mediator. Gal. 4,4. *God Sent his Son borne of a woman.* Alſo thus he ſendeth Miniſters to preach the Goſpell. Rom. 10,15. *How can they preach vnleſſe they be Sent?* Ier. 14,14. *I haue not ſent them.* Iere. 23,21.

Note, that Chriſt (as God) did exiſt and had being, ere he tooke fleſh of the Virgin, beeing God from euerlaſting, begotten of his Fathers ſubſtãce, to whom he is coeternall, and in time ſent into the worde, to take our nature: which confuteth *Arrian*, *Scruetus*, *Socinus* and others, who aſcribe vnto Chriſt a temporary created God-head, making of him a God by Office not by Nature and Eſſence.

2 To chooſe, aſsigne, or appoint to this end, that they be ſent. Iohn 17,18.

3 To appoint a perſon (in wrath) vnto ſome publique function, for the which hee is not fitted of God: after this ſort God ſendeth foorth fooliſh Shepheards and vniuſt Princes, for the puniſhment of Sinners. Eſay 10,6. *I will Send him to a diſſembling Nation, &c.*

4 To fulfill ſome promiſed good thing, or ſome threatened euill. Thus it is written, that God Sends his Spirit. Ioh. 16,7. *If I depart, I will ſend him vnto you.* Thus God is ſaide to ſend the Sword or Famine, &c. Amos 8, verſe 11. *I will ſend a famine, &c.* 2. Sam. 24. *The LORD ſent a Peſtilence.*

5 To

5 To commit some-thing ouer vnto others of trust and charge. Acts 11 30. *They Sent it by the handes of Barnabas and Saul.*

6 To direct and dispose some persons, by a secret prouidence to doe something for some such end as by them was neuer forethought of. Thus God is said to haue sent *Ioseph* into Egypt. Gen. 45, 7. & *Saul* to *Samuel*. 1 Sam. 9, 16.

[**To send the holye Ghost.**] Two things. First, to cause the holy Ghost to bee present by some myraculous visible manner, as when hee came downe vpon Christ. Math. 3, 16. and vpon the Apostles. Actes 2, 3. See Acts 18. Ioh, 15, 26. Hereof vnderstand that in Ioh. 7, 39. This kind of sending was necessary to found the Primitiue Church with signes and wonders, strange and open, to conuict Infidels, that all was done by God himselfe. Secondly, to conuey the Spirit inuisibly into the hearts of the Elect, to make them new men, secretly and mightily inspiring them with new thoughts, motions, and affections, that they may leade a newe life, which is the worke of the holy Ghost, purifying the heart, Acts 15. 8, 9.

[**To send the Sword**] To make or cause to come the calamity of warre, bloudy strife, and debate. Mathew 10, 34. *I came not to send peace, but a Sword.* Neither Christ, of his comming, nor the Gospell preached, haue any such end propounded properly, as to cause deadly dissention and warre, (for Christ and his Doctrine in their owne nature, & of themselues tend to peace, & affect peace and attonement betweene God and men, and amongst men mutually one to another) but those wordes in *Mathew* shew what euent doth follow the comming of Christ and his Gospell accidentally through the fault of vngodlie vnbeleeuers, who had rather striue to death against theyr neerest of kindred and bloude, then to leaue their Heresies, superstitions, and wickednes, that they might imbrace the trueth of Gods worde: as lamentable experience in all times and places of Europe, hath abundantly proued, and whereof this Island in our memory hath giuen triall.

[**Sentence**] Iudgement. 2. Corin. 1, 9, *For wee receyued the Sentence of death.*

[**Seraphins**] Elect and good Angels from Heauen, burning like fire, for the purging of the godly, by the calling of God, and the consuming of the wicked like fire. Esa. 6. 2. *Seraphims stood by him.* The serpents which stung the people in the Wilderneſſe, bee called by the

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the ſame name; and *Preſteres* in Greeke *Incenſores*.

[Serpent] A Creature ſo called, being full of venome and ſubtilty, of all other creatures moſt contrary and dangerous to mankinde, whereof there be ſundry kinds. Gen. 3, 1. *And the Serpent was more ſubtile then all the Beaſtes of the Field.*

2 Sathan, for his deepe wilineſſe and craft, likened to a Serpent. Reuel. 12, 9. *That olde Serpent.* To the wilineſſe of his Nature (being exceeding crafty) Sathan hath ioyned the experience of ſome 1000. years; therefore called [*an old Serpent*] *Gen.* 3, 13, 15. *O be watchful and pray.* It ſign. both Sathan and Serpents.

[Serpents rote] *Vzzia* King of Iudah, Father of *Hezekiah*, who like a Serpent did bite & vexe the Philiſtims, and his ſon *Hezekiah* more grieuouſly, like a Cockatrice. Iſaiah. 14. v. 29.

[Wiſe as Serpents] Such as be prouident and circumſpect, (as Serpents be) to ſee to themſelues, that they be not circumvented by crafty ones of this world. Math. 10, 16. *Be wiſe as Serpents.*

[Seruant] A bondman, one conquered in wars, or bought for money; and in that regard bound to ſerue him by whome his life was preſerued. 2 Kings 5, 2. *The Aramites had gone out in Bands, and taken a little Maide of Iſrael, and ſhe ſerued Naamans wife.* Ex. 21. 2. *If thou buy an Hebrew Seruant.* Ephe. 6, 5. Col. 4, 1.

2 Euery faithfull perſon, beeing bought and redeemed from the bondage of ſinne and Satan, to ſerue and obey God in righteouſneſſe and true holyneſſe. Rom. 6. 22. *And made Seruants to God* Luke 1, 74, 75 *Being deliuered from our enemies we ſhould ſerue him without feare in righteouſneſſe and Holyneſſe of truth.*

3 One, that ſerueth and obeyeth God, not onely in the common profeſſion of godlyneſſe, but in ſome particular function and calling. Thus *Paul* calleth himſelfe the Seruant of God. Rom. 1, 1. *Paul a Seruant of Ieſus Chriſt.* In this ſence alſo, Chriſt is termed the Seruant of his Father, to execute his will (as Mediatour) in working mans Redemption. Eſay 53, 11. *My righteous Seruant.*

4 One, whom God doeth vſe as an inſtrument & meanes to effect and performe his will in the worke of ſome particular mercy, or ſome particular iudgement. Thus may *Cyrus* be called the Seruant of God, his Shepheard and annointed. Eſa. 44. laſt. 45, 1.

5 Euery creature of GOD obey-

obeying his will, as a Seruant obeyeth the wil of his maiſter. Pſal. 119,91. *For all are thy Seruants.*

6 One, that is in bondage vnder the Ceremonies of *Moſes* Law. Gal. 4, 7. *Thou art no more a Seruant but a Son.* Such an one was ſo ſeruant to the Law, as to a Tutor, yet was free by the Spirite of Adoption.

7 One, which is of a baſe minde, hauing meane or no gifts, being a man of no worth or reſpect for good qualities. Eccle. 10. 7. *I haue ſeen Seruants on horſes.*

8 One, of inferiour condition and low degree. Eccl. 10, verſe 7. *Princes walke as Seruants.*

9 One, which ſerueth and miniſtreth to the Church in the duties of Charity. Roma. 16, 1.

[**Seruant of Righteouſneſſe**] One, who obeyeth God in doing righteous works commanded in his Law. Rom. 6, ver. 18. *Ye are made the ſeruants of righteouſneſſe*, that is, yee liue righteouſly. Such are called the Seruants of God, to teach, that God is ſerued, when righteous workes are done and performed.

[**Seruant of ſinne**] One, who of his owne accord, readily obeyeth the deſires and motions of ſinne. Rom. 6, 20. *For when ye were the Seruants of ſin*, that is, when ye liued in ſinne, doing that willingly which it commanded.

[**To Serue**] To ſubmit our ſelues to obey ſuch who are Lords ouer vs, and bought vs with their money. Exod. 21, 6. *And he ſhall Serue him for euer.* This is done willingly, or vnwillingly.

2 To obey, and do the reuealed will of God, in the generall calling of a Chriſtian. Heb. 12, 28. *Let vs haue Grace, that we may Serue God.* This is our ſeruice of God, in reſpect of our common vocation, as wee are Chriſtians.

3 To be obedient vnto God by doing readily and conſtãtly the duty of ſome publique calling, to the honor of God, and the good of his people. Rom. 1, 9. *Whom I Serue in the Goſpell of his Sonne.* Acts 13, 36. *After he had Serued his time.* Mat. 20, 28. This is our ſeruice of God, in reſpect of a particular function. 1 Chronic. 28. 9.

4 To yeeld our ſelues vnto God, by the inward obedience of the conſcience, witneſſed by the outward geſture of the body: in kneeling, bowing, liſting vp eyes and handes to him, as to one that hath abſolute power ouer vs, and knowledge of vs. Math. 4, 10. *Thou ſhalt worſhip the Lord thy GOD, and him onely ſhalt thou Serue.*

Exod. 20, 5. *Thou ſhalt not bow downe to them, nor Serue them.* This is our Religious Seruice of GOD, in his publique worſhip.

5 To ſticke vnto, and to follow the true God, and his true worſhippe, forſaking all ſtrange Gods, or ſtrange worſhip of the true God. Ioſh. 24, 15. *I and my houſe will Serue the Lord.*

[**To Serue the Lord**] To do all things according to the wil of God, with an earneſt deſire therein to glorifie GOD, making his praiſe the vtmoſt marke of our obedience to his word. Rom. chap. 12. verſe 11. *Seruing the Lord.* If we ſtretch the ſence of this precept yet further, heereby to ſignifie vnto vs, that wee ought to ſerue not men, but God: and that the Lorde ruleth ouer great and ſmall, then we haue a more full meaning.

Such as doe interprete the Words [*Seruing the time,*] intend not thereby, that as Neutrals and Temporizers, wee ſhou'd change our Religion and behauiour as times doe change, but either to watch the opportunities and ſeaſons of doing good thinges; or to obſerue what is fitteſt to bee done, according to circumſtance of time, fitting our ſelues thereunto, yet without turning from truth and honeſty, either to the right hand, or to the left: or to conſider how ſhort our time is, vſing this world, as if we did not vſe it, 1 Corinthians 7. chapter. Or patiently to beare aduerſities, at what time they befall vs. But the firſt reading hath farre more Greeke Coppies, and authorities of more learned writers, olde and newe, to confirme and countenance it, as *Beza* and *Paraus* doe write vpon the place.

[**To Serue at the Altar**] To performe the whole office of the Leuiticall Prieſt, whereof Oblations or Sacrifices (being a chiefe part) are put for the whole, by a **Synecdoche**. 1 Cor. 9. 13. *They which Serue or waite at the Altar, are partakers of the Altar.*

[**To Serue lusts**] To obey wicked motions, by conſenting vnto them, or practiſing them. Titus chap. 3. Verſe 3. *Seruing diuers Luſts and Pleaſures.*

[**To Serue our Neighbour.**] To apply our ſelues cheerefully and diligently, to doe him all the good we can. Galat. 5, 13. *Serue one another thorough loue.*

[**To Serue Riches**] To loue Riches, obeying the couetous deſire thereof. Math. 6, 24. *Ye cannot Serue God & riches.*

[**Seruice**] Buſineſſe, labour, and endeauor about the good and

and welfare of others. Rom. 12,11. *Not sloathfull to do Seruice.*

2 Diuine, religious worship giuen to Idolles. Galath. 4,8. *Yee did Seruice to them who are no Gods.* Heere is ouerthrowne that Popish distinction of *Latria* (a worshippe due to God alone,) and *Doulia* (a worship peculiar to Saintes:) seeing the worship of Idols, is heere called [*Doulia,*] which worde is also elsewhere applyed, to signifie the worship of God. Rom. 12,1. and eleuen times in the Scriptures besides. *Latria* is attributed to God 19. times in the new Testament,& the Greeke Interpreters haue giuen it 9. times vnto God in ỹ old testament, *Doulia* 27 times, as Learned *Paræus* in his Lectures on the Romans, chap. 12, 1. hath obserued.

3 Subiection and obedience, such as Seruants do owe vnto their bodily Maisters. Eph. 6,7 where in Greeke the Worde is λατρια.

4 Ministration of almes or relefe vnto the poore Saintes at Ierusalem. Rom. 15,31. compared with Rom. 15,25.

5 Diuine, spirituall, and inward worship by mortification of sinfull lusts. Rom. 12,1. *Seruice of God.*

[Seuerity] The extreame rigor of God punishing his enemies precisely, euen to the vtmost, in most exact Iustice. Rom. 11,21. *Seuerity on them that fell.*

S. *H.*

[Shadow] A coole place seruing for bodily refreshing, in time of great heate.

2 A refreshing or comfort from God, after, or in some hot affliction or great danger, as ỹ Shadow is comfortable to the Trauelle in time of extreame heate, Psal. 91,1. Thus is God a Shadow, in respect of his protection and deliuerances. Esay 25,4. and 4, 6. Numb. 14,9. Psal. 109,31.

3 Such Instruments as God vseth, to giue comfort and refreshing by, to troubled and afflicted persons. Lamen. 4,20. *Vnder his Shadow shall we be preserued.* Thus good Kings, and godly Rulers, are Shadowes.

[A Shadowe from Heate.] Gods protection of his people from violence and crueltie of their enemies, to be comfortable as a shadowe is in time of drought and heat. Esa. 25,4.

[The Shadow of death] Extreme spirituall affliction, thorough temptation and sin. Psa. 23,4. *Though I walk through the valley of the shadow of death,* that is, the very estate of death.

2 Worldly troubles and calamities, through the crueltie of malicious enemies. Ieremie 13,

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13,16. *Whilſt you looke for life, he turnes it into the Shaddow of death and darkneſſe.*

3 Moſt ſecret naughtines. Iob 12,22. Alſo feare and terror, Iob 24 17. and dreadfull darkeneſſe. Iob 10,21,22.

The light and comfort of the Goſpell is ſpiritually oppoſed vnto ſhadow of death. Math. 4,16.

[The Shaddow of my roſe] Mine houſe, therein to take his reſt ſafely. Gene. 19, 8. *Seeing they are come vnder the Shaddow of my Roofe.*

[To ſhake Earth] To moue men vnto great admiration & aſtoniſhment, as it happened at the publiſhing of the Law. Heb. 12 26. *Whoſe voyce then Shooke the Earth.* A Metonimie.

[As the Shaking of an Oliue Leafe] That but a few men ſhould bee reſerued from the violence and fury of the enemy, euen as when the Oliue is beaten, but a few berries remaine, and ſcarce a cluſter of Grapes left at the inning of the vintage. Eſay 24,13. *Shall be as the Shaking of the Oliue, &c.*

[To Shake Heauen and Earth] To mooue with admiration both men and Angels, as it came to paſſe at the publiſhing of the Goſpell, through the powerful might of the Spirit, Heb. 12, 26. *I will Shake Earth and Heauen.* See 1. Pet. 1,12. Acts 2,7. Metonimie.

2 To mooue Heauen and Earth, and the Creatures therin, to execute and teſtifie the wrath and puniſhment Diuine vpō the Babylonians for their malice, pride, and cruelty. Eſay 13,13. *I will ſhake the Heauens, &c.* The wrath that ſhould fall on them, is ſpecified and illuſtrated in verſe 14,15. Fiercely purſued they ſhould bee, and none (not the neereſt of kindred) ſhould reſcue them.

[To bee Shaken in minde] To bee toſſed and mooued too and fro, with thoughts of doubts, as a Ship with waues in a tempeſt. 2. Theſſ. 2,2. *That ye be not ſoone Shaken in minde*; that is, from the faith of Chriſt which ye know in your minde.

[Things ſhaken, and not ſhaken] The whole Ceremoniall Law aboliſhed, and the eternall kingdome and Prieſthood of Chriſt. Hebrewes 12, verſe 27.

[Shame] An affection which ſpringeth by reaſon of ſome ciuill diſhoneſty or filthineſſe, appearing in the countenance by bluſhing. Gen. 2, verſe laſt. and 3. *They were naked, & were without ſhame.* This is a Shame of face, or naturall ſhame; and it is eyther of feare that wee ſhould do diſhoneſtly, or of griefe that wee haue done diſhoneſtly.

2 Trouble and perturbation

on of minde and Conſcience, being greeued and caſt downe at the remembrance of ſinne againſt God. Rom. 6, 21. This is Shame of conſcience, which in wicked men is an euill affection, and part of the torment of Hell: but in the godly it is a good affection, a ſigne and fruite of their repentance. Ier. 31, 19. *Ephraim ſmote his thigh, and was aſhamed.* 1. Cor. 15, 34. 2. Theſſ. 3, 14.

3 Making voide, or forgoing that we hope for, whereof followeth Shame. Rom. 5, 5. *Hope maketh not aſhamed*; that is, doth not deceiue & fruſtrate vs, ſo as we neede to bee aſhamed.

4 Puniſhment or iudgement from God, which makes the ſinner aſhamed. Iere. 13, 26 *That thy Shame may appeare.*

[Shamefaſtneſſe] A grace ẅ well becommeth and beautifieth women, making them of a modeſt and reuerent behauior. 1 Tim. 2, 9. *Decke themſelues with ſhamefaſtneſſe.*

[In Shape as a man] A very true naturall man. Phil. 2, 7. *And was found in ſhape as a mā*, that is, one who in truth had the nature of a man, like other men, ſauing for ſin.

[Shed] The plentifull largeneſſe, or abundance of Gods grace powred on beleeuers. Romanes 5, 6. Titus 3. ver, 6. *Which is Shed on vs abundantly.*

[Shæpe] A Creature, ſo called, of a meeke and harmleſſe Nature, very profitable to the owner euery way, both aliue and dead. Iob 1, ver, 3. *His ſubſtance was ſeuen thouſand ſheepe.*

2 Such as bee members of the viſible Church, profeſſing to follow Chriſt. Iohn 21, 16 17. *Feed my Sheepe.* Theſe bee Sheepe by profeſſion.

3 Faithfull Chriſtians, ẅ not onely profeſſe Chriſt, but meekely and in truth ſubmitte themſelues, both in their iudgment and affections, to the doctrine of Chriſt their chiefe Paſtour. Iohn 10, 27. *My Sheep heare my voyce, and I know them, and they follow me.* Sheepe by effectuall calling.

4 The elect Gentiles, not yet gathered into the folde of the viſible Church. Iohn 10, 13. *I haue other Sheepe that are not of this fold.* Sheepe of Gods purpoſe and election.

5 A people innocent or harmeleſſe. 2. Sam. 24, 7. *Theſe Sheepe, what haue they done?*

[Shæpefold] A Fold wherin to keepe Sheepe ſafe from the wolfe, and other wilde beaſts.

2 The whole Catholike inuiſible Church, conſiſting of beleeuing Iewes and Gentiles. Iohn 10, 16. *That there may be one Shepheard, and one Sheepefold.*

[Shep-

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[Shepheard] See Pastor.

[To Shew] To declare something by teaching & instruction of the ignorant vnperfectly, Math. 16,21, Acts 19 28. 1 Cor. 12,21. Also to giue a perfect sight and vision of a thing, as Iohn 14 8,9. *Shew vs the Father*. v. 21. And I will shew mine owne selfe vnto you. 1. Tim. 6 15, Heb. 8,15.

2 To giue, to impart, to communicate, to do, as *I will shew him how great things he shall suffer*, Acts 9,16. This was by offering occasions of trouble, and giuing patience. *Ascend or come vp hither, and wee will shew you a thing*; that is, wee will do a thing. 1 Samuel 14, 12, *I will shew* (that is, giue) *thee all my good*. Exod. 33.19. *Who will shew* (communicate or impart) *any good vnto vs*? Psal. 4,6. *Thou hast shewed* (that is, done) *vnto thy people hard things* Psal. 59,5. and 70,20. and Ioh. 5,20. *And sheweth him al things*, not by teaching him as an ignorant one (for he is the wisedome of the Father, who made all by him) but by communicating to the Son (as essence and nature) so power and faculty to worke diuine workes. Which Christ as Sonne receiued of his Father by eternall generation: as Mediatour at his incarnation, God shed (as his loue and heart) so his vertue and might into him.

3 To present and offer something vnto ones sight and view. Math. 4,8. *And shewed him all the Kingdomes, &c.* Math. 8,4. Marke 14,15. Iohn 2, 18. Iohn 10,32. *Many good workes haue I shewed you*: that is, done in your eyes. Iohn, chapter 20, verse 24.

4 To euidence some hidden thing by outward tokens and works ordained for manifestation of a secret grace, seated in the heart and inuisible. Iames, chapter 2, verse 18,3. 13.

[Shield] An Instrument of war, made for defence, to award and keepe off the blowes of an enemy.

2 Faith, which is as a Shield, to beare off and beate backe the fierce temptations of Satan. Ephes. 6,16. *Aboue all take the Shield of Faith*. A spirituall Shield.

3 Diuine defence and protection. Psalme 18, verse 2. *The Lord is my Shield*. An heauenly Shield.

4 Magistrates, being Instruments of safety & defence to good men. Psal. 47,9. *The shields of the world belong to God*. An earthly Shield.

[Shiloh] Secundine, or after-birth, which being peculiar to women, noteth him to be that seed of the woman. Gene. 3,15. and Sonne of *Mary*, Luk. chapter 1. Genesis, chapter 49, 10.

10. *Till Shiloh come*: that is, Christ made of a woman. Gal. 4, verse 4.

[Ship] Marriners and Merchants which traffique in Shippes, Esay, chapter 23. ver. 14. *Howle yee Shippes of Tarshis.*

2 The riches, strength, & glory of Gods enemies. Psal. 48, verse 7. *Thou shalt breake the Shippes, &c.* Esay, chapt. 2, ver. 16.

[Shipwracke] The losse, wracke, and ouerthrow of a Ship by tempest, or otherwise. Acts 27, 44.

2 The losse or falling from that doctrine which once men did beleeue & professe. 1 *Tim.* 1, 19. *And concerning faith haue made Shipwracke.* Thou shalt breake the Shielde of *Tarshis.*

[Shoes] That part of our cloathing, which couers & defends our feete from stones, thornes, and other iniuries which they are subiect vnto. Exod. 3. *Put off thy Shoes.*

2 The Gospell of peace & attonement, which (being beleeued in) prepareth and armeth the feet, or the affections of a Christian Soule, to goe thorough al difficulties of their way, being many and sharpe. Canticle 7. verse 1. *How beautifull are thy goings with Shoes?* Ephesian, chapt. 6, 15. *Your feet shod with the preparation of the Gospell of peace.*

[To Shut vp in vnbeleefe] To hold all men from their birth fast bound in the fetters of naturall blindnesse and infidelity (as it were in a close prison) till the mercy of God let them loose by an effectual calling to Christ. Romanes, 11, 32. *Hee hath shut vp all men in vnbeleefe.* God doeth not worke this by powring vnbeleefe into any mans heart (then should he bee author of sinne) nor by bare permission, only suffering men to fall into vnbeleefe, and to lye therein, neither yet alone by conuicting them of infidelity through the testimony of the Law, by which cometh the knowledge of vnbeleefe and sinne: but as a iust Iudge punishing their naturall blindenesse by giuing them vp vnto Satan, to be carried head-long to greater actuall blindnesse and vnbeleefe, as hee punished *Pharaoh, Achab*, the members of Antichrist, the Iewes, Romanes, chapter 11, verse 8. 2 Thessal. 2, verse 11. Exod. 8, 15, &c.

[To Shut vp the Kingdome of Heauen] To keepe men frō hearing and receiuing ȳ worde preached, whereby the doore of the Kingdome of Heauen is set open vnto vs. Mathew, chapter 23. verse. 13. *Because you shut vp the Kingdome of Heauen before men.*

[To

[To shut vp the words] To confirme the words to ỹ godly alone, hiding them frō others. Dan. 8,26. and 12,4. and Esay 8,16. That is, locke them vp and keepe as vnder seale close the doctrine from Gods enemies, and reueale it to the beleeuers.

S. I.

[Sicke] One that lackes bodily health, eyther in whole or in part. Luke 8,1,2. *His sicke Seruant.* Phil. 2 27. *Hee was Sicke neere to death.*

2 Sinners which feele their sinnes with greefe & desire of remedy from Christ. Math. 9,12. *The whole need not the Physition, but the Sicke.* vers. 13. *For I am not come to call the righteous, but the Sinners to repentance.*

[Sickneſſe] Ill disposition of the body. Iohn 11,4. *This Sickneſſe is not to death.*

2 The infirmities of the soule. Math. 8,17. *Hee bare our Sickneſſes.*

[To Sift as Wheat] By temptations to assault and exagitate, endeuouring by malicious diligence and subtlety to shake faith out of the heart (as wheat out of a Syue) that nothing may remaine but ỹ bran of vnbeleefe and wickednesse. Luke 22,31. *Satan hath desired to Sift (or winnow you.)* God doth Sift & winnow, to purge & cleanse the heart (as a good husbandman the Corne,) but Satan doth it to destroy & to tread the Corne vnder foote, like rauening fowles and vultures. Thus in one act Satan is vniust, and God most iust, because they had not one end.

[In the Sight of God] See before God.

[Signe] Some outwarde sensible thing, whereby some other thing is brought to minde. Math. 16,1,2,3,4. *Desiring him to shew them a Signe frō Heauen. Can yee not discerne the Signes of the times? Gen. 9,13. It shall be for a Signe.* These be eyther naturall or ciuill Signes.

2 Some strange miraculous worke, which (as a Signe) sheweth foorth Christs diuine power. Marke 16,20. *He confirmed the worke with Miracles & Signes.* These be myraculous Signes. Esay 7,11. 2. Thess. 2,9.

3 A Sacramentall token, to witnesse the Couenant of free Saluation by Christ. Rom. 4,11. *The Signe of Circumcision.* Gen. 17,11. This is a mysticall Signe.

4 Some outward declaration of Gods mercy or iudgement. 1 Cor. 14, 22. *Strange tongues are for a Signe.*

[To binde as a Signe] To haue a thing alwayes in Sight, or ready in our remembrance. Exod. 13,9. Deut. 6,8. *Bind thē as a Signe to thy hand.*

[To

[To make one a Signet] To haue one alwaies before him on his hand, and in his eye (as a Signet) to care for him, and delightfully to rest in him, as God doth in Christ and all his people. Hag. 2,24. *I will make thee for a Signet.*

[Silence] Quietneſſe, ſubmiſsion, or ſubiection, rebellious affections beeing tamed & ſubdued, Pſal. 62,1. *My ſoule keepes Silence.* See Pſal. 4,4. By Silence and ſtilneſſe is often meant in Scripture, a modeſt quietneſſe of the minde, troublous affections being alaide, as Pſal. 131,2. and Lament. 3, 26. 1. Tim. 2,11.

2 A cutting off, or deſtruction. Pſalm. 31,17. and 49,12. *Man is like to beaſts, which are ſilenced;* ſo it is read in the originall, by iudgement of the learned; for the Hebrew word ſignifies Silence or ſtilnes, not onely in voyce, but in motion, as the Sunne was ſtill & ſilent when it mooued not. Ioſh. 10, 12,13. And people deſtroyed, are ſaide to be ſilenced. Eſa. 15, 1. Alſo the Graue or Death, is called Silence. Pſalm. 115,17. And things without life, are in the Hebrew phraſe, Dumb, or Silent. Hab. 2,19.

[Siluer] A precious Mettall, whereof money vſeth to be made.

2 The cheefeſt and choiſeſt perſons in a Kingdom, as Princes, Rulers, and Prieſts. Eſay 1, 22.23. *Thy Siluer is turned into droſſe, thy Princes are rebellious.*

[Not to regard Siluer] Neither to craue it of the Babylonians, nor to receiue it beeing offered by them as a ranſome for their life, but to kill all they met with. Eſay 13,17. *They ſhall not regard Siluer, &c.*

[Simple] One endowed with a very meane and ſlender wit and capacity. Prou. 9, 16. *Who ſo is Simple, let him come hither, and hee that is deſtitute of wiſedome, &c.* Pſal. 19,7. *Giueth wiſedome to the ſimple.*

2 One that hath a plaine hart, void of wiles & wrinkles, hauing not the witte and skill to contriue any miſchiefe or harme to others. Rom. 16,19. *As concerning euill, be ſimple.*

This word [*Simple*] in the Hebrew meaneth, one that is eaſily perſwaded or enticed, one credulous and light of beleefe. Pro. 14,15. Conſequently it is vſed for (vnskilfull) and applied ſometime to euill perſons, Prou. 9,6. and 21,3. Sometime to the good, as Pſal. 116, 6. The Greeke often doth trãſlate it a babe, & ſo Chriſt calleth ſuch. Math. 11,25. *Note.*

[Similitude] Likeneſſe, when one thing is declared by another like it: as Mathew 20, verſe 1.

2 Forme, together with truth of the thing. Rom. 8,2.

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Made in the Similitude of ſinfull fleſh. Heere is meant a true humane Nature, made vnto the forme of our Nature.

[**Simplicity**] Theſe foure things: firſt, faithfulnes without deceit, not cooſening the needy; humility without pride, not ſeeking our owne praiſe. Secondly, gentleneſſe without fiercenes, not giuing ỹ poore ill language. Thirdly, vprightneſſe without reſpect of perſons, not preferring one before another, where neceſsity is equall. Rom. 12,8. *Let him giue with ſimplicity.* This worde is here ſet againſt fraud, couetouſneſſe, moroſity, vain-glory, malignity, partiality, and curioſity, by fiſhing and examining the poore too narrowly, ſeeking pretences and excuſes, as if they had no need.

[**Sincere**] That which is pure, and without mixture. See **Pure.**

Sincere faith] Vnfained faith, which is without mixture of Hypocriſie. 1. Timot. 1,4,5. *Pure heart good Conſcience, Sincere faith, or faith vnfained.*

[**Sincere Milke**] The Doctrine of the word, as it is vnmixed with errors, traditions, and hereſies. 1 Pet. 2,1. *Deſire the ſincere Milke of the worde*; that is, ſuch as there is no deceit in it.

[**Not Sincerely**] Without a ſincere and pure mind, though the matter of their doctrine were pure. Phil. 1,16.

[**Sincerity**] Truth or vprightneſſe, without counterfeiting. 1 Corin. 5,8. *Keepe the Feaſt of vnleauened bread with Sincerity.* 1 Cor. 16, verſe laſt.

2 Immortality, incorruption, or life eternall. Epheſians 6,24.

[**Single life**] An vnmarried life, or life of ſuch as liue out of marriage; which none ſtand bound to do, vnleſſe they can forbeare by ſpeciall guift. 1. Cor. 7.

[**Single**] True, or without guile; it is the ſame with Sincere.

[**Singular**] That which is not common and ordinary, but peculiar and proper to a godly perſon. Math. 5,47. *What ſingular thing doye?* Here it is taken in good part: but in the euill part, it is put for one conceited and peeuiſh, bent to his owne way and will, without reaſon.

2 That which is excellent and precious. 1. Theſſ. 5,13. *That yee haue them in ſingular loue for their worke ſake.*

[**To Sing as an Harlot**] That the Merchants of *Tyre*, ſhould with faire ſpeeches, and praiſe of their merchandize & ware, draw another to bargain with and buy of them, as harlots for their lucre do entice with their pleaſant ſongs, young men to come

come into them. Esay chap. 23, 15.

[Sin] The transgression of Gods Law. 1 Ioh. 3,4. *Sinne is the transgression of the Law.* The word in Hebrew which is translated sinne, signifieth properly misdoing, or missing of the marke or way: as in Iudg. 20, 16. *Men could sling stones at an haires bredth, and not sinne,* that is, not misse. Also Prou. 19, 2. *He that is hasty with his Foote sinneth,* that is, misseth or swerueth. In Religion Gods law is our marke or way, from which when we swerue, wee Sinne: therefore sinne is defined to be transgression of the Lawe, or vnlawfulnesse. 1 Ioh. 3,4.

2 The guilt of sin, making vs subiect vnto, and worthy of punishment. Romanes 5. verse 12. *By one Man sinne entred into the Worlde, in whom all haue sinned.*

3 The punishment due to sinne. Gen. 4, 7, 13. *Sinne lyeth at the doore:* and *my sin is greater then I can beare.* ver. 13. Esa. 24, 20. 1 Pet. 2, 24.

4 Both guilt and punishmēt Gen. 26, 10. *Thou shouldst haue brought sinne vpon vs.* Psalme 32, verse 1. *Blessed is the Man whose sinne is couered.* Mathew 9, 2.

5 Originall corruption, or the prauity and naughtinesse of our corrupt nature, beeing prone to all euill. Romanes 6, 11, 12. *Let not sinne raigne.* Roman. 7. 8. And so throughout that chapter. Psal. 51, 5. Rom. 3, 9, 23.

6 Actuall Sinne, when euil thoughts are consented vnto, and performed in outwarde deedes. Iames 1, 15. *Lust when it hath conceyued, bringeth forth sinne.*

7 Any sinfull acte or deede. Rom. 5, 12. *By sinne death entered.* Also false doctrine, or error in doctrine. Iohn 8, 46. by a Synecdoche.

8 A continual course of sinning, or a constant seruice of sinne. Rom. 5, 15. Rom. 6, 15. *Shall wee sinne, that grace may abound?* Also Rom. 6, 1. *Shal we continue in sinne?*

9 A Sacrifice offered, to make attonement for sinne. 2. Cor. 5, 21. *Hee hath made him to be sinne for vs.* Exod. chapt. 29, 14. Exod. 30, 10. Psal. 40, 6, and often elsewhere, it signifieth vnbeleefe, as the Mother-sin. Iohn 16, 19.

[Not to haue Sinne] Not to haue so great a Sinne, as contempt of Christ and his Doctrine. Iohn 15. 22. *Not haue had sinne.*

[To loose Sins] To assure a repentant sinner of Forgiuenes, by applying the promises of mercy in ꝑ publick ministry. Math. 16, 19. *Whatsoeuer thou shalt loose, &c.* The Papists doe build their indulgences vpon

this loosing, and their tyranny on binding.

[Sinne to lye at the Doore.] Three things. First, that his sin how closely soeuer done, yet should bee made manifest as things which lye before the doore, where all men go in & out.

2 Secondly, that howsoeuer his conscience might sleepe & be quiet after his bloudy sinne, yet as a sleeping dog lying at the doore, beeing awaked by such as tread on him, doth bite and vex, so should horror and biting of conscience continually molest him.

3 Thirdly, that the punishment of his murthering sinne should be ready at hand to take hold of him, so as hee should not escape, though his paine for a time were deferred. The pain due to Hypocrites, is like a Ban-dogge at the doore, which is easily irritated & prouoked to flye in a mans face, and to teare his flesh; so the destruction of sinners shal quickly and certainly arrest & seize on them. Gen. 4, 7. *Sinne lyeth at the doore.*

[Sin to death] The blasphemy of the holy Spirit, which is capitall, without all recouerie. 1 Iohn chap. 5, verse 16. *There is a sinne to death, for which yee shall not pray.* See Blasphemie.

[To sinne] To breake or transgresse some Commandements of God. 1 Iohn 1, 8, 9, 10. Also to offend publiquely 1 Tim. 5, 20.

2 To follow sin with pleasure, not studying to liue holily. 1 Iohn 2, 1. *That ye Sin not.*

[To commit Sinne] Willingly, with the whole will, to fulfill the desires of lust and sinne, 1 Iohn 3, 8. *He that committeth Sinne is of the Diuell.*

To continue in sinne, to liue in sinne, to commit sinne, and to sinne (sometime) to serue sinne, to obey sinne, be *Synonima* or of one signification and force, being spoken of vnregenerate impenitent sinners, who in all things bee ruled by their owne sinfull motions, though not without the check of conscience and reason; yet without any godly sorrow, or hatred of their sinnes.

[To Sinne no more] To increase our care and endeauour against our sins, that the force of them may be weakned, and their number lessened, and occasions auoyded. Iohn 5, 14. *Go and Sinne no more*, that is, resist and striue against thy sins, that they bee not such, nor so many as haue beene: it is a comparatiue speech.

[To destroy Sinne] To beat and keepe downe the power of sin, that it reigne not. Rom. 6, 6. *That the bodye of Sin might* bee

be destroyed.

2 To teach, that elect persons iustified by Faith, are sanctified by the Spirit to be able to kill the rage of sin, as they are freed from guilt and punishment of it. Galathians 2, 18. *If I builde againe the things* (that is, Sinnes) *which I haue destroyed.* To builde Sin, is to teach that grace hath abounded, that men may liue in sin: to destroy sin, is quite contrary, to teach, that such as are iustified by grace, may not serue sin.

[**Not to Sin**] To endeuor the clensing our selues from sin, following holinesse of life. 1. Iohn 3, 6. *Sinneth not.*

[**To Walke in Sinne**] To liue securely in a sinfull course. Ephe. 2, 2.

[**To Sinne against one**] To giue him occasion of sinne by our euill example, in worde, or deed. Mat. 18, 15. *If thy brother Sinne, or trespasse against thee.*

[**To haue cloake for Sinne.**] To haue something to pleade for excuse, Iohn chap. 15, 22.

[**Sinner**] Euery man, being subiect to Sinne, and to the transgression of the Law. Luke 18, 13. *God bee mercifull vnto me a Sinner.* Thus all men bee sinners. Rom. 5, 8. *When wee were Sinners.*

2 The Gentiles, which bee strangers from the Couenant of God. Galathians 2, verse 15. *And not Sinners of the Gentiles.* Thus Heathens onely bee Sinners. In this respect, they which bee borne of God, bee sayde not to Sinne. 1. Iohn 3, ver. 9.

3 One that liueth in sinne, and maketh a trade of sinning, hauing Sin reigning and raging in him. Iohn 9, 31. *GOD heareth not Sinners.* Mathew 11 19. Psalme 51, 13. Psalme 1, 1. *That standeth not in the way of Sinners.* Rom. 5, 7, 8. Thus wicked men onely are sinners. Which name is vsually giuē to such as be giuen to sinne, and haue the course of their life sinfull, therefore *Salomon* opposeth good men and Sinners. Eccle. 9, 2.

4 One wounded with a sence and feeling of Sin, hungering after Gods mercies in Christ. Mathew chap. 9. verse 13. *I came to call sinners to Repentance.* Thus the godly bee Sinners.

[**Sinners of the Gentiles**] Such as from their Progenitors and byrth were strangers from God his Couenant, being not borne of Gods people, but of Aliens from the Commonwealth (or Church) of *Israel*, as all the Gentiles were before the Resurrection of our Lord; otherwise, euen the Iewes were borne in Sinne, and by Na[illegible] the children of Gods wrath, as well as others. Galat.

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2. verſe 15. *Not Sinners of the Gentiles.*

[Sinners in the ſight of the Lord] Such as ſinne openly, declaring their ſinnes impudently, without any reuerence of diuine Maieſty, or of men in earth. Geneſ. 13,13. *They were great ſinners in the ſight of the Lord.* Thus *Tremelius* reads it. See Geneſ. 6,11. *Corrupt in the ſight of God,* that is, impudent offenders.

[Sinfull nation] A people addicted and giuen to ſinne, daily ſinning out of an habite, (not in ſome few acts) whereby they are wholly diſpoſed to ſinne, and can do nothing but ſinne. Iſaiah 1,4. *Ah ſinful nation.*

[Sion, or Mount Sion] An hill in the Citty of Ieruſalem, whereuppon the Temple was built. Earthly Syon, as a Type and Figure of another Syon. Pſalme 125, 1. Syon, was the name of an high mountaine in Ieruſalem, on the top whereof, was a ſtrong Forte, which the Heathen Iebuſites kept by force from *Iſrael* vntill *Dauids* daies. Ioſh. 15,63, 2 Sam. 5, 6, 7. but hee tooke it from them, fortified, and called it *Dauids* Citie. 1 Chro. 11,4,5,7. Neere vnto this was Mount *Moriah*, whereon *Salomon* builte the Temple. 2 Chr. 3,1. whereupon Ieruſalem was called the holye City. Nehe. 1,18. Eſ. 51,1. and 48, 2. Mat. 4,5. and Syon is named the Lords holy mountain which he loued, and where he would dwell, and from which the Law ſhould come foorth; therefore was it a figure of Chriſt his Church. Ioel. 3,17. Pſal. 78,60. Eſay 2,3. Pſal. 132 13,14.

Note.

2 The viſible Church of God heere on earth. Pſal. 51,20, *Be fauourable to Syon;* and 129, 5. *As many as beare ill will to Syon.* Before the comming of Chriſt, the viſible Church was onely among the Iewes, and was ſignified by Syon, as the moſt excellent place: where the Iſraelitiſh Church, did vſe to aſſemble to worſhip God. *Eſay* 39,20.

3 The Celeſtiall Citie, heauenly Syon, moſt excellent for glorie, and permanent for ſtableneſſe, like to a Mountaine which is high and firme. Reu. 14.1.

4 The company of beleeuers heere on earth, of what Countrey ſoeuer. Ioel 2. verſe 22.

[Daughter of Sion] The Church which was woont to bee aſſembled in the Temple built vpon Mount Syon. *Iohn* 12,15.

2 The women which dwelt in *Ieruſalem*, where Mount Syon was ſeated, whether ſingle or married, *Eſay* chap: 3, ve. 16.

[Sit]

[Sir] A terme of reuerence giuen to Teachers and men of authority and wealth. Iohn 12 21. *Sir we would faine see Iesus.* Thus *Sarah* called *Abraham*, Sir, or Lord. 1. Pet. chapt. 3, 5.

[Syrtes] Perillous places in the Sea, like vnto whirl-pools. Acts 27, 17. *Fearing lest they should haue fallen in Syrtes.*

[Sister] A Daughter of the same father; so was *Mary* to *Martha* and *Lazarus.* Iohn 11, 1. *And her Sister Martha.* A Sister by nature.

2 A Kinswoman; so was *Sarah* to *Abraham.* Gen. 12, 10. *Say thou art my Sister.* Also Math. 13, 56. *His Sisters, are they not with vs?* A Sister by affinity and consanguinity.

3 Euery true Christian that doth the will of God. Math. chapter 12, verse 50. *Hee that doth the will of my Father, is my Brother and Sister.* A Sister by profession. 1. Corinthians, 9, verse 5.

4 Any thing that is deere vnto vs, and to which wee are neerely ioyned in loue and affection. Prouerb. 7, 4. *Say vnto wisedome, thou art my Sister.* A Sister by affection of loue.

5 The Church, to be gathered out of the Gentiles. Cant. 8, 8. *Wee haue a little Sister.* A Sister by spirituall vnion with Christ.

[Not to take a wife to her Sister] Not to take one wife to another, or not to haue at once two wiues. This sentence condemneth *Bigamie* and *Poligamie* hauing two or more wiues together. Leuiticus, chapt. 18, ver. 18. *Neither shalt thou take a wife to her Sister to vex her*: that it is the true meaning of these words, (as I haue rendred it) may appeare by these following reasons: first, because marriage with our wiues Sister is by proportion forbid in verse 16. of this chap. Secondly, to wrest the reasons added herevnto any purpose saue monogamy or hauing one woman for wife at once, were violence to the Text. Thirdly, because elsewhere the second wife (when the first was liuing is tearmed a vexer or prouoker, (*angens seu æmula.*) 1 Sam. 1, 6. Fourthly, if hauing of more wiues then one at once, be not prohibited in this Text, it should bee no where in Scripture forbid, saue to the King. Deut. 17, 16. Lastly. Christ. Math. 19, 5. *Paul*, 1 Cor. 6, 16. and 7, 1. Also Malachy, 2, ver. 15. And *Chaldea* paraphrast on Ruth, chapter 4, ver. 6. be most faithfull Interpretors of this Law.

[To Sit] To rest after labor. Iohn 4, 6. *Iesus being weary, sate thus vpon the Well.*

2 To haue Dominion & Rule (whereof sitting is a Token.) Mathew 19, 28. *And Sit vp-*

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on Seats, and iudge the twelue Tribes of Israel. Reuelation 20, 4.

[To Sit in the dust] To fall from high estate and degree, to the lowest and poorest condition. Esay 47.1. *Come downe, and Sit in the dust.*

[To Sit in heauenly places.] To possesse heauen in Christ our head, and by hope to looke to possesse it in our owne persons. Ephes. 2,6. *And hath made vs Sit in heauenly places.*

2 To bee a co-partner and fellow of Gods soueraigntie & power. Eph. 1,20.

[To Sit at the right hand of God] To partake with God, in the fulnesse of his glorie, Maiesty and Rule, ouer all Creatures, as Christ onely doeth. Psal. 110,1. Eph. 1,20. *And set him at his right hand in heauenly places.*

Note. Christ as touching his diuine essence and maiesty is in Heauen, but not locally shut vp & enclosed there, onely because it is there most eminent & apparant; whereas his humanity is in heauen, as in the proper place so, as hee is not heere in earth; else were his bodye an imaginary, and no true bodie, (which still holdeth naturall properties, though it haue cast off naturall infirmities) & then his ascension were a fiction, & no true and reall action.

2 To haue part in the blessednesse and glory of heauen, with God, by his free mercie. Math. 20,23. *To Sit on my right hand shall be giuen, &c.* Mathew 25, ver. 32. *To them on the right hand.*

3 To continue, dwell, abide. Psalme 2,4. and 132,14. 101, 6,7.

4 To company and haue familiarity with one. Psalme 26, 4,5.

[To Sit in the Temple of God] To rule and command in the Conscience or the church, where God alone ought to sit as cheefe Ruler. 2 Thess. 2,4. *He Sits as God in the Temple of God.*

[Sixe troubles] Sundrie and many afflictions, from all which God will deliuer the vpright man. Iob 5.19. *He shall deliuer thee in sixe troubles.*

S. L.

[Slacke] One, that lingereth and puts off to doe a thing beyond the appointed and due time. 2 Pet. 3, 9. *GOD is not Slacke*, that is, hee is not one that neglecteth his season, to come later then he shold. God is not such a Slacke one.

[To Slander] To raise and giue out an euill report of others, to their reproach. Psal. 15, 3. *Hee that Slandereth not with his tongue.* Psa. 50, 20. One may slander his neighbour, in spea-

ſpeaking the truth of him, if it bee done with a minde to diſgrace and hurt his name, by diſcouering his faults.

[Sléepe] The binding of the ſences, to giue the bodie reſt after labour. Eſter 6,1. *His ſleep went from him.* Pſal. 3,5. *I Slept, and roſe againe.* Pſal. 4,8. This is Naturall Sleepe, which is the reſt of the body in the bed.

2 Sinne, ruling and ouerruling in mens hearts, which makes the ſoule ſecure and ſenceleſſe of God, as if it were aſleepe. Rom. 13,11. *It is nowe time wee ſhould ariſe from Sleepe.* Ephe. 5,14. *Awake thou that Sleepeſt.* This is ſpiritual ſleepe, which is the reſt of the ſoule in ſinne.

3 Negligence and careleſneſſe, more or leſſe. Mat. 13,35 *While men Slept.* Math. 25,5. *While they Slept.* This is alſo the Sleep of the Chriſtian ſoul, ouertaken with ſome ſecurity, thorough abundance of peace and pleaſures. It is a ſleepe of eaſe, ſecuritie, and proſperitie.

4 Death, or diſſolution of the ſoule from the body. Dan. 12, 2. Acts 7,60. and 13, 36. Iohn 11, 11. 1 Cor. 11,30, 1. Theſſal. 4, 14. *And ſome Sleepe.* This is mortall ſleepe, the reſt of the body in the graue. It ſignifies quietneſſe and reſt of minde voide of carking care. Pſal. 127,2.

[To Sléepe] To reſt; Secondly, to ſinne and liue ſecurely. Thirdly, to dye. Thus men Sleepe, as before is ſhewed.

2 To bee ſlow, and put off long to helpe one out of trouble. Pſalme 44, 23. *Why ſleepeſt thou, O Lord?* Thus God is ſaid to Sleepe.

Sleight of men] The cunning and craftineſſe of corrupt Teachers and heretiques, like vnto that ſlight and cunning whereby Dice-players vſe to deceiue ſuch as they play withall. Epheſ. 4, 14. *By the ſlight of men.* M. *Beza* iudgeth, that the Apoſtle heere doeth borrow his ſpeech from Gameſters & Dice-players, yet hee referreth it vnto the vncertaine caſes, whereby both falſe Teachers, and their followers are vnconſtantly toſſed, finding no ſtay for their minde to reſt on: like boats toſſed vp and down with waues, and like to the vncertaine caſts at Dice, and doubtfull euent of Dice-plaiers, who are euer vnſure what chaunce they ſhall haue, or what will be the iſſue of their game; euen ſo vnſtable and reſtleſſe are falſe Teachers.

[To Slip] To faile in ſome dutie towardes GOD, or our Neighbour, or our ſelfe. Pſal. 73. verſe 2. *My foote had wel nie ſlipt.*

[Slow to anger] One loath

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to punish, deferring his vengeance. Psal. 103, 8. *The Lord is Slow to anger.*

[Sluggard] One, that is idle, louing ease and bodily rest. Prouerbes chap. 6. ver. 6. *Goe to the Pismire, O Sluggard.*

2 One, that is careleſſe and negligent in the duties of godlyneſſe Prou. 23, 13. *The Sluggard ſaith, there is a Lyon in the way.*

S. M.

[To create Clouds & Smoke] To raiſe vp vnlooked for helps and aydes for defence of his owne people in *Babylon*, as ſometime he did protect them in the wilderneſſe, by a clowd in the day, and fire in the night. Eſay 4, 5. *The Lord will create a Clowd, &c.* See Exod. 13, 21. and Chap. 14. ver. 19. 24. Gods protection whereby hee defendeth his owne in affliction and dangers, is elegantly ſet forth by many Metaphors, of Clowde, Smoake, flaming fire, ſhadow, place of refuge, couering, Eſay 4, 5, 6. by Tower, Buckler, Shielde, Fortreſſe, Horne, &c. Pſalme 18, 1, 2. and Pſalme 144, 1, 2. by ſuch heaping vp of words, the all-ſufficiency of Gods protection is ſignified.

[Two Smoaking firebrands] The two Kings, one of Syria, the other of Iſrael, ſo called, becauſe Fire-brands quickely are put out, and can doe no great hurt; ſo the anger of theſe two Kings againſt Iudah ſhould be vaine and ſhort. Eſay 7, verſe 4. *Feare not the two tailes of theſe Smoaking Firebrands.*

[To Smell] To accept and take fauourable. Geneſ. 8. ver. 23. *GOD Smelled a ſauour of Reſt.*

[To Smite] To ſtrike one with the hand, or with a Rod. Mathew 26, 27. *They Smote him with a Rod.* Alſo to Chaſtiſe. Ieremy 5. 3. Eſay 5. verſe 25.

2 To witneſſe ſoule-griefe and ſorrow for ſinne. Ieremie 31, 19. *And Ephraim Smote his Thigh.*

3 To kill. Gen. 32, 11. *Leſt he will come and Smite me.* It ſignifieth to oppreſſe tyrant-like. Eſay 10, 20, 24.

[To Smite with blindnes] To ſtrike and plague men with darkeneſſe, not of bodily eyes onely, but of minde, to troubling their wits, and dazeling their ſight. Geneſ. 19, 11. *And hee Smote them with Blindeneſſe.*

[Smoake] The reeke and vapour ariſing out of the fire, beeing hurtfull vnto the eye, and ſodainly vaniſhing to nothing.

2 The vnſtable and vaniſhing

ing condition of the Wicked. Pſalme 37, 20. *Euen with the Smoake ſhall they conſume away.*

3 A ſloathfull Meſſenger, who is as irkeſome and greeuous to him that ſendeth him, as Smoake is to the eye. Prou. 10, 26. *As Smoake to the eyes, ſo is a Sloathfull man to him that ſends him.* Alſo a mighty King, *Ezekiah*, bitter as Smoake. Eſ. 14, 31.

4 The hot and fierie anger of God, againſt the Wicked. Pſalme 18, 8. *Smoake went out at his Noſethrils.* Eſay 6, 4. *Filled with Smoake*, that is, the great wrath of God was abundantly declared.

4 A viſible ſigne & Token of Gods preſence. Eſay 4, 5. *A Cloud and Smoake by day.*

S. N.

[Snare] A Ginne or Trap, to catch ſome-thing in priuily.

2 Some ſecret aſſault of an enemy. Pſalme 91, 3. *From the Snare of the hunter.*

3 Sinnefull temptations of Satan and worldly luſts, wherin ſinners are intrapt and helde faſt, as Birds in a ſnare, 1 Tim. 6, verſe 9. *They that will be rich fall into temptations and Snares.* 2 Timothy 2, 26. *And come out of the Snare of the deuill.* Alſo reproachfull words. 1 Tim. 3, 7.

4 Worldly riches and pleaſures, which to the wicked, (thorough their owne fault) prooue Snares, by Gods iuſt iudgement. Pſalme 69, 22. *Let their Table be made a Snare.*

5 The hurt and ruine which commeth from Chriſt, to ſuch as do not belieue his promiſes Eſay chapter 8, verſes 14. and 15.

[Feare, Pit, and Snare.] All manner of euils, fearefull, dangerous, the feare whereof is worſe then the thing feared: ſodaine and vnlooked for miſchiefe, as the falling into a pit, whereof one is not aware: and ſuch calamities out of which a man ſhall not eſcape, as there is no getting out of a ſnare. Eſay chap. 24, verſe 17. *Feare, & the Pit, and the Snare are vppon thee, &c.*

S. O.

[So] In ſuch ſort, or ſuch wiſe. Math. 20, 26. *But it ſhall not be So among you*, that is, not in ſuch ſort and faſhion, as it is with earthly Princes.

2 Likeneſſe, or vnlikeneſſe, when it is a note of compariſon, Luke 17, 26. *So ſhal it be in the daies of the ſonne of man.*

3 A condition to bee performed, Rom. 8, 18. *If ſo be ye ſuffer with him.*

[Sobriety] A power or gift, enabling men to vſe moderately all lawfull pleaſures of this

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this life, and to refraine from all vnlawfull. Titus 2, 12. *To liue Soberly, iuſtly, and godly.* 1. Pet. 5, 8. *Watch and be Sober.*

2 The moderation of the minde in the vſe of inwarde guifts, without pride or ſwelling againſt others. Rom. 12, 5. *Be wiſe vnto Sobriety.* Acts 26, 25. *I ſpeake the words of truth & Sobriety.*

[**Sold**] That which paſſeth ouer to the poſſeſsion of another, who with his mony hath purchaſed the property & vſe of it. Acts 5, 1. *Sold a poſſeſſion.*

[**Sold vnder ſinne**] A bondman, or one in bondage to ſin, as a ſlaue bought with money, is bond to his Lord: Regenerate perſons are ſuch in part. Rom. 7, 14. *I am carnall, Solde vnder ſinne.* But the wicked are ſuch wholly. 1. Kings 20, 21. *Thou haſt Sold thy ſelfe to do wickedneſſe.* *Ahab* was a voluntary bond-man vnto ſinne, fulfilling the luſts of it with greedineſſe. *Paul* was vnuoluntary, being forced to do the will of ſinne; for he did the euil which he hated and would not haue done, becauſe he was regenerate in part. Romanes, 7, verſe 15, 16.

[**Some**] The greater number or more part. Roman. 3, 3. *What though ſome did not beleeue?*

[**Spirituall Songs**] Such Songs or ditties as are not like carnal ſongs of drunkards, but ſpirituall for the matter as wel for the affection of the ſingers. Epheſ. 5, verſ. 19. *With Pſalms, Hymnes, and ſpirituall Songes.* Pſalmes be ſuch holy Songs as beſide the voyce, are ſung with the Inſtrument, as Harp, Lute, &c. Hymnes be Songs containing the laud & praiſe of God onely, and are ſung either by voyce alone, or by inſtrument alſo. Songs containe beſide praiſes of God, doctrines, propheſies, exhortations, thankſgiuing. The vſe of muſicke is to be allowed euen publiquely in Churches, ſo as theſe three apoſtolicall conditions be wel obſerued: firſt, that men ſing with the heart. Secondly, ſpiritually. Thirdly, to the Lord: that is, to edification in godlineſſe, and vnto Gods glory. Therefore popiſh abuſe of Muſicke to the hinderance of edification, ſhutting out Sermons by long confuſed chaunting, and in a ſtrange tongue, cannot be defended by this place of *Paul*. In Eſay 12, 2. and Exod. 15, 2. Song is put for matter & argument of Song.

[**Song of degrees**] A Song of aſcenſions, or of heights; that is, a Pſalme to bee ſung with an high voyce, as the Leuites are ſaid to praiſe GOD with a great voyce on hye. 2. Chron. 20, 19. Or this phraſe and title noteth the excellency of

of the Song, for graue, pithy sentences. Sundry other waies is this title vnderstood, as of the staires or steps (which by degrees) went vp into the house of the Lord, whereon the Singers should stand: or of comming vp from Babylon. Ezra 7,9. Fifteene Psalmes together are thus entituled, from the 120. vnto the 135.

[Song of his beloued] A Song purposely made & written by the Prophet vnto the honour of Christ, the Husband & Bride-groome of ℣ Church, whose friends the Prophets were especially. Esay 5,1. Iohn 3,29. Iohn 15,14.

[Sonne] Any man-childe begotten in lawfull Marriage: as *Isaac* to *Abraham*. Gen. 22, 8. *My Sonne.*

2 A Nephew or a Grand-child. Gen. 46,7. Gene. 31,43. *These sonnes are my sonnes.* 2. Sam. 19,24. *Mephibosheth* the sonne of *Saul.*

3 One that lineally descendeth from the loynes of another. Math. 1,1. *The Son of Dauid*; that is, one of his posterity.

4 A childe, eyther Sonne or Daughter. Rom. 8,17. *That we are the Sonnes (or Children) of God.* Also verse 18. Reuel. 21,7 *And he shall be my Sonne.*

5 One spiritually begotten by the preaching of the Gospell. Titus 1,3. *Titus my naturall Sonne.* 1 Tim. 1,2,3. *So euery true Christian may bee called the Son of his Pastour, which begot him to God.* [It noteth three things; first, the age of *Titus*, a young man. Secondly, *Pauls* fatherly affection. Thirdly, the effect of the Gospell regenerating *Titus* and *Timothy.*

6 One that hath the affection of a Sonne, and submitteth himselfe to another, as a Sonne to his Father. Phil. 3,22. *Hee hath bene with mee, as a son with his father.* Prou. 3,1. *Hearken my Son.* So is euery good subiect a Sonne to his Ruler. Iosh. 7,19. Also Christ the Sonne of God and *Marie.* *Esay* chap. 9 ver. 6.

7 Some most excellent creature of God, as an Angell, or some other. Cant. 2,3. *So is my beloued among the Sonnes.*

8 A Successor, one who succeedeth or commeth after another in gouernment. Thus it is written, that *Iehoiakim* begat *Ieconiah*, and his brethren. Math. 1.11. A Legall, and not a Naturall Son.

9 One which is so called *Ironice* in derision, because hee falsly boasted to be a Son, whē he was not. Luke 16,25. *Sonne, remember that thou, &c.*

10 One of the Kings stock and family. Math. 17,26.

Note. In Math. 17. verse 26. where Christ saith, that the sonnes or children are free from tribute: if

if it bee meant of sacred Tribute due to the Temple, then it did belong to Christ as Lord of the Temple: if it bee taken of ciuill Tribute, which Romanes as Lords of Iury by cõqueſt did challenge; euen this alſo did rather belong to christ then to the Romaines, becauſe hee was the Sonne of *Dauid*, of the Kings linage and race.

The cauſe why the Tribute is laide downe for *Peter* alone, and not for any of the reſt of the Apoſtles, was not to commend a myſtery of *Peters* ſupremacy as chiefe in power ouer the reſt, this is a popiſh fancy; but for that Saint *Peter* had an houſe and family in that City wherein Chriſt abode, ſo had not the reſt. Moreouer, paying of Tribute was a Token not of ſuperiority, but of ſubiection. Laſtly, it would be conſidered how vnlike vnto *Peter*, the Pope of Rome his fained ſucceſſour is; for he exacteth Tributes of Kings and people, but payeth none: thus the weapons which Popery hath to defend it ſelfe, do rather fight againſt it, thē ought maintaine it.

[One like the Son of man] One in the figure of Chriſt, God and man in one perſon. Daniel, chapter 10, verſe 13. *One like the Sonne of Man came from the Clouds, &c.* This comming from the Clouds, ſignifieth his God-head; and his man-hoode is ſignified by his name (the Sonne of Man) he is ſaide to come to the ancient of dayes, when he aſcended to his father, at whoſe right hand ſitting, he receiued glory, dominion, and a king dome euerlaſting, not periſhing and fading like the earthly Kingdomes, verſe 14.

[Sonne of God] One begotten of the ſubſtance of God, by an vnſpeakeable and eternall generation. Mathew, chapter 3, verſe 17. *This is my well-beloued Sonne.* Iohn, chapter 1, verſe 14. *As the glory of the onely begotten Sonne of God.* This is a Sonne by Nature; and thus Chriſt alone is the Sonne of God, according to his Diuine Nature: other bee Sonnes by adoption and fauour. *Arrians* deny this, moſt falſly and impudently.

2 The man Chriſt, or the Man-hood of Chriſt, which is the Sonne of God by the grace of perſonall vnion, beeing vnited vnſeparably to the perſon of the Sonne of God. Luke, chapter 1.35. *That holy thing which is borne of thee, ſhall bee called the Sonne of God.* A Son by grace of perſonall vnion.

3 One that is taken of fauour to be a Sonne, being by nature a Childe of wrath. Iohn, chapt.

chapt. 1,12. Galathians, 4,5. Romanes chapt.8,14. *As many as are ledde by the Spirit, they are the Sonnes of God.* Thus euery true beleeuer is a Son, by grace of adoption.

4 One framed and made after the Image of God, in perfect righteousnesse and holinesse. Luke 3, verse last. *Adam the sonne of God.* Thus *Adam* was the sonne of God, a sonne by Creation. In this sence also, the Angels are § Sons of God. Psalme 89,6.

5 One that comes of godly Parents, and is a worshipper of the true God outwardly, though not in truth. Gen.6,1. *The sonnes of God saw, &c.* This is a Sonne by profession onely.

Creatures are the sonnes of God commonly, the Saints bee his sonnes specially, but Christ is his Sonne singularly.

[**Like the Sonne of God**] One of excellent and as it were diuine fauour and beauty. Daniel, chapter 3, verse 25. *Like the Sonne of God*: that is, as an Angell: for Angels were called the Sonnes of God; thus our Geneua note, but the former is better. The latter seemeth right by the verse 28.

[**God hath giuen his Sonne**] That God most freely out of his fauour and eternall mercy (without all respect of our workes and merits) hath bestowed his Sonne vpon vs, to be our Sauiour. Romanes, chapter 8, verse 32. *God spared not his Sonne, but gaue him for vs.*

[**Sonnes of death**] Persons appointed to dye, or worthy to dye. Psal.79,11. 1.Samuel, 20,31. Deut.25,2. Psalm.102, 11. And sonne of perdition. 2.Thess. 2,3.

This word Sonne in Scripture beside other sig.is put for euery yong thing, as for a yong Vine. Psalme 80,15. and for young Lambes. Psal.114,4.6. It is Sonnes in the Hebrew. and 147,9. Sonnes in the originall, which wee translate young Rauens.

[**Sorrow**] A naturall affection, whereby the hart is greeued, in respect of some euill thing which troubleth vs. *Gen.* 37,34. *And sorrowed for his Son a long season.* Gen. 42,38. *Ye shal bring my gray head with sorrow to the Graue.* This is a naturall Sorrow.

2 A greefe arising out of the feare of punishment, breeding desperation vnto death. 2.Cor.7,10. *Worldly sorrow causeth death.* This is worldly Sorrow. Also it signifies sin, which bringeth sorrow. Eccle.11,10.

3 The greefe and displeasure of minde, which we feele, for offending God our mercifull Father, by our sins. 2.Cor. 7,verse.10. *Godly sorrow causeth repen-*

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repentance to life. This is godly Sorrow.

4 Misery, which is cause of Sorrow. Reuel. 21,4. *No more crying, nor Sorrow.* A Metonimie of the effect for the cause.

[Sorrow of death] A death full of Sorrow, both of body and minde. Acts 2,24. *Hee loosed the Sorrowes of death.* Deadly Sorrowes, such as a Woman is tormented with in her trauaile: these were loosed by Christs victory ouer, and deliuerance from death, which for a time helde downe Christ, as one oppressed by those deadly Sorrowes.

[Soothsayers] Certaine Diuiners or Magitians, which by obseruation of the starres, take vpon thē to foretell the euents of humane matters. Esay 2,6. *They are Sooth-sayers.* Some deriue this word (*Haanan*) which signifies a Cloud, because these kind of men by the chattering and flight of birds in the Clouds & ayre, do marke what things will happen vnto men. Others fetch it from the Hebrew worde *Haáyn*, an eye to signifie astrologers, which obserue seasonable times for dooing of matters without either diuine or naturall cause: see the punishment appointed to such, Leuit. 20,6. The greatnesse of the paine shewes it to be no light crime.

[Souldier] One that fighteth in war against a worldly enemy. Acts 10,7. Luke 7,8. *I haue Souldiers vnder me.*

2 A spirituall Warriour vnder Christ, against sinne and Satan. 2. Tim. 2,3,4. *Suffer affliction as the Souldier of Iesus Christ.* Such is euery Christian, but especially the Ministers of Christ.

[Soule] That spirituall and best part of man (which is distinguished from the bodye) whereby wee vnderstand and discourse of things. Gen. 2,7. Math. 10, 28. *Which is able to destroy body and soule.*

2 The whole man, consisting of body and soule. Rom. 13,1. *Let euery soule bee subiect, &c.* Ezek. 18,20. *The Soule that sinneth shall dye:* by a Synecdoche of the part for the whole. Gen. 46, 26,27. Gen. 27,4. Also 1. Pet. 1,9. and 1. Pet. 2, ver. last. *Bishop of your soules.* Deut. 4 15. Luke 12,19, Gene. 14,21. Psal. 107,9. 1. Pet. 3,20. Acts 7,10. Prou. 27,7. and 25, verse 15.

3 The will and affections, whereof the Soule is the seate. Luke 1, 46,47. *My soule doth magnifie the Lord.* 1. Samuel, 18 1. *The Soule of Ionathan was knit to the Soule of Dauid.* 1. Th. 5,23. Gen. 34,8. A Synecdoche of the whole for a part. Heb. 4,12.

4 Life. Psalme 16, 10. *Thou wilt not leaue my soule in hell;* that

that is, ſuffer my life to bee alwayes oppreſt with death. Pſa. 7,2. *Leſt hee deuoure my ſoule.* And often elſe-where in the Pſalmes Soule is put for Life, for a mans perſon and ſelfe: by a **Metonimie** of the cauſe. The ſoule being cauſe of life. Iob 2, 6. Math. 2,20. Prouer. 12,10. 1 Kings 19,10. Pſalm. 63,10 Exod. 4,19.

5 The breath which men breathe in and out. Acts 20,10 *His ſoule is in him.*

Nate.

Soule in Greeke, hath the name of breathing and reſpiring, and therefore ſometime is vſed for the breath. Iob, 41, 12. It is the vitall ſpirit that all quicke things moue by: therfore beaſts, birds, fiſhes, and creeping things are called in Gen. 1,20. 24. *Liuing ſoules*: and this ſoule is ſometime called the Blood, becauſe it is in the bloode of quicke thinges. Gen. 9,4. Leuit. 17,11. It is alſo often put for the life of the creatures, ſo for ones ſelfe, perſon, and whole man.

6 God himſelfe. Prou. 6,16 *Yea, his ſoule abhorreth ſeauen.*

7 A ſenſible and reaſonable creature, ſuch as man is, Gen, 2,7.

Nate.

Soule (in the Hebrew and Greeke tongue) is often found to ſignifie the carcaſe or dead body of a man; alſo any liuing thing: as in Leuit. 19, 28, and 21,11. Reuel. 16,3.

[South] Dry and barren places, thorough the extreme heate of the Sunne, in ſuch Regions as lye South, being parched and ſcorched with th great ardent heate of the Sun. and the Riuers dried vp, and all left deſert and deſolate; ſuch were Gods people in their captiuity, & therefore deliuerance was as welcome and gratefull to them, as to ſee Riuers runne freſhly in deſert waſte Countries, and as eaſie to God as to ſend ſtore of waters into drye ſoyle. Pſa. 126,4. *As the ſtreams in the South.*

[To Sowe] To ſcatter ſeed in the earth, that it may grow and bring foorth fruit. Math. 13, ver. 3. *The Sower went out to Sowe.*

2 To diſperſe worldly goods among the poore. 2. Cor. 9,6. *He that ſoweth ſparingly, ſhall reape ſparingly.*

3 To diſtribute the worde by preaching. Luke 8,5. *And as he Sowed, &c.*

4 To buy a dead body. 1, Cor. 15,42,43. Buriall places be the ſeede plots which will yeeld a ioyfull harueſt at the reſurrection.

[To Sowe iniquity] To performe and do wicked workes with diligence and pleaſure. Prou. 22,8. *He that Sowes Iniquity ſhall reape affliction.*

[To Sowe to the Spirit] To do good workes by the helpe and

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and aide of the Spirit; or to bring foorth the fruites of the Spirit. Gal. 6, 8. *If ye Sowe to the Spirit*; that is, if yee do wisely and carefully giue your selues to spirituall exercises, that yee may bring foorth fruites of the Spirit, to which end yee are to spare no cost vpon your Teachers.

[**To Sowe in teares**] To serue God through afflictions and heauinesse. Psalm. 126, 5. *They which Sowe in teares, doe reape with ioy.*

[**To Sowe, and to Reape**] To declare the promises concerning Christ to come, and exhort men to beleeue in the Messiah, which should be sent into the world: thus the Prophets did like seed-men: also to perswade men to receiue this promised Messiah, being already come and giuen to ỹ world: thus did the Apostles collect into the Christian Church, and gather to Christ (like reapers) such as by the seed of the Prophets Doctrine had beene entred into some knowledge of Christ. Iohn 4, 36, 37, 38. *That both hee which Soweth, and hee which Reapeth, may reioyce together.* Such as were somewhat instructed about Christ, by the doctrine of the Prophets, wer brought to maturity and ripenesse by the more cleere and full manifestation of Christ by the Apostles, who as they were much holpen by the precedent labours of the Prophets, who had plowed, broken vp, and sowed the field to their hands: so now the Ministers of Christ in this age are greatly furthered by the labours of the Apostles; we reap what they sowed. Note further, the Apostles to be called Reapers, in respect of the Iewes, but sowers or seede-men, in respect of the Gentiles, who had neuer before heard the Gospell & name of Christ. 1. Corin. 9, verse 11. 1. Corinth. 3, 6. Romanes 15, verse 20.

[**Sower**] An Husbandman, which soweth and manureth his ground.

3 A Minister, who dispenseth the Seed of the word. Mat. 13, verse 7. *The Sower went out to Sowe.*

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[**Span-long**] A short time or small continuance. Psalme 39, 6. *Thou hast made my dayes as a hand-bredth, or Span-long.*

[**To Spare**] To forbeare such as haue sinned with offence to others, not censuring them. 2. Cor. 13, 2. *If I come, I will not spare.* Thus man Spareth man.

2 To hold backe correction from sinners. Lamen. 3, ver. 42. *Thou hast not Spared.* Thus God Spareth man.

[To

[To Speake not of himselfe] In the doctrine of saluation, to teach nothing but what his Father had before spoken in the Scriptures of the Law and the Prophets. Iohn 14, 10. *I speake not of my selfe.* In like sence it is written of the Holy Ghost, that he shall speake nothing of himselfe. Iohn 16, 13. Because hee should teach nothing to the Christian Church after Christs ascension, but what Christ himselfe had first taught in the Scriptures of the Euangelists and Prophets; therefore Christ saith, He shall receiue of mine, and shew to you. How honestly then doth the Church of Rome pretend to speake by the Spirit, when shee speakes contrary to Christ?

[To Speake things earthly and heauenly] To teach the doctrine of the Gospell by cõparisons taken from earthly things, such as be best knowne vnto vs, and not nakedly and barely in a sublime and lofty stile. Iohn, chapter 3, verse 12. *If I speak vnto you earthly things, &c.* Heere is no comparison of the things themselues, for Christ alwaies taught things diuine and heauenly, which belonged to the Kingdome of God; but of the manner of teaching these thinges which in Christ was done familiarly in our owne word and phrase, by similitudes taken from matters wherewith we are best acquainted: whereas he had been able to haue fetched resemblãces from the height aboue, and depth below, yet he tooke thẽ from things terrene and in cõmon vse, as water, winde, fire, salt, seed, plough, leauen, &c. A good patterne for teachers, for Christs forme of teaching was best, fittest to breed vnderstanding and beleefe.

[To Speake] To vtter some word with our mouth, thereby to expresse the inward thoght. Gen. 34, 2. *And he Spake kindly to the Maid.*

2 To declare, witnesse, and signifie ones mind by another. Psalme 62, 12. *God spake once or twice.* Ieremy, chapt. 10, ver. 1. Exodus, chapter 20, verse 1. *God spake these words, &c.* Thus God speakes by his Angels, Ministers, Word, Workes, and Signes.

God speakes not Grammaticall words onely (bare sounds) but true subsisting things. That which with vs the speech soundeth, the same with God is a substantiall thing: it was Light, Sunne, Moone, Earth, Sea, Fishes, *Peter, Paul,* &c. When God spake and said, *Let them bee.* Our Grammar is to giue names to things already created. GOD his Grammar is to create and make to bee, what hee doth once name or speake of.

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If he ſay, receiue thy ſight, beleeue, repent, the blinde ſee, the infideil beleeueth, the ſinner turneth. Therefore Gods ſpeech is not naked words, but reall eſſentiall things.

3 To vtter ſome weighty thing with deliberation. Pſal. 49,3. *My mouth ſhall ſpeake of wiſedome.*

4 To preach. Acts 14,1. *He ſo ſpake, as many beleeued. Acts* 11,20. *They ſpake to the Græcians, and preached the Lord Ieſus.*

5 To confeſſe with our tongue before men, what wee beleeue with our heart before God. Pſalme 116, 16. *I beleeued, therefore I ſpake.* 2 Cor. 4, 13. *We beleeued, therefore wee ſpake.*

6 To entreate or pray God for our ſelues or others. 1 Sam. 1,12,13. *For Anna ſpake in her heart:* and verſ. 16. *Of the abundance of my griefe, haue I ſpoken hitherto.*

7 To thinke or muſe vpon a thing. The thought of the heart is an inward ſpeech; and the word of the mouth, is as a thought outward or vttered. Marke 5,28. *For ſhee ſaide, If I may but touch, &c. Math.* 9,3. *They ſaide, or ſpake within themſelues.*

8 To worke & effect ſomething. Hebrewes 12, verſe 24. *The blood of Chriſt ſpeaketh better things.*

9 To bid, enioyne, & command as an Apoſtle, by the authority which Chriſt hath giuen me. Roman. 12,3. *For I ſay.*

10 To declare and make plaine ſomething which was ſaide before. Gal. 4,1. *Now I ſay, &c.* That is, what I did ſpeake before of *Moſes* Law, being our Schoole-maiſter to Chriſt, I do thus vnderſtand & deſire more to manifeſt vnto you by a new name, and a new ſimilitude of a Tutor or Gouernor.

[He ſaith in Oſee] God ſpake by the mouth of *Oſee* the Prophet, as it is written that God ſpake in the mouth of all his holy Prophets, Luke 1,70. and in Mathew 22,43. *Dauid in ſpirit called him LORD.* It is then the Spirit ſpeaketh in the Prophets and Apoſtles. Rom. 9,25. *For he ſaith in Oſee:* ſee the like, Rom. 9,15,17. Gal. 3, 22. Romanes 11, 32. Marke then that Scriptures are of diuine authority, and do not receiue their authority from the Church, whoſe office is, faithfully to interpret them, and to preſerue them from corruption. Secondly, that they haue a voyce, and are able to iudge and determine controuerſies, not being dumbe, as Ieſuites cauill.

[Thou ſayeſt it] It is ſo, or I am hee: compare Mathew, chapt.

chapt.26,verse 64.with Marke 14,verse 62. Thus Christ gaue example of modesty, how to answere, when without arrogancy we cannot speak directly.

[Speed] Successe, good or ill. 2. Iohn, 10. *Neither bid him good Speed.*

[To Spew] To distaste, loathe,and detest; or with loathing to reiect one. Reuel.3, 16. *I shall Spew thee out of my mouth.* A speech borrowed frō a stomack euill affected,which perbreakes and casteth vp that thing which offends it, and is loathsome to it.

[Spices] The graces and fruites of the Spirit,mentioned in Galathians 5. Which for their comfortable taste and delight, are likened vnto Spices. Cant.4,16. *That the Spices may flow out.*

[Spiders web] A vaine or trifling thing, which is of no value nor strength. Esay,59, verse 5. *And weaue the Spiders web.*

[Spirit] The winde or ayre, breathing or blowing vpon vs with might,and secretly. Iohn, 3,8. *The Winde or Spirit bloweth where it listeth.*

2 The whole essence of the God-head, as it is common to all the three persons. Ioh.chap. 4,verse 24. *God is a Spirit.* Romanes,chapt.1,ver.5. 1.Tim. 3.verse last. 1.Per. 3,18. Hebrewes, chapt.9, verse 4.Iohn, 6,63.

3 The third person in the Trinity. 1.Iohn 5,6. *That Spirit is truth*: and verse 7. *Inspiring all good thoughts in our hearts.* Math.28,19.

Note. The third person in Trinity is called Spirit, eyther beeing breathed (as it were) and proceeding from the Father and the Sonne, who breathe and moue our hearts by it: or by a Metonimie of the effect; or because hee breatheth where he listeth; or because hee stirreth vp spirituall motions in the hearts of beleeuers, purifying and quickening them. Luke, chapter 1,verse 35. Or because he is a spirituall, inuisible, and incorporeal Essence. Also hee is called [Holy,] because he is so by nature most holy. Secondly,by effect,the sanctifier and worker of al holinesse in the creature. Againe, he is called a Person, because whatsoeuer belongeth to a person,as to vnderstand,to will,to giue,to call,to do, to subsist of himselfe, dooth agree to the Spirit, who appeared in visible shape. Luke, chapter 3,verse 22. Acts, chapter 2, verse 3. Gaue y Apostle fundry toongs, Acts,chapter 2,verse 11. Hath will and power to worke and bestow in the Church, the gift of Tongues, of interpreting Toongs,of Myracles,of Faith,

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of Healing, of Propheſie, &c. 1. Corinthians, chapter 12, ver. 8, 9, 10, 11, 12. which cannot be attributed to any quality or motion created. Laſtly, it is called the third perſon, not in order of time, or dignity of nature, but in order and manner of ſubſiſting, Mathew, chapt. 28, verſe 19. 1. Iohn, chapt. 5, verſe 7.

4 The guifts and graces of the Spirit. Luke 1, 15. *Iohn was filled with the Spirit.* Alſo Acts, chapt. 6, verſe 5. and 2, 18. 1. Cor. 14, 32. Gal. 3, 2. *Receiued you the Spirit?* And elſe-where often. A Metonimie of ſ cauſe for the effect. 2. Kings, chapter 2, verſe 9. Numbers, chapt. 11, verſe 17.

5 The worke of the Spirit; to wit, the new quality of holineſſe, created by the Spirit in the hearts of the elect. Gal. 5, 17. *The Fleſh luſtes againſt the Spirit.* Alſo verſe 25. *If wee liue in the Spirit, let vs walke in the Spirit.* Rom. 8, 1. This is a ſupreame worke of the Spirit, peculiar to the elect.

6 An excellent and moſt ſingular efficacy and working of the Spirit vnto the ſanctification of Chriſts humane nature, filling it with holineſſe aboue meaſure. Rom. 8, 2. *The Law of the Spirit of life, which is in Chriſt Ieſus;* that is, the work of perfect holineſſe wrought in the Man-hood of Chriſt, by his owne liuely quickening Spirit, which is like a Law, mightily gouerning and moderating.

7 The ſpirituall worke of the Goſpell, being ſet againſt the carnall ſhadowiſh Ceremonies of *Moſes* Law. Gal. 3, 3. *That after you haue begun in the Spirit.*

8 An inferior worke of the Spirit; generally and ſleightly enlightening and reforming the reprobate. 1. Sam. 10. 10. *The Spirit of GOD came vpon him.* 1 Theſſ. 5, 19. *Quench not the Spirit.* Heb. 6, 4. *And were made partakers of the Holy Ghoſt.* This is an inferiour worke of the Spirit, common to the elect, with many reprobates.

10 The motions of ſ mind, ſtirred vp by the Spirit. Pſal. 51 11. *Renew a right ſpirit within me.* Rom. 8, 14. Luk. 9, 55. Iudg. 3, 10. *And the Spirit of the Lord came vpon him;* that is, hee was ſtirred vp, or mooued by the Spirit, to do that he did.

11 Good or wicked inſtinction or inſpiration of the Spirit. Mathew, chapter 22, verſe 43. *How did Dauid in the Spirit?* Acts, chapter 28, verſe 25. Luke, chapter 2, verſe 26. *It was declared to him by the holy Ghoſt.* 1. Corinthians, chapt. 14, verſes 14, 15, 16. Epheſians, 2, verſe 2.

12 That which is ſpirituall or pure. Iohn 3, 6. *That which is borne of the Spirit, is Spirite;* that

that is, cleane, holy, and pure; like to the cause whereof it springeth.

13 Reuelation of the Spirit. 1. Cor. 2, 12. *By the Spirit we know what things are giuen vs of God. For the Spirit reueales the hidden things of God.* Verse 10. Also Reuelation pretended to come from the Spirit. 2. Th. 2, 2.

14 An holy Angell. Heb. 1, 14. *Are they not all ministring Spirits?* Also it signifies a wicked Angell; to wit, the Diuell. Luke 11, 26, *Hee tooke seauen other spirits.*

15 The soule of man. Luke 23, 46. *Father, into thy hands I commend my Spirit.* 1. Pet. 3, 19. *And preached to the spirits that are in Prison*; that is, to the Soules which were in the Prison of hell, now at this time, when *Peter* wrote this Epistle; but were aliue, at what time the Sonne of God did preach vnto them by his Seruant *Noah*. For in hell there is no place of preaching or repentance.

Nota. From this place of *Peter* the Papists gather, that Iesus Christ after his death descended into hell in his soule, by his preaching to deliuer frō thence such as were shut vp in that part of hel called *Limbus Patrum*, as in a prison, also to release diuers out of the payns of Purgatory. This collection howsoeuer backed by antiquity and authority of some of the Fathers, (as Saint *Augustine* namely) yet it is erronious and false, as will appeare by these reasons following. For first, heere is (in *Peter*) no mention of Christ his soule, or of his descending, but of his Spirite whereby cannot be meant his soule, because the Apostle speakes of that Spirit of Christ whereby hee was quickened and raised vp from the dead, verse 18. But that Spirit which raised Iesus from the dead, was his diuine power & God-head, or diuine nature, heere sette against his flesh, which signifieth his humane nature. Indeed none is restored from death to life, but his soule must bee ioyned to his body, yet can ỹ soule no more conioyne it selfe to the body, then at first it could create it selfe. Wherfore that which made Christ aliue again, was not his humane soule, but his diuine power, as it is written, *Him God raised vp.* Acts 2, Also Rom. 1, 4. Againe, what sence is there to restrain Christ his preaching in hell vnto the dayes of *Noah*. Were they only in *Limbus* or Purgatory? 3. This text of *Peter* doth speake of disobedient soules, not of godly ones. 4. Heere is no one sillable at al of their deliuerāce; and truth is, they whom *Peter* spake, are yet kept in the prison

of hell for their obſtinacie. Fiftly, in all the Scriptures, priſons is not founde to ſignifie a place to containe the godly in. Sixtly and laſtly, al that is written by *Peter*, is no more but that Chriſt of olde time, went and preached through his Spirite or God-head by *Noah* his ſeruant to the Spirits or ſoules which are now in hel, but were aliue at what time *Noah* did preach vnto them. This ſence of the place is ſo cleere, as diuers popiſh Diuines do yeelde to it. *Thomas Aquinas* reiecting their opinion, which ſay, Chriſt preached in hel, telleth vs, it is better expounded of the Operation of Chriſt his Godhead, from the beginning of the world. Of this minde are the ordinary gloſſe, *Lyranus* and *Andradius* to, as Learned *Rainolds* affirmeth. *Beda* alſo, with *Athanaſius*, interpret this Text of Chriſt his preaching to them who were vnbeleeuers, before the floud, as D. *Fulke* writeth in his anſwere to the Rhemiſts, on this Text.

16 That high and noble faculty of mans ſoule, called the vnderſtanding or minde, with the moſt inwarde cogitations thereof. Luke 1, 47. *My Spirit reioyceth.* Rom. 12, 2. *Be renewed in the ſpirit of your minde.* 1. Theſſ. 5, 23. 1 Cor. 2, 11. And in all places where Spirite and ſoule are mentioned together. An vnregenerate perſon hath but a ſoule and a bodye: but a ſpirituall man borne from aboue, hath a Spirit, Soule, and body. Not that any newe part is added to the ſoule of newborne childe of God, but a new ſpiritual quality is wroght in it. Iohn 3, 6. *Note.*

17 Purpoſe, thought, will, and conſent. 1 Cor. chap. 5, 3. *But preſent in Spirit.* Alſo ver 4.

18 With all the heart, or with a true affection. Rom. 1, 9. *Whom I ſerue in my ſpirit*, that is, chearefully, & with a good will. Mathew 5, 3. It is put for opinion or affection.

19 The conſcience ſanctified and renewed by the Spirit. Rom. 8, 16. *Gods Spirit beareth witneſſe with our Spirit*, that is, to our Sanctified conſcience.

20 The dreames and deuices of men, couered and cloaked with pretence of ſpirituall reuelation. 2 Theſſ. 2, 2. *Nor bee troubled, neither by Spirite, nor by word.*

21 The ſpirituall and ſincere worſhip of God, voide of carnal ceremonies & hypocriſie. Ioh. 4, 24. *Muſt worſhip him in Spirit and truth.* Phil. 3, 3.

22 The Goſpell. 2 Cor. 3, 6. *Hath made vs able Miniſters of the Spirit.*

23 One, that pretendeth to haue the guift of the Spirite to do the office of a Prophet and Teacher, yet indeede hath it not.

not. 1 Iohn 4, 1. *Beleeue not euery ſpirit.*

24 Doctrine, deliuered by him, which is endued with the gift of the Spirit, for inſtruction of the Church. 1 Iohn 4,2. *Euery ſpirit which confeſſeth that Ieſus is come in the fleſh, is of God.* Heere is meant, both doctrine and perſon that brings it.

25 Spirituall exerciſes, of Prayer, Meditation, Hearing, &c. Gal. 6, 8. *Hee that ſowes to the Spirit*, that is, he that exerciſeth himſelfe in ſpirituall duties.

26 Skil of working in gold, Siluer, Iron, and Braſſe. Exod. 31, 3. *Whom I filled with the ſpirit of God.*

27 Liuelyneſſe, quicknes, and greater zeale of godlynes then in other men, to the end they may be examples to leade others in the way. 1 Timot. 4, 12.

28 A ſtrange tongue by the gift of the Spirit. 1 Cor. 14, 15. They do erre which interpret this either of voice, or breath, or blinde intentions.

[**Spirits**] The moſt inward and ſecret conceptions and thoughts of the Soule. 1 Cor. 12,10. *To another diſcerning of Spirits.*

[**Euill Spirit**] Fury, rage, & madneſſe, ſtirred vp by ſome diuell ſent of God, to vex wicked *Saul* for his diſobedience. 1 Sam. 16,14.

[**Spirit of Adoption**] An effect of the holy Spirit, to witte, a witneſsing vnto the beleeuers that God hath adopted them, and taken them for his Children. Rom. 8,15. *Ye haue receiued the Spirit of Adoption*, that is, the Spirit which witneſſeth vnto you your adoption to be Gods children.

[**To be borne after the Spirit**] To be borne into this elementary world, by the vertue of Gods promiſe, and after a ſpirituall manner, and not by ordinary courſe of nature. Gal. 4, 29. *Perſecuted him that was borne after the Spirit*, that is, *Iſaac* & the children of the true Church.

[**Borne of the Spirit**] One regenerate and borne into the Chriſtian worlde by the holy Spirit, the author of our Newbirth. Iohn 3, 6. *That which is borne of the Spirit.*

[**Earneſt of the Spirit**] See **Seale, and Earneſt.**

[**Spirit of feare**] An effect of the Spirit, to wit, feare & terror wrought in the heartes of men by the holy Spirit, in the miniſtery and preaching of the Law, reuealing our ſinnes, and Gods wrath due vnto them. Rom. 8, 15. *Ye haue not receiued the ſpirit of feare againe.* 2 Tim. 1, 7. This is the worke of the Spirit in vnregenerate men.

Thus the Spirit of a ſounde minde, the Spirit of wiſedome *Note.*

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and meekenesse, the Spirite of knowledge, the Spirit of grace and prayer, the Spirit of Prophesie, and such like, signifie seuerall effects, workes, and gifts, together with the author and cause, which is the Holye Spirit infusing them: & on the other side, the Spirit of Pride, Couetousnesse, fury, vncleanesse, and the like doe signifie these vices, and the diuell that wicked Spirite the authour of them.

[**Spirit of the Son**] Not the giuing of the holye Ghost to the son, but the breathing and proceeding of the Spirit from the essence of the son, aswell as from the Fathers, also that the son giueth the Spirit. Iohn 16, 7, 14.

[**To beginne in the Spirite**] By the spirituall efficacy of the Gospel to enter vpon the seruice and pleasing of God; such as had done thus, were not to looke for perfection by outward ceremonies and naturall strength endeuoring to keepe the Law. Gal. 3, 3. *Hauing begun in the Spirit. &c.*

[**Feruent in the Spirit**] A Christian soule, made earnest in duties of Christianity thorough the powerable motion of ỹ holy spirit stirring vs vp to vehement and zealous endeauours. Rom. 12, 11. *Feruent in Spirite.* When anie matter concerning Gods glory, or the saluation of our selues and others is in hand, wee may not then behaue our selues sloathfully or coldly, Reuelation 3, 16.

[**One body, and one Spirit**] Our beeing conioyned into a most straight corporation by one spirit knitting many members in one. Ephes. 4, 4. *There is one body, and one Spirit.* That which is one, may not be diuided byhatred, discord, scismes, heresie.

This word [Spirit] when it is opposed vnto the [Flesh] it signifieth one quality, to wit, the grace of regeneration, or whatsoeuer is in man renewed by the holy Ghost. Galath. 5, 17. and when it is set against the Letter, it signifieth another quality, to wit, the operation and efficacie of the holy Ghost, engrauing and writing in mens hearts, the Doctrine of the Gospell and Law. 2 Corinthians 3, verse 6. and sometime it noteth the Vertue, trueth, and end of some outward signe which seuered from such end, is called the Letter. Romanes chap. 2. verse 27. *Note.*

[**Spirit of the Gods**] A Diuine force and vertue. Gen. 41, verse 37. *In whome is the Spirit of Gods.*

[**Holy Spirit**] That Spirit of God, which in himselfe is most holy, and worker of holynesse in

in all others, Ephes. 1,13. *Yee were sealed with the holy spirit.*

[To be led by the Spirit] To follow the direction of the spirit, hauing his good motions for the guide and gouernor of our whole life. Roman. 8, 14. *They that are ledde by the Spirit, are the sonnes of God.*

[To liue in the Spirit] To be quickned (hauing beene dead in sinnes) with the Spirite to Godward, to bee able in some measure to please him by an holy life. Gal. 5, 2. *If ye liue in the spirit.* Whereas some vse to demand whether the Spirit be in the faithfull onely, as touching his gifte and operation, or also by his essence and substance; I do iudge, that seeing he neuer leaueth his own gifts but is euer present with his owne workes, to preserue and continue them, as it is saide, he doeth continue with the faithfull for euer, therefore his own person, not his graces alone, is with and in the godly.

[Spirit lusting against the flesh] See Lust.

[Ministring of the Spirite.] The preaching of the Gospell, wherby God giueth his quickning Spirite, working the life of Grace in the elect. 2 *Corinthians* 3, 8. *How shall not the ministerie of the Spirit bee Glorious?*

[Spirit of Grace] The work of the Spirite, making the elect partakers of that Grace, which Christ hath purchased. Zachary chapter 12. verse 10. *And I will poure vppon the house of Dauid, and vpon the Inhabitants of Ierusalem, the Spirite of Grace.*

[Meaning of the Spirit] Inward sighes, and earnest desires, proceeding from the instinct of the Spirit, Rom. chap. 8, 27. *Knowe the meaning of the Spirit.*

[Newnesse of the Spirite] Such a newe life, as becomes them whom the Spirit hath renewed; or a new and holy life wrought by the Spirit of God. Romanes 7, verse 6. *That wee should serue God in Newnesse of spirit.*

[Spirit of Promise] That Spirit, which brings not the Law to terrifie vs, but the promise of free adoption to confirme and comfort vs, and by his speciall gifts to seale vp the promise in our mindes. Ephes. 1,13. *The holy spirit of promise.*

[Promise of the Spirit] The spirit promised, or the blessing of a spirituall life, which commeth to beleeuers by promise and free gift of God. Galathians chap. 3, verse 14, *That wee might receiue the promise of the spirit.*

[Spirites of the Prophets.] The

The doctrine which the Prophets bring through the inspiration of the holy Spirit. 1. *Cor.* 14,32. *The spirits of the Prophets are subiect to the Prophets.*

[**To receiue the Spirit**] To feel the efficacy & power of ỹ Spirit, working in vs, faith, hope, loue, ioy, feare, greefe, & such like graces & affections. Rom. 8,15. *Yee haue not receiued the spirit of bondage, but ye haue receiued the spirit of adoption.*

[**To send the Spirit**] Not to remoue the holy Spirit from heauen to earth, in respect of his diuine essence, (which being infinite, and fulfilling all places, therefore dooth not change place) both worke effectually & forcibly, (as Kings effect matters by their Legats) by the decree of God in the hearts of the elect, to gather them to Christ out of ỹ world, and to endow their harts with full confidence in him, giuing thereby witnesse to their spirits, that they bee the children of God. Gal. 4,6. *God hath sent foorth the Spirit of his Son, &c.* Seeing it is heere called both the Spirit of the Father and of the Sonne, and is saide to bee sent out from both, in Ioh. 15, and 16. Therefore rashly did the *Arrians* teach the inequality of the Father, and of Christ, as touching the God-heade, which is heereby prooued to be equally belonging to them both, because the Sonne as wel as the Father sendeth the Spirit, who is saide to be the Spirit of them both.

[**Spirit of slumber**] Spirituall slumber and blindnesse, caused by the wicked spirit. Esay 29,10. *The Lord hath couered you with the spirit of slumber.*

[**Spirit of Soothsaying**] Such an euill spirit as can tell things past, and guesse at thinges to come. Acts 16, 16. *Hauing a spirit of sooth-saying, or diuination.*

[**Sword of the Spirit**] The word of God, which is a spirituall Sword, to defend vs, and offend Satan. Ephe. 6,17. *Take to you the Sword of the Spirit.*

[**In the Spirit**] By such prayers as proceed from the Spirit and the most inward parts of the soule: as Roman. 8,26,27. Ephes. 6,18.

[**Spirit of truth**] The holy Spirit being himselfe most true euen truth it selfe, also the Author and Teacher of truth to al others. Iohn 14, 17. *Euen the Spirit of Truth.*

[**Thorough the Spirit**] Thorough faith wrought in the elect by the grace and vertue of the holy Ghost, or by the holy Ghost begetting faith. Gal. 4, verse 5. *We through the Spirit, &c.*

[**Vncleane Spirit**] A wicked Angell or a Diuell, vnclean in

in himselfe, and author of vncleanneſſe in others. Math. 10, 1. Luke 9, 1. *And gaue them power againſt vncleane ſpirits.*

[**Spirit of Wiſedome and Reuelation**] The gift of wiſedome, and a more large meaſure of the knowledge of the Goſpell, through the reuelation of the Spirit. Epheſians 1, verſe 17.

[**To walke after the Spirit**] To be led by the Spirit, when we follow (in ordering our liues) the good motions therof. Rom. 8. 1. *Which walke after the Spirit.* Gal. 5. 25.

[**To worſhip in Spirit**] To giue and offer vnto God a ſpirituall ſeruice, agreeable to his Nature, beeing himſelfe a Spirit. Iohn 4, 23. *The true worſhippers, ſhall worſhip the Father in Spirit.*

[**In Spirit**] Spiritually, not in carnall rites. Phil. 3, 3.

[**Spirituall**] That which is moſt pure, being giuen not to our bodies onely, but to our very ſpirits and ſecret thoughts. Romanes 7, 14. *The Law is ſpirituall.*

2 Perſons endued with great meaſure of godly knowledge and ſpirituall graces. 1. Cor 3, 1. *I cannot ſpeake vnto you, as vnto ſpirituall.*

3 One mightily ruled and gouerned by the Spirit. Gal. 6, 1. *You which are ſpirituall, reſtore ſuch an one.*

4 One that hath the true ſence and interpretation of the word in his heart, by which he can try all doctrines. 1. Cor. 2, 15. *The ſpirituall man diſcerneth all things.* The Papiſts appropriate this terme [*Spirituall*] to their Cleargy, which of all other men, are moſt carnall euery way.

[**Spirit of ſlumber**] A mind ſenceleſſe altogether in matters of ſaluation, (like to one in an heauy ſleepe or lethargy) who is not to be awakned out of the ſleepe of ſinne, with any prickings of the word. Roman. 11, 8. *I will giue them the Spirit of ſlumber.* The word [*Spirit*] though it ſignifie the minde, as Ezra 1, 1. yet heere it ſignifieth ſomewhat more, namely, the euill ſpirit Satan, ſent of God into the mindes of the reprobate Iewes, to harden them in their vnbeleefe till they beecame paſt feeling. And note it generally, that where good or bad epithites are added to this word [*Spirit,*] they doe imply the effects and works of Gods grace, inclining the godly to good things: or of his wrath, inclining and diſpoſing (as a righteous Iudge) the wicked to euill things.

[**Spiritually**] By the vertue and ſpeciall enlightening of the Spirit. 1. Corinth. 2. 24. *Becauſe they are ſpiritually diſcerned.*

[Spiri-

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[Spirituall meate.] Manna in the Wilderneſſe, which was food not onely for the belly, but repreſented our true ſoule food, euen Chriſt, which is the bread that came downe from heauen, whereof he that eateth ſhall liue for euer: this bread or meate promiſed to the Fathers, now exhibited to vs, receiued and eatē by the Spirit & Faith, was figured in Manna, therefore called the Spirituall Meate. 1. Corinth. chapter 10, verſe 3, 4.

[Spirituall things] The matter of doctrine, and the words whereby it is deliuered and taught, both beeing Spirituall and heauenly. *Comparing Spirituall things with Spirituall things.*

[Sporting] Some token or ſigne of marriage loue. Gene. 26, 8. *Hee ſaw Iſaac Sporting with Rebecca.*

[Without Spot] That after the reſurrection (as now there is none by imputation) ſo in the body of the Church, ſhall not ſticke the leaſt ſin or ſtaine of old *Adam*, not ſo much as is a ſmall Spot in a garment, or a wrinkle in the face, becauſe all ſhall bee moſt pure and glorious, there beeing a celeſtiall brightneſſe in the Church triumphant, with bleſſed immortality and moſt perfect knowledge of God, accompanied with perfect holineſſe. Epheſ. 5, verſe 27. *Not hauing Spot or wrinkle.*

[Sprinkling of the blood of Ieſus Chriſt] The purifying and cleanſing of our Conſciences from the guilt and filthineſſe of ſinne, by the merit of Chriſts blood-ſhedding, effectually applyed thorough the Spirit and Faith. 1. Pet. 1, 2. *Thorough the Sprinkling of the blood of Ieſus Chriſt.*

S. T.

[To Stabliſh] To ſet vp, or reare a thing or a perſon which is weake and vnable to ſtand vp, without ſupport. Roman. chap. 14. verſe 4. *He ſhall bee eſtabliſhed*; that is, made to ſtand or held vp that he do not fall downe flat and periſh. Romanes, chapt. 10, verſe 3. *Going about to Stabliſh their owne righteouſnes.* Iuſticiaries, which attribute righteouſneſſe to their owne workes, do like little children, which make babbies of clouts, and ſet them vp on their feete, though they can by no meanes ſtand. So in vain doe Merit-mongers Phariſies heeretofore, and Papiſts now, ſeeke to reare vp their righteouſneſſe of works, which cannot poſsibly ſtand before the moſt ſeuere Iudge of ỹ world, no more then a bed-rid perſon, or dead carkaſſe, or a puppet

pet can bee erected and causeſd to ſtand vpon their feete.

2 To continue in ſtrength, and firme eſtate, ſomething already lifted vp, and well ſetled. Pſalme 90,17. *Stabliſh the thing, O Lorde, which thou haſt wrought.*

[Staffe of bread] The ſtrength of bread which nouriſheth vs. See Bread.

[To go with a Staffe] To go ſimply, barely, without any riches, or ſtrength, pompe, or power. Geneſ. 32, 10. *With my Staffe I came, &c.* Mar. 6, 8. *A Staffe onely.*

[Stained Cloth] Vnperfect inherent righteouſneſſe of the Saints, mingled with manie ſinnes, as if it were ſo manie ſtaines. Eſa. 64, 6. *Our Righteouſneſſe is like a filthy or ſtayned cloth.*

[Standing] Continuing. Pſ. 33, 11. and 111, 3. Miniſtring. 134, 1. Dan. 1, 4. Alſo taking effect, or being performed. Eſay 8, 10.

[To Stand or fall to the Lord] To do any thing well & rightly, or otherwiſe, and withal to be approued or diſproued of ỹ lord for ſuch deeds done rightly, or otherwiſe. Rom. 14, 4. *To his owne Lord he ſtandeth or falleth*, that is, his Lord only hath dominion ouer him, and his work, to iudge it, to accept or condemne: therefore it is a ſaucy preſumption for any Chriſtian to iudge the actions of another, in things of an indifferent nature. By ſtanding or falling, ſome vnderſtand the profit or damage of our actions, but the former expoſition is to be preſerued, becauſe of our doings (be they done rightly or not) there commeth neyther commodity nor loſſe vnto the Lord.

[To Stand in grace] To perſeuer and continue in the ſtate of grace. Roman. 5, 2. *In which grace we ſtand.* They erre, who thinke beleeuers and iuſtified perſons can fall, either wholly for a time, or finally for euer, from the grace of Reconciliation with God. It is one thing to Stand, that is, firmely to beleeue (ſuch fall not away) another to thinke we ſtand, that is, to haue opinió of faith, ẅ may and do fall from God.

[To Stand in the libertie of Chriſt] To ſettle the affections of our heart faſt in our Chriſtian liberty, as it were, in a ſtation, wherein Chriſt our Captaine hath placed vs. Gal. 5, 1. *Stand faſt in the liberty, &c.*

[Star] A bright creature ſet in the firmament, to adorne and giue light to vs heere below. Gen. 1, 15. Iob 25, 5. & 38, 32.

2 A Miniſter of the Goſpell, ſhining as a ſtarre, by his pure and cleare doctrine, and good life. Reu 1, 20. *The ſeuen Stars, are the Angels of the 7. churches.*

3 World-

3 Worldly Princes excelling in dignity. Dan. 8,10.

[To shine as the Starres] To be clothed with heauenly glory. Dan. 12, 3. *And they that turne many vnto Righteousnesse, shall shine as the Starres, for euer and euer.*

[Day-Starre] The cleare doctrine of the Gospell. 2 Pet. 1,19. *The Day-starre arise in your hearts.* How then? do the Papists well to keep the Scriptures from the people of God, vnder pretence of obscurity & darkenesse?

[Starres of God] Most beautifull Starres. Esay 14,13.

[To make a nest among the Starres] Proudly, to presume of safety, as if they were out of reach and gun-shot, beeing amongst Starres, farre aboue mens heads. Obed. 4. *Make thy nest aboue the Starres.*

[Starres of God] Most beautifull, bright, and glorious Starres. Esay 14,12. *Aboue the Starres of God.*

[The stay and Staffe.] All the props, helpes, and aides of the Common-wealth, both small and great, whereof the kinds are particularly rehearsed vntill the fift verse. Esa. 3,1 *The Lord doth take away the stay and staffe.*

[To lift vp his Staffe] To be and stand for the defence & safegard of his people of *Iuda*, as when at their comming out of Egypt, *Moses* lifted vp his Staffe to diuide the Sea. Esay 10,24.

[Stem of Iesse] The royall Family of *Dauid* sonne of *Iesse*: now depriued of kingly power and authority, and brought to pouerty as in *Ioseph* and *Marie* both of this family, and both needy persons, appeareth. Esay 11, 1. *A rod of the Stem of Iesse.* Marke 6, 3, 4. Luke 2, 24. In this first verse of chapt. 11. of Esay, the natiuity and person of Christ. in the 2. and 3. his manifold graces: in other three verses, his office and Kingly administration be described.

[Wandering Starre] An vnstable man, or one of an vnconstant minde. Iude 13. *They are wandering Stars.*

[Steward] An officer in a great family, put in trust with dispensing and laying out of his Maisters goods. Luke 16, 1. *A certain man had a Steward, &c.*

2 Euery Christian which hath receiued a calling & gifts from God, but especially the Ministers of the Gospel, trusted with the Mysteries of Christ to dispose and dispense them to the people? Luke 16,2. *For thou mayst be no longer Steward.* And 12,42. *Who is a faithfull Steward, and wise?*

[To stir vp] To foster and keepe burning the fire of Gods Grace, which Sathan and the flesh

flesh goe about to put out and quench. 2. Tim. 1, 6. *That thou Stir vp the guift of God which is in thee.* Hag. 1, 14. A Metaphor from a sparkle hid in the asnes, and by gentle blasts quickened.

2 To bring one into the world, aduance him to authority, and to harden him in his sinne, as a punnishment of his former lusts. Rom. 9, 17. *For this same purpose haue I stirred thee vp.*

[Stone] A creature so called, being strong, hard, and stiffe, whereof there bee many kindes.

2 Hardnesse of heart, or a stiffe and vnyeelding heart. Ezekiel, 36, 26. *I will take from you your hearts of Stone.*

How Christ is called a Stone.

3 Christ, who is likened to a Stone, because hee beares vp the whole building of the Church, and ioynes together Iewes & Gentiles, as two wals in one. Hence he is called the Head-stone, or the Corner-stone. Math. 21, 42. And because this Stone is not set vp by man, but sent by God, therfore he is saide to bee a Stone cut out of the Mountains without hands. Dan. 2, 45. And because vnbeleeuers refuse to be laide vpon this Stone, and so perish; therefore it is called, *A Stone of offence.* Esay 8, 14, 15. 1. Pet. 2, 8. *A Stone to stumble at, and a Rocke of offence.* Moreouer, because he is of exceeding great value and excellency, thence he is called an elect and pretious Stone. 1. Pet. 2, verse 6. *Behold, I put in Sion a cheefe Corner-Stone, elect & precious.* Whereunto adde this, that hee is tearmed a liuing Stone, because by his euer-liuing vertue, hee preserues in life of grace all the faithfull, till hee bring them to the life of glory. 1 Pet. 2, 4. *To whom wee come, as to a liuing Stone.* Lastly, because the most perfect prouidence of God watcheth ouer the Church, & euery faithful person built vpō this Stone: therefore it is said, that seauen eyes shall be vpon it. Zach. 3, 9. *Vpon one Stone shall be seuen eyes.* Zach. 4, 10.

[Stone of Israel] God, who was the strength and refuge of *Israels* people. Gen. 49, 24. *By the Stone of Israel.*

[Liuely Stones] All true beleeuers, which by the Doctrine of the Gospell, are quickned with the life of God, beeing founded vppon Christ the Head-Stone. 1 Pet. 2, 5. *As liuely Stones are made a spirituall House.*

[White Stones] A Stone of this colour, giuen in olde time to witnes the acquitting or absolution of one frō some crime, vniustly laide to him.

2 Absolution of sinners, which doe beleeue in Christ, from

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from guilt and punishment of all their sinnes. Reuel.2,17. *I will giue him a white Stone.*

[**Straight of times, or troublous times**] That for the space of 62. weeks of yeares, (which is 434. yeares) great calamities should come vpon, and continually presse and vexe ỹ Iewes in *Ierusalem*, which did begin vpon the departure or returne of *Nehemiah* to the King of Babylon. Dan.9,25. *Euen in troublous times.* Of these times fore-spake *Nehemia*, chapt.13, 6. but *Ezekiel* more fully, in chapt.38, and 39. And by the bookes of *Ezra*, *Nehemiah*, & *Machabees*, it apperes to haue fallen out as *Daniel* heere prophesied, and elsewhere.

[**Straight gate**] Mortification of our euill lusts, or deniall of our selues, when our reason and will are made subiect vnto Gods word. Math.7.13. *Enter in at the Straight gate.*

[**Stranger**] One that is not a Iew, but of some other Nation. Math.27,7. *To bury Strangers in.* Esay 14,1. it signifies elect Gentiles.

2 One that comes to vs from another Country, though he be a Iew. Heb.13,2. *Be not forgetfull to entertaine strangers.*

3 A woman that is not a mans owne wife. Prouer.5,20. *Why shouldst thou embrace the bosome of a Stranger?*

4 One that vseth this world as if he vsed it not, setting his mind vpon his Country, which is aboue. 1 Pet.2,11. *I beseech you as Pilgrims and Strangers.* Heb.11,13. *Confessed they were Strangers and Pilgrims vppon earth.*

5 Vncircumcised Gentiles, who had nothing to doe with the Couenant of Saluation by Christ. Ephes.2,12. *And were Strangers from the Couenant of Promise.*

6 One which is not of the Kings flocke and family Math. 17,25,26.

7 One which loseth his dignity and liberty, passing into the power of another. *Obad.* verse 12.

8 Euery Infidell and prophane person. Ioel 3, 17. Reu. 21,27.

[**Children of Strangers**] Either Children which are begotten in marriage with Infidels: or (which is better) the rites, customes, inuentions, and manners of strangers, which are called Children by a Similitude. Esay 2,6. *They rest in the Children of Strangers.*

[**Strength**] Strong praise, Psal.8,2. and 29, 1. and 86, 7. and 118.14.

2 Kingdome, Psal. 20,6. Also the Arke of God, Psal.78, 61.

3 Naturall and vitall iuice, which makes things strong. Gen.9,12. Psal.22,16. and 33, 16.

4 strength put for piety Psa 124
5 for courage & true faithfulness Exo 18 21

16. Iosh. 14, 15. Gen. 4, 3.

S. V.

[Subiection, or Submission] The placing and setting one thing vnder another in a due order, as the water vnder the earth, and earth vnder the aire, the aire vnder the Firmament, and this vnder the third heauen; Children vnder Fathers, Seruants vnder Maysters, Subiects vnder Princes, &c.

2 That obedience that all creatures yeeld vnto their Soueraigne Christ, either voluntarily, or vnvoluntarily. Ephe. 1, 22. *Hee hath made all things subiect vnder his feete.* Phil. 2, 10. *That at the name of Iesus euery knee should bow.*

3 Reuerence and obedience toward God. Hebr. 12, 9. *Bee in Subiection to the Father of Spirites.*

4 The willing obedience yeelded in word or deede, by doing and suffering, from inferiors towardes their superiors. Rom, 13, 1. Ephes. 5, 22. *Wiues, Submit your selues to your Husbands.*

5 Inordinate and preposterous yeelding vnto the wicked desires of others, or to ỹ bondage of such things, as ought not to rule ouer our Consciences. Gal. 2, 5. *To whome wee gaue no place by Subiection.* 1. Cor. 6, 12. *I will not bee brought vnder the power of any thing.*

[To Submit] To yeeld obedience to all lawfull Gouernors, with a willing acknowledgement of their iust authority ouer vs. Col. 3, 18. *Wiues Submit your selues to your Husbands.*

2 To serue one another thorough loue for Gods sake. Ephe. 5, 21. *Submitting your selues one to another in the feare of God.*

[Subtilty] A singular wit, or naturall policy, wherewith Serpents were indued at their creation. Gen. 3. 1. *And the Serpent was more subtle then anie Beast of the field,* that is, more prouident and wise: for Subtiltie heere is taken in good part, because the Serpent was thus made of God, and GOD made euerie thing good, but Satan abused this good quality to a bad end.

2 Craft and wicked wilynesse, whereby men are made fit to deceiue others. Actes 13, 10. *O full of all Subtilty and mischiefe.* Heere the word [Subtilty] is taken in ill part for guile and deceite.

[Subuerted] One quite ouerturned in his iudgement, as an house, whose Foundation is turned vpward, hardly to be builte againe: so an Heretiques case is verie desperate, as beeing damned of himselfe, oppugning and withstanding

the trueth against the light of his owne conscience, beeing bent to his error obstinately, to maintaine it, and wilfully to stand in it: wherefore, worthy after admonition & publique conuiction to be reiected, and by excommunication cut off by the censure of the Church. Tit. 3, 10, 11. *Hee that is such is Subuerted, being condēned of himselfe.*

[To Suffer] To giue leaue to do a thing, or not to hinder when one may. Luke 9, 59. *Suffer mee first to goe burie my Father.* 1 Cor. 10, 13. Psalme 105, 14.

2 To endure paine with patience. 2 Timothy 2, 3. *Suffer Affliction as a good Souldier, &c.*

[To Suffer for the Kingdome of God] Not to thinke to demerit heauenly felicity by suffering affliction, but to endure vnder hope to enioy it at the length, because affliction is the way vnto the Kingdom. 2 Thess. 1, 5.

[Not to Suffer] To forbid or interdict. 1 Tim. 2, 12.

[To Suffer in the flesh] To dye a painfull death, according to his humane nature. 1. Pet. 4, 1. *Forsomuch as Christ hath suffered in the flesh.*

2 To mortifie our sinnefull corruption, which is so painefull a thing, as may wel be called a suffering. 1 Peter 4, 1. *He that hath Suffered in the flesh, hath ceased from sinne.* By degrees wee ought to crucifie our corrupt nature, till it be vtterly abolished.

[To Suffer with Christ] Either to bee a companion with Christ in suffering, or to indure patiently painefull things for his sake. Rom. 8, 18. *If so beeye Suffer with him.*

[Sufferings of Christ] All the painfull and reproachfull afflictions which Christ felt in his owne person, for our Redemption; or which his Members, to wit, the faithfull, doe feele for exercise and triall of their faith, patience, and loue. Col. 1, 24. *Fulfill the rest of the Sufferings or afflictions of Christ.* 1 Pet. 1, 11. See Passion and Affliction.

[To Suffer violence] To prease vpon the heauenly treasure with earnest and zealous affection stirred vppe by the preaching of the Gospell, which both offereth this Cœlestiall treasure, and forcibly through the Spirit, causeth the hearts of the elect, to receyue it by Faith. Math. 11, verse 12. *The Kingdome of Heauen Suffereth violence.* Lee Luke 16. Verse 16.

[Summer] The hottest season in the yeare. Genesis chap. 8. verse 22. *And Summer and winter.*

2 Opportunity and fit time to

to do things in. Prou. chapter 6,8. *Prepareth her meat in Summer.*

[**Drought of Summer.**] Extreame drineſſe. Pſal.32,4. *My moyſture was conſumed into the drought of Summer.*

[**Sunne**] That great Light, which giueth light by day, a moſt pure, bright, and glorious creature. Gene. 1,16. *The Sunne to rule the day.* In Hebrew it commeth of a worde, which ſignifieth a Miniſter or Seruant. Deut.4,19.

2 Chriſt Ieſus, the Sunne and light of the world. Iohn 1, 5, *And that light ſhineth in darkneſſe.*

3 The bright and glorious preſence of God. Reuel.21,23 *This City hath no need of the Sun for the glory of God did light it, or was a Sun to it.*

4 Worldly proſperity. Iob 31,26. *I did not regard the ſhining of the Sun.*

5 The inward beautie and puritie of the Church of God. Canticles 6,ver. 9. *Pure as the Sunne.*

[**Sunne and Moone confounded, &c**] That ſuch ſhall bee the glory of Chriſt his Kingdome, when the Iewes ſhall be called by the Goſpell toward the end of the world, as in compariſon thereof, Sun and Moone ſhall looſe their light. Eſay 24, 23. *The Moone ſhall be aſhamed, and the Sunne confounded.* Or haply by Sunne and Moone may bee meant the churches of the Gentiles, who ſhall bluſh to ſee their zeale and piety eclipſed by a farre more excellent ſhining light ſet vp amõg the Iewes.

[**Sunne, Moone, Light, not darkned**] When hee was yet in his young flouriſhing age, and in proſperity, which by the light is noted often in Scripture, as aduerſity and all kinde of miſery is ſig. by darkeneſſe. Eccl.12,2.

[**To behold the Sun**] To reſt and ſatisfie a mans ſelfe in the ſweet pleaſures of this life void of care, and without conſideration, either of mortality (called here the daies of darknes) or of the worlds vanity. Eccl. 11,7,8.

[**Sun not to fal down**] Quickly to expel the immoderate affection of anger, ere it be night Epheſ.4,26.

[**Supererogation**] A worke of counſell done by perfect ones, beeing more then they were bound vnto, by any precept of the Law of God. [Popiſh.]

[**Superſcription**] A title written ouer ones head, ſhewing the cauſe of his death. Luk.23, 38. *This ſuperſcription was written ouer him.*

2 A Title engrauen in coin to ſhew whoſe it is. Math. 22, 21. *Whoſe Image or Superſcription is this?*

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[Superstition] A forme of diuine worship, deuised by men, beside or beyond the commandement of God, breeding in ỹ followers of it, a seruile feare, Acts 17.22. *I perceiue you are in all things too Superstitious.*

2 True religion, reproched & slandered with the name of superstition. Acts 25,19. *About some words of their Superstition.* Thus the Heathen man termed the Religion of *Moses.*

[Supremacy] That high and soueraigne power and authority ẃ Kings and Princes haue vnder and from God immediately, as chiefe and supreame Gouernors ouer all persons, & in all causes temporall & ecclesiastical, according to the word of God, and good customes of seuerall Countries where they raigne. This doth that Man of sin, most falsly claime to himselfe, by vertue of succession to *Peter* the Apostle, who was subiect to secular power in his life and death.

[To Sup with Christ.] To communicate in all the spirituall deliçates of Christ (as they which Sup together, partake in bodily food) Reuel. 3,20. *He shall sup with me.*

[Christes Supping with vs] His chearing and delighting himselfe, with his owne graces and gifts of his Spirit, bestowed vpon vs (as one that eateth sweet and pleasant meat.) Reu. 3,23. *I will come and suppe with him.*

[Supper of the Lord] The Sacramẽt of bread & wine ordained by the Lord. 1 Cor. 11,20. *This is not to eate the Lords Supper.* This Sacrament is called a Supper, because Christ ordained it at his last Supper. Secondly, because it is a spiritual banquet, or Soule-feast. Math. 26, 26. *And as they did Eate, Iesus tooke the bread, &c.* It is tearmed (by a part) breaking of bread, Acts 20,7. & 2,42.

Note. The Lords Supper had sundry names giuen it by old writers, who called it *Synaxis*, also *Loue* and *Eucharist*, of the ende and vse which is thanksgiuing; also (a Sacrifice) not propitiatory (for that is Christ onely, dying on the Crosse) but gratulatory as a remembrance of Christ crucified: also (oblation) of the offering of bread & wine, which the Church made toward the celebration: also (*Missa*) eyther of things sent by the rich, for the vse of the poore: or of sending away *catechumeni*, or the dismissing the whole assembly; what helpe is here for setting vp the Mas frõ this word (*Missa est?*)

[To Sustaine, or Support] To beare or hold vp a thing, as a prop or shore, to keep it from falling.

2 To vpholde one, eyther that he take not a fall by sinne and

sinne and calamity, or that hee take no hurt by such falls. Psa. 3, ver. 4. *The Lord Sustained me.* Psal. 23, 1, 3.

3 To holde or lift vp one that is falling. Acts 20, ver. 35. Luke 1, 54.

[**Sure**] Certaine, firme, and constant. 2 Pet. 1, 19. *Wee haue a most sure word of the Prophets.* Verse 10. *Make your election sure,* that is, firme to your selues.

[**Surety**] One, that vndertaketh for the debt of another man. Prou. 6, 1. *If thou be Surety for thy neighbor.*

2 Christ, who vndertooke to answere the debt of our sins to Gods Iustice, by his obedience to death. Heb. 7, 22. *Iesus is made Surety.*

S. *W.*

[**To Swallow**] To destroy, or abolish. Psalme 21, 9. *Will Swallow them in his anger.* See Psal. 35, 25. and 52, 16. and 55, 10.

[**To Sweare**] To vse the name of God in an Oath, to witnesse some matter in Controuersie, for the ending of strife. This may be done either vainly and falsely, or reuerently and truly. Mat. 5, 34. *Sweare not at all,* Zach. 5, 3. Deut. 10, 20. Eccl. 9, 1.

2 To worship and serue God, whereof lawfull Swearing is a part. Deutero. 6, 13. *Thou shalt Sweare by my name.*

3 To make confession, or solemne profession by mouth, that God is onely searcher of hearts, to acknowledge him as the witnesse and rewarder of trueth, but as a seuere and iust auenger of falsehoode and periury. Esay 45, 23. Rom. 14, 11. The latter place expounds the former; and albeit, that Propheſie of Esay cited and interpreted by *Paul,* bee in part fulfilled now in this life, (for the wicked are forced sometime to confesse Christ to bee a iust and righteous God whom the faithful willingly acknowledge to be so) yet it shall not fully bee accomplished, vntill Christ come in ỹ Clowds, & all appeare before him, whē will they, nill they, they shall bee driuen to acknowledge him their Iudge. Now because none can bee the vniuersall Iudge of the world saue hee which is essentially God, therfore *Paul* aptly citeth that text out of Esay, to proue that the glory of the God-head doeth belong to Christ, to whom all must giue an account, and before whome, all knees must bow.

[**To Sweare vnto the Lord**] By solemne Oath, to binde our selues wholly vnto God, to serue him onely with a pure heart. 2 Chron. 15, 14. *And*

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they Sware vnto the Lord. Alſo verſe 15. Eſay 19, 18.

[**To Sweare in truth, iudgement, and righteouſneſſe**] To take an Oath neither falſly to confirme a lye, or breaking what is truly affirmed or promiſed; nor lightly and vainly without good ground and iuſt cauſe, concerning Gods glory, our neighbours good ſpirituall or bodily; or our owne name, when truth without an Othe cannot be knowne: nor lewdly and wickedly againſt Religion, or right, as *Herods* and the Iewes Oath. Marke 6, Acts 23. Iere. 4, 2. *Thou ſhalt Sweare in truth, &c.*

[**To Sweare by the Lorde.**] To call vppon the name of the Lord, as a witneſſe and iudge againſt vs, if we doe not deale and ſpeake truely, Ioſhua 2, 12.

[**To Sweare by Malcham.**] To halt betweene the ſeruice of the true God and Idolles. Zeph. 1, 5.

[**Sweate of Face**] Great labour and hard paines, ſuch as cauſe ſweate and wearyneſſe. Geneſ. 3, 19. *Thou ſhalt eate thy Bread in the ſweate of thy Face.*

[**Swéte**] Gratefull acceptable. Leuit. 1, 9. *An Offering of Sweete odours vnto the Lord.* Heere it is taken in good part.

2 Pleaſant and delightfull. Thus is wickedneſſe Sweete vnto the mouth of a Wicked man. Iob 20, 12, (Heere it is taken in ill part) and Gods Statutes to the ſoule of a righteous man. Pſal. 19, 10.

[**Swine**] Obſtinate & deſperate ſinners, which ſcorne and deride the word of admonition, rowling and tumbling with pleaſure, in the myre of their olde, filthy, and rotten conuerſation. Mat. 7, 6. *Caſt not Pearles before Swine.*

[**Sword**] A ſharpe Inſtrument of iron, made for defence and offence. Luke 22. ver. 49. *Shall wee ſmite with the ſword?*

2 The word of God. Epheſians 6. verſe 17. *The ſworde of the Spirit, &c.* Heb. 4, 12. *For the worde of God, is liuely and mightie in operation, and ſharper then any two-edged Sword.*

3 An inſtrument of Iuſtice, or enſigne of publique authority. Rom. 13, 3. *They beare not the Sword in vaine.* Alſo the power to draw out the Sword to puniſh offenders.

4 The iudgement of war. Leuiticus 26, 25. *I will ſend a Sword.*

5 The ſharpe iuſtice and vengeance of GOD, hewing downe Sinners. Deut. 32, 41, and 42. *I will whet my glittering Sword, and my ſworde ſhall eate their fleſh.*

6 Death executed by the Sword. Exodus 18. ver. 1. *And de-*

deliuered mee from the Sworde of Pharaoh.

7 Bloody warre, ſtrife, and deadly contention. Math. 10, 34.

[**To liue by the Sworde.**] To leade a reſtleſſe life, beeing driuen to maintaine his owne by warre. Gen. 27, 42. *He ſhall liue by the Sword.*

[**A flaming Sworde**] A ſword of fire, or like a flame of Fire, or rather by a **Synecdoche** of the part for the whole, manie fierie ſwords held in the hands of the Cherubs or Angelles, ſhaking and turning them to and fro in terrible manner, to affright *Adam* and *Eue*, that they ſhould be afeard to enter againe into Paradiſe, out of which God for euer had in iuſtice driuen them. Geneſis 3, 24.

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T. A.

[Tabernacle] A Place, purposely built and appointed vnder the Law, therein to do Sacrifice, and to serue God openly, as afterward was done in the Temple, and as we now vse to do in our Churches. It was made like a Tent, to remoove too and fro as occasion required; it had in it one Roome, called the Holiest of all, wherein the High-Priest entred once a yeare: and another Roome, called the Holy Place. Heb. 9,2,3,4. *For the first Tabernacle was made, wherein was the Candlesticke: and after the second veile was the Tabernacle, which is called the Holiest of all.* This was the publike Tabernacle, for publike vses of diuine seruice.

Note. The Tabernacle set vp, and put together by ioynts, figured the mysticall body of Christ; to wit, his Church knit & coupled together by ioynts, by the power of Christ, working within them inwardly, as Eph. 4,16.

2 A place or Tent to dwell in. Math. 17,4. *Make vs three Tabernacles.* Psal. 132,3. This was a priuate Tabernacle for priuate vse of humane life.

3 Christs humane Nature, which is the true incorruptible Tabernacle, conceiued by the Holy Ghost, not made with hands, wherein the Son of God dwelt substantially. Heb. 9,11. and 8.2. *And is a Minister of the Sanctuary, and of the true Tabernacle which the Lord pitcht, and not man.*

4 Our naturall body, wherein our Soule dwelleth for a time, as in a fraile brittle Tabernacle. 2. Corinth. 5,1. *When our earthly Tabernacles be dissolued.* 2. Pet. 1,13.

5 Heauen which is appointed to be the euerlasting Tabernacle and habitation for the Saints to dwell in. Reuel. 21,3. *Behold the Tabernacle of God is with men, hee will dwell with them.*

6 The visible Militant Church-way, faring as a Pilgrime heere vpon earth. Psal. 15,1. *Lord, who shall dwell in thy Tabernacle?* The Church is called a Tabernacle, because of many mutations and changes it is subiect vnto, and because it hath heere no abiding place.

[Tabernacles] The seuerall places where the Tabernacle was fixed. Psal. 43, verse 3. Though the Tabernacle was but one, yet (till *Salomon* built the Temple) it had sundry stations and places of residence wherein Gods ordinary worship was exercised and preserued. As first in the City of *Kirioth-*

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rioth-Iehharim, whence *Dauid* carried it into his City. 1. Chr. 15, and 16. In the reigne of *Saul*, the place was at *Nob*. 1. Sam. 21, ver. 2, 3. Where many Priests did abide to minister vnto the Lord. Another place was at *Gibbon*, in the first daies of *Salomons* reigne. 1 Kings 3, 4, 5. Lastly, the Temple being built, the Arke (being a visible token of Gods most holy presence) did there rest a long time. This multiplicity of places caused the Prophet in the plurall number to say, *Leade me to thy Tabernacles.*

[Tabernacle of Congregation] That part of the Tabernacle, whither the people resorted and gathered together at an appointed time; or else, whither God resorted to speake with *Moses* and his successors. Exod. 27, 21. Numb. 7, 8, 9. *When Moses should enter into the Tabernacle of the Congregation to talke with God.* This part was called the Sanctuary.

[Tabernacle of Dauid] The Kingdome and Church of our Lord Iesus Christ, which is as a Tabernacle or place of refuge to the godly, howsoeuer it be contemptible in the eies of the World. Amos, chapter 9, verse 11. *In that day I will raise vp the Tabernacle of Dauid which is fallen.*

[Feast of Tabernacles] That feast, at which the Iewes dwelt seauen dayes in Tents, to put them in remembrance, that God made their Fathers to dwell in Tents, whē he brought them out of *Egypt*, and that heere they had no abiding place. Iohn, chapter 7, verse 2. *Now the Feast of Tabernacles drew neere.* Leuit. chapter 23, verse 34.

[Table] A frame of wood, made to eate meate vpon.

2 All earthly benefits, seruing for necessity, or honest delight and ornament. Psalme 23, verse 5. *Thou hast prepared a Table for me.* Psalme 69, verse 22.

Because men come to the Table, there to be merry, and to be refreshed, also do furnish their Table with the best meates and delicacies; therefore (by a Synecdoche) Table signifieth all acceptable, pleasing, prosperous, and happy things, euen whatsoeuer vseth to giue contentment to our minde, be they blessings spirituall, as Scriptures, Sacrifices, Temples, &c. or temporall, as Health, Strength, Riches, Friends, Prosperity, Peace, publike State, Lawes, Magistracy, Credite, &c. All which (though good in themselues, and good vnto good men; yet to the wicked which bee without Christ, and Gods enemies) they be al turned to their hurt and destruction: which *Note.*

Paul

Paul ſetteth foorth by three ſimilitudes: firſt, of a ſnare made to take birds when they ſeeke their food. Secondly, of a trap or nette wherein wilde beaſts are caught. Thirdly, of a ſtone or blocke, whereat blinde men, drunkards, and heedleſſe perſons vſe to ſtumble and to fall: ſo all healthfull thinges ſhall prooue hurtfull to malicious ſinners, as it happened vnto the obſtinate Iewes.

3 That which is vpon the Table, (Bread and Wine) alſo that which is repreſented thereby, Chriſt and his benefits. 1. Corinthians, chapter 10, 21.

[Table of Diuels] Fellowſhip with Diuels, by beeing preſent at the Sacrifices offered vnto Idols. 1. Corinth. 10, 20, 21. *Theſe things that the Gentiles ſacrifice, they ſacrifice to Dinels. Ye cannot be partakers of the Lords Table, and the Table of Diuels.*

[To eate and to drinke at Chriſts Table] To communicate and haue fellowſhip with Chriſt in heauenly ioyes, Luke chapter 22, 30. *That yee may drinke at my Table, in my Kingdome.*

[The Table of the Lord] The company of Gods people, aſſembled to partake in ỹ Lords Supper. 1. Corinth. chapt. 10, verſe 21. *Yee cannnot partake of the Lords Table*; that is, yee cannot haue ſociety and fellowſhippe with Chriſt and his members in the Sacrament of the Lords Supper, if you partake of the Table of Diuels. What reaſon haue Papiſts to ſcoffe at our Communion-Tables, ſeeing Scriptures beare out this Name? Haue not wee cauſe rather to abhorre their ſacrificing Altars?

[To ſerue tables] To take care and charge of the poore Saints to prouide for them by diſtribution of the Church goods or almes, for their needfull ſuſtenance at their eating together, as Acts 2. Verſe 46. Acts 6. verſe 2. *And to ſerue Tables.*

[To ſit or be at table] To partake or haue ſociety with others, in eating and drinking. Iohn 13, v. 28. *But one of them that were at the Table, knew for what cauſe hee ſpake it vnto him.*

[Table of Shittim Woode.] The ſtanding Table of worde and Sacraments, where GOD keepeth open houſe (as one would ſay) to refreſh and feaſt his people in Chriſt. Exodus chap. 25. verſe 23. and Chap. 26. ver. 35. To this Figure alludeth *Salomon*, Prouerbes 9, 2. and *Dauid*, Pſal. 36. 9. and 65. 5. Alſo Chriſt, Reuelation 3. 20. Secondly, it repreſented the fulnes of ioy ỹ is in Gods pre-

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preſence, and the pleaſures w are at his right hand for euermore. Pſal. 16, 11. Which he hath prepared for ỹ elect, *that they might eate with him.* Luke 22, 16.

[To ſpread, or prepare a table] To make liberall prouiſion of meate and drinke, and of other neceſſaries for this life. Pſal. 78, 19. *Can God prepare a Table in the wildernes?*

2 To ſet in due order Diſhes vpon the Table. Eſay ch. 21, 5.

[Tables of teſtimony] The two ſtones (as two Tables,) wherein the Law was written, which bare teſtimony of Gods will. Exod. 32, 15. *And Moſes returning, deſcended from the Mountaine, with the two tables of teſtimony in his hand.*

[To take vp the Clowde, or to let it abide] To reſt or to goe on at the voyce of Chriſt, as ỹ Iſraelites iournied, or lay ſtill, as the clowd abode on the Tabernacle, or was taken vppe. Numb. 9, 16, 17. Thus expounded Iohn 10, 3, 4.

[To Take in ill part] To wreſt wordes and actions to an ill purpoſe, when they might bee taken well. Rom. 1, 29. *Taking all things in euill part.*

[To Take the armor of God] To put on all our ſpiritual harneſſe, fitting it cloſe vnto our hearts, and vſing it for our defence and ſafety againſt ſinne and Sathan. Eph. 6, 11, 13. *For this cauſe Take to you the whole Armour of God.*

[To Take holde of Gods arme or ſtrength] By true Repentance and acknowledgement of him, with harty prayers for pardon, to hold God (as it were) by the arme, and ſtay him from ſtriking. Eſay 27, 5. *Let him Take holde of my ſtrength.*

[To Take the Foxes] To remooue, or take out of the way whatſoeuer hurteth the Church, in doctrine or manners. Canticles 2, 15. *Take the Foxes.*

[To Take away ſin] Sometime to aboliſh all inſtruments and meanes of ſinne, namely, of falſe worſhip and Idolatrie, Eſay 27, 9. *To Take away ſinne,* that is, the ſtones of the Altar, Images and Groues, as it followes in that verſe.

[To Take heede] To be wary or watchful for the preuenting of ſome ſinne or danger. Epheſ. 5, 15. Luke 12, 28. *Take heede and beware of Couetouſneſſe.*

[To take thought] To vexe and diſquiet the heart with feare and griefe. Luke 12, 25, 26. *Why take you thought for the Remnant?*

[To take in vaine] To abuſe a thing, by vſing it raſhly or to wicked purpoſe. Exod. 20, 7, *Thou ſhalt not Take the name of the*

the Lord thy God in vaine; that is, eyther lightly, or wickedly.

[To take away sinne] To deliuer (not onely from temporall captiuity or calamity, brought for sin vpon the Iewes but) from guilt and eternall punishment by free remission; and from the tyranny of sinne by sanctification of the Spirit. Esay 27,9. Roman. 11,26.27. This promise was made not to Gentiles, but peculiarly to the Iewes, as appeareth by ỹ two words of *Sion* & *Iacob*, in vers. 26, of Rom. 11. Not to some one or a few Iewes, but to the whole people; not for their deliuerance from Babylon, but from sinne and death, and that by Christ the deliuerer of the Iewes, (*Ipso propinquitatis iure*) comming of them according to the flesh. But as yet wee see not this people so deliuered and conuerted to Christ: therfore they must be deliuered & saued by him before the ende of the world, to which purpose *Paul* citeth that Text of Esay 27,9. Whereas *Iohn* 1, 29. the *Baptist* saith of Christ in the present time, that he taketh away, (purging sinne by his blood, and abolishing it at length by his Spirit) it is to signifie a continuall act; for the force of Christ his death, to expiate and extirpe sin out of mans nature, is perpetuall: and mentioning [Sinne] in the singular number, he cheefly meaneth that (*peccatum peccans*) originall corruption the roote of all, together yet with all the fruites thereof, which are vsually called sinnes in the plurall number: Lastly, vnder [World] he comprehendeth both Iewes and Gentiles; as it is written, 1. Iohn 2,2. Finally, the *Baptist* propoundeth him to his Disciples, as a Lambe and Sacrifice euen before his sufferings and death, betimes to plucke out that common error of ỹ Iewes, wherewith euen Christs owne Disciples were infected, that the Messiah shold be an earthly King, to rule with outwarde pompe and glory. Acts, chapt. 1, verse 6.

[Tale bearer] One that goeth about (as a Pedler with wares) with reports and tales. Leuiticus, chapter 19, verse 16. Prouerbs, chapter 20, verse 19.

[Talent] A certaine piece of Gold, which weyed sixty pound, as the common Talent did, or 120. pound, as did the Talent of the Temple. 2. Samuel, chapter 12, verse 30. Exodus, chapt. 25, verse 39. *Of a Talent of pure Golde thou shalt make it.*

2 A free and franke guift of God, bestowed on men, in a certaine portion and measure, to bee vsed to his owne glory, and the profit of others. Math. 25,

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25,15. *And to one hee gaue fiue Talents.* There is no man but hath ſome Talent committed to him, whereof he muſt make vſe heere, and account heereafter.

[**Tares**] A kinde of graine in the East-Countries, ſo like to Wheate (whiles it is in the blade) as hardly the one can be diſcerned from the other, beeing alſo a very hurtfull thing.

2 The Children of this world, but eſpecially Hypocrites. Math.13,36. *The Tares are the Children of that wicked one.*

3 All offences in manners and doctrine, being ſo coloured and diſguiſed, as hardly can vertues bee knowne from vices, and errors from trueth. Matthew 13, verſe 25. *And ſowed Tares among the Wheate.* Falſe doctrine whē it is diſguiſed, is fitly ſignified by Tares, both becauſe it is the root and ſeed of wicked men: Alſo for that it doth beſot the minde, as Tares (being taken in drinke or bread) do make giddy the braine.

[**Tarſhiſh**] The Ocean or maine Sea. Pſalme 48, ver.9. *Breake the Ships of Tarſhiſh.* Tarſhiſh was the name of the ſonne of *Iauan*, the ſonne of *Iapheth*, the ſonne of *Noah*, *Gen.* 10,4. Of whom, *Tarſus* a City of *Cilicia* in *Syria*, had ỹ name. Acts 21, 34. From thence they went by ſhipping into farre Countries, *Affrica*, *Iudea*, *Ophir*, &c. 1. Kings 22,48, and 10,22. Heereupon that Sea was called Tarſhiſh, and generally the name is applyed to euery Ocean.

[**To Taſte**] To take ſome ſlender tryall of meates or drinkes, how good they bee, before wee receiue them into our bodies.

2 Slightly to know & beleeue generally, the doctrine and promiſe of Chriſt, as a man that taſteth of a Cup & drinkes not; or as a Cook, who taſteth the meate, and eateth it not: or laſtly, as a ſicke man, who doth Taſte meate, which hee dooth pirke backe, or caſt vp againe. Heb.6,4,5. *For it is impoſſible that they which were once enlightned, and haue Taſted of the heauenly guift.*

3 To take experience of a thing, hauing indeed tried it. Pſalme 34,9. *Taſte and ſee, how good the Lord is.* 1. Pet. 2,3. it ſignifies that ioy which they haue, which earneſtly imbrace Chriſt, out of knowledge of him.

[**To Taſte Death**] To die, or to feele death. Math. 16,28. *There be ſome heere that ſhall not Taſte of death.*

T. E.

[**To Teach**] To cauſe to learne;

learne; which God doth effectually, by enlightening the heart vnto knowledge & faith of the word: and men instrumentally, by interpreting the word, and by liuely voyce familiarly propounding instructions to the outward eare. Ier. 31,34. *They shall be all taught of God.* Psal. 119,26. *Teach mee thy Statutes.* Acts 20,21. Math. 28,9. *Go Teach all Nations.* Teaching is by publike & priuate persons; by words, works, signes, and creatures. &c. Gal. 6,6.

[Teacher] A publike Minister, which by wholesome Doctrine instructeth the Church, beating downe errors. Ephes. 4,11. *He gaue some to be Teachers.*

2 Such as by priuate instruction helpe others to know the things of God. Titus 2,3. *Teachers of honest things.* Thus Parents, and Maisters, and common Christians are Teachers: The former by publicke, the latter by priuate authority.

[As a Teile tree, or an Oke.] That as these Trees which lose their leafe and beauty in winter, yet keeping their substance in the Roote, do flourish again in the Spring, when the Sunne draweth out the sappe into the branches: so should that people of *Iuda* be, though spoiled of their honour and glory, being carried captiues into Babylon, yet in the holy seede, a substance should remaine, the elect reserued, when the reprobates were fallen like leaues from a Tree in the Autumne. Esay 6,3. *As a Teile, and as an Oke shall the holy seede be.*

[Teare] A water issuing out of the eye from the moistnesse of the braine, as witnesse of some inward greefe. Psal. 6, 6. *I water my couch with Teares.* and 42, 3. *My Teares are, &c.*

2 Sorrow and afflictions, the cause of Teares. Reuel. 21, 4. *All Teares shall be wiped from their eyes.* Psal. 126,5. *If ye sowe in Teares, &c.*

[To wipe off all Teares of all Faces.] To remoue all inward heauinesse, and outward calamities which causeth tears. Esay 25,8. This to be fulfilled in the restitution of the Iewes, to the Kingdome of Christ, when Turkes and Popish rout being rooted out and subdued, there should bee no power and Tyrant to oppresse the truth of the Gospell, and the professors of it, as it was wont to be vnder Antichrist and the Turke: see Reuel. 21. 4.

[To Teare in peeces] To destroy vtterly and vnrecouerably, as when a Lambe is torne in peeces of a Lyon or Beare. Psal. 50,22. *Least I Teare you in peeces.*

[Temperance] A moderation of the minde in the vse of out-

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outward blessings, holding vs backe from excesse, causing vs rather to refraine from that we may lawfully haue, then in our delights and pleasures to goe so farre, as our abilities, estates, and the times would giue vs leaue. 2. Pet. 1, 6. *Ioyne with your knowledge, Temperance.* Gal. 5, 23. See Sobriety.

[Temple] A materiall house built of Stone and Timber, to worship God publikely therein. Acts 7, 48. *God dwels not in Temples made with hands.* An externall Temple.

2 The whole outward Legall seruice, to bee performed in the Temple, by the commãdement of God: Also the promises made vnto the Temple, and his wopshippers there. Ier. 7, 4. *The Temple of the Lord, the Temple of the Lord.* It signifies also the vtmost Court, called *Salomons* Porch. Ioh. 2, 14. Ioh. 10, 23. Acts 3, 2, 8, 11.

3 The bodies and soules of the faithfull, wherein God dwelleth, as in a house or Temple, being in Christ consecrate to God by the Spirit. 1. Corin. 6, 19. *Know yee not that your bodies are the Temple of the Holy Ghost?* 2. Cor. 6, 16. 16. This is a spirituall Temple.

4 The inward, pure, and spirituall worship, whereof the Ceremoniall Law was a Type. Reuel. 11, 1. *A Rod to measure the Temple.*

5 The most mighty and holy God, full of maiesty, power, and glory, communicating himselfe to the Saints and Angels in Heauen, for their full happinesse. Reuel. 21, 22. *For the Almighty and the Lamb, are the Temple of it.*

6 The most eminent place of the visible Church. 2. Thess. 2, 4. *Hee doth sit as God in the Temple of God.* That is, in the externe and visible Church of Christ, wherein (by this Prophesie of S. *Paul*) Antichrist should sit and tyrant-like inuest himselfe as chiefe Pastour and Monarke thereof; taking vpon him by proud, vsurped, imperious gouernment, to change the doctrine of God, the Articles of faith, and the forme of regiment left by Iesus Christ vnto his Church, giuing new Lawes of his owne, with force to binde the Conscience, seeking to draw al to himselfe, not admitting and abiding any Peere or Fellow in his Ecclesiasticall Monarchy: and that the Bishop of *Rome*, and hee alone hath done this now for many yeares together, who doth not see that is not starke blinde? They do absurdly, which restraine these words of the Apostle *Paul*, vnto the Temple at *Ierusalem*, which are to bee vnderstood of the outward visible Church, and of some more eminent thereof, in the *Nett.*

the nauill and middle whereof, Antichriſt muſt ſit. Thus the Fathers haue expounded it. He ſhall ſit on the Chaire of the Scriptures, ſaith *Origen*. He ſitteth in the Church, as we truely thinke, ſaith *Hierome*. Hee ſitteth not in the Temple at Ieruſalem, but in the Temple of the Church, as *Chryſoſt.* plainely affirmeth. He ſitteth in the holy places of the Church, ſaith the *Scholiaſte*. Alſo *Theodoret* writeth, that *Paul* calleth the Temple of God, ỹ Church of God; to whom may be added, *Oecumenius*, *Auguſtine*, & others, which all haue expounded it of the Church, the thieſeſt ſeate whereof Antichriſt ſhould vſurpe. Now who knoweth not, that *Rome* through the reſidence of the Emperor there, and the magnificence of the Empire was accounted and called the *Metropolis* of the Empire, the Mother Church? &c. Euen *Thomas Aquinas* their owne Doctor, and *Sheldon*, ſometime a popiſh Prieſt in his motiues, and the *Rhemiſts* in their annotations of this place of *Paul* beare witneſſe, that rather in the Church of God then in the Temple of Ieruſalem, Antichriſt ſhoulde ſitte.

[**Holy Temple**] An houſe appointed to holy vſes, euen to the ſeruice of the moſt holy God. Pſal. 5, 7. *I will worſhip towards thine holy Temple.*

2 Heauen. Ion. 2, 4.

3 The company of the faithfull. Epheſ. 2, 21.

[**Temple of Idols**] An houſe erected for the ſeruice of Idols. 1. Cor. 8, 10. *Sit at Table in the Idols Temple.*

[**To Tempt**] To make proofe of a thing by queſtion, or otherwiſe, for knowledge ſake: for that is the end of Temptation, to gaine knowledge therby.

2 To make triall and proofe of our faith, patience, and loue towards God. Gen. 22, 1. *GOD tempted Abraham.* This Temptation is commonly by proſperity or affliction: and the end of it is to make it knowne to our ſelues what is in vs, eyther good or bad. Deut. 8, 2. *Tempting thee, that hee might know what is in thy heart*; that is, make it knowne to thy ſelfe, for the all-ſeeing God cannot be ignorant what is in vs. Thus God is ſaide to Tempt.

3 To ſift vs by ſubtill ſuggeſtions, that all grace may be ſhaken out of our hearts, and nothing left but the Branne or Chaffe of corruption. 1. Theſſ. chapt. 3, verſ. 5. *Leſt the Tempter had Tempted you in any ſort.* Thus Satan Tempteth, not to try, but to deſtroy.

4 To entice and moaue one to ſinne. Iames 1, 14. And euery man is Tempted when he is

drawne aside of his owne concupiscence. Thus Lust tempteth; but God tempteth not thus. Gal.6,1.

5 To make tryall of Gods power and iustice, whether he can and will help, or hurt. Exo. 17,2. *Wherefore doe ye Tempt the Lord?* Thus men Tempt God through distrust.

6 To forsake the ordinary means of our good, presuming too much vpon Gods helpe. Math.4,7. *Thou shalt not Tempt the Lord thy God.* Thus men Tempt God by curiosity and presumption, to try whether God will vse any way to succour them, other then is appointed: When men will not beleeue that GOD can helpe them without a myracle. Esay 7,12. Deut.6,16. Luke 11,16.

7 To seeke matter and occasion against other men, for which to reprehend and accuse them. Math.16,1. *Then came the Pharisies to Tempt him.* Thus Man Tempteth Man, by captious and by subtile questions.

[Temptation.] Probation, tryall, or proofe, of any thing or person, to get y true knowledge of it, for knowledge is the end of Temptation.

2 Afflictions and crosses, by which men are tryed. Iames 1, 2,14. *Count it exceeding ioy whē ye fall into sundry Temptations.* This is Temptation of probation, seruing to manifest what is in vs vnto our selues and others.

3 Inward suggestions of Sathan, or outward prosperity of life, as baites & snares to catch vs. Math.6,13. *Leade vs not into Temptation.* Math,26,41. *Pray, lest ye fall into Temptation.* Luke 4.13. *Whē he had ended his temptation*: that is, Temptation to perdition.

[To fall into Temptation] To be ouercome, when thorough weakenesse we yeeld vnto wicked motions and affections, and vnto occasions of euill. Math.26,41. *Lest ye fall into Temptation, for the flesh is weake.*

[Humaine Temptation.] Some Tryall, wherein doth appeare great weakenesse, such as accompanies the Nature of man. 1 Cor.10,13. *No Temptation hath taken you, but such as is humaine, or which pertaineth vnto men.* The meaning is, that the Christiās of *Corinth*, which for feare of giuing offence to their idolatrous Neighbours, went into their temples of idols, there to eate meate sacrificed to idols, had herein shewed themselues men, yeelding to humaine frailty: and therefore it behooued them to bee more constant afterwardes, that God might be with them in all Temptations that should befall them, for the time to come.

come.

[To leade into Temptation] To put or bring one in the power of Sathan the Tempter, deliuering him as a iuſt Iudge, to the will and pleaſure of the Deuill, to be carried captiue of him. Mat. 6,13. *Leade vs not into Temptation.* God puts one in the power of Sathan, as a Iudge doth put a malefactor ouer vnto the Hang-man.

[The Tempter] The Deuill, by his wicked ſuggeſtions prouing and ſeeking whome hee may deſtroy. 1 Theſſalonians 3,5. *Leaſt the Tempter had Tempted you in any ſort.* 1, Peter 5,8. Mathew 4,3. *Then the Tempter came to him.*

[Ten dayes] A certaine ſpace of time (very ſhort) wherein God would afflict his Church. Reuel. 2,10. *And ye ſhall haue tribulation ten dayes.* Gene. 31.7 Numbers. 14,22. Iob 13,3. *Ten times, put for oftentimes.* A finite number, put for an indefinite.

[Ten hornes] Many Kings and Prouinces, which did giue their authority, power, and force (meant by the Hornes wherein lyeth the ſtrength of Beaſtes) to erect, enlarge, and eſtabliſh the tyranny of Eccleſiaſticall *Rome.* Reu. 17,12,13. *And the ten Hornes which thou ſaweſt, are ten Kings.*

[Ten Virgins] The viſible Church, conſiſting of wiſe and fooliſh; that is, godly & wicked. Math. 25,1. *Then the kingdome of Heauen ſhall bee likened vnto ten Virgins.*

[Tender mercies] Moſt inward feeling and affectionate compaſſions, like vnto motherly pittifulneſſe and kindeneſſe, which is hard to tell how tender and great it is. Luke 1, 78. *The tender mercies of our God.*

[Tent] A place to dwell in, ſo made, as it might be remoo ued and carried too and fro. Num. 5,3. Gen. 4,20. *Iuball was the Father of ſuch as dwelt in Tents.* Exod. 18,7. & Tabernacle.

God cauſed an habitation to be made in the wilderneſſe, wherein he dwelt among men. Exod. 26. Pſalme 78,60. That Manſion made of ten Curtains he called a Tabernacle. Exod. 26,2. Pſalme 26,8. Ouer this other Curtaines were made and caſt as a couering, called a tent or couering. Exod. 26,7. Hereupon the whole place is called ſometime a Tent, & ſometime a Tabernacle. Pſalme 15,1. To this Tent (till the Temple was built by *Salomon*) all Gods people were wõt to come to worſhip. Leuit. 17,4,5. Deuter. 12. 5,6. It was a moouable place, and ſo differed from an houſe or ſetled habitation. 2 Sam. 7, 1,6. 1 Chron. 17,5. Yet for the vſe, was ſometime called an houſe.

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[Tents of wickednesse] A place without the Church of God, wherein dwels no goodnesse nor holinesse. Psalme 84, 10. *Then to dwell in the Tents of wickednesse*; that is, among Infidels and wicked men.

[Tents of Shem] The visible and publike meetings of the Church of God, (which first was in families till ỹ birth of *Enosh*. Gen. 4, 26. and after in great assemblies.) Gene. 9, 26, 27. *To dwell in the Tents of Shem.*

[A Tenth] The small number of the Iewes, which shall be saued from spirituall and bodily calamity, which are called the Tenth, because both for their paucity and fewnesse; also because they are sacred & holy to God, as the Tenths were. Leuit. chapt. 27. Esay 6, verse 13. *Yet in it shall bee a Tenth.*

[To liue in Tents] To exercise the trade of a Shepheard. Gen. 25, 27. *Iacob dwelt in Tents.*

2 To looke vnto houshold affayres, that they be well gouerned. Gen. 4, 20. *Iuball was the father of those which dwell (or liue) in Tents.*

[Testament] That which we commonly call a mans wil, and appointment for the bestowing of his goods amongst his Children, or kindred and friends. Galathians, chapter 3, verse 15. *Though it bee but a Mans Testament.* Heb. 9, verse 16, 17.

2 An appoyntment or agreement betweene God and Man, touching free saluation by faith in Christ. Mat. 26, 28. *For this is my blood of the New Testament.* This is called a Testament, because it was ratified and confirmed by the death & bloud-shed of him, who made the Couenant or agreement with vs: to wit, of Christ, and contayneth (as it were) his last will written downe.

3 The Booke or Tables wherein the Testament is written. 2. Cor. 3, 14.

[Old Testament.] The agreement or couenant of God, which is called [*Old*] in regard of the first dispensation of it by *Moses*, toward the Iewes, in many figures and shaddowes of Rites and Sacrifices, and with other obscure and darke Reuelations by Prophesies; which dispensation is now ended. Heb. 8, 13. *In that he saith, a New Testament, he hath abrogated the Old.*

[New Testament] The Couenant of God, in regarde of the dispensation of it vnder the Gospel, by Christ, towards Christian people, without such Types and Prophesies. Also with few Ceremonies, and with much more cleerenesse and fuller reuelation of the

the truth, and more plentifull graces of the Spirit, to endure alwayes new, and the same, to the end of the world. Ier, 31, 33, 34. Acts 2, 17, 18. This diuers manner of administration and deliuery of the Couenant or Testament, causeth it, that beeing but one in substance, (to wit, saluation by faith in Christ) yet it is called Olde and New Testament, as if it were two. Heb. 8, 8, 9, 10. See Couenant.

[Two Testaments] Two types, and figures to shaddow foorth in some sort, and to represent the two Couenants of grace and works. Gal. 4, 24. *For these are the two Testaments, the one, &c. Agar* & with her sonne *Ismael* was abiding in *Arabia*, doth represent the Legall Couenant, (or of the Law) which was published in *Sinai* a mountaine of *Arabia*; and striketh the hearts of sinners with a seruile feare, because none can keepe it, and it threatneth eternall death to all that breake it. Therefore such as trusted in the Ceremonies and works of the Law, done by their owne strength, are lyable to the curse and cast out of the family or Church of God, (as *Agar* and *Ismael* out of *Abrahams* house) that they neuer enioy the inheritance of the life which is eternall. But *Sarah*, who not by naturall strength ẏ she lacked, but by vertue of Gods promise begot *Isaac* of *Abraham*; she represents the Euangelical couenant, or promise of grace, wherein, such as freely be gotten of the Spirit, doe put their trust, and are thereby Iustified and become inheritour of heauen, as *Isaac* the Sonne of the promise, enioyed his Fathers inheritance. These two Couenants beeing weighed in the ballance of false Apostles, who ascribed part of saluation to the workes of the Law, or of the Pharisies, who imbraced the Law instead of Christ, then these Couenants are not onely two, but flat contrary to themselues: whence ariseth the cõclusion set down by the Apostle, Gal. 5, 2, 4. *Christ profiteth you nothing, yee are fallen from grace, if you bee iustified by the Law, &c.*

New Testament hath commonly one of these three acceptions: first, Reconciliation of all elect sinners with God, thorough the bloode of Christ. Secondly, the doctrine which teacheth agreement, either by voice or writing. Third ly, the Cup in the Lords Supper, which sealeth this reconcilement. Math. 26, 26, 27. 2. Cor. 3, 6. *Note.*

In Testaments diuine and humaine, there be examples of vnproper and figuratiue speeches. See Gene. 17, ver. 11, 12. *Note.*

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Math.26,26,27.Gen.49.Deut. 33. 2.Sam. 23. 1. Kings 2,1. Math.2.Tob.4.

[To Testifie] To beare witnes of any person or thing, by word or worke. 1.Iohn 5, 9. *Which he Testified of his Son.*

[Testimony] The whole Scripture or word of GOD. Psal.19,7. *The Testimony of the Lord is sure, and giueth wisedome vnto the simple.* The worde of God is called a Testimony, becauſe it containeth Articles of the Teſtament or Couenant, both on Gods part and ours; witneſsing his good will to vs, and our duty to him, what good he meanes vs, and what dutie wee ſhould do to him. Sometime this word [*Teſtimony*] ſignifies doctrine, agreeable to the word. 2.Theſſ.1,10. Gods Law hath this name not for the former reaſon onely, but alſo for the conteſtation and earneſt charge concerning it.

2 The word of precepts and commaundements, which are witneſſes of Gods wil what he would haue vs do. *Pſal.* 119 2. *Bleſſed are they which keep his Teſtimonies. Pſa.*25,9.

3 The Arke, becauſe the Teſtimonies were kept in it. *Exo.*16,34. *So Aaron laid it before the Teſtimony.* Numb.7,89. Exod.25,21. Alſo it ſignifieth the Tabernacle wherein ſ Ark was.

4 A good report from others, witneſsing well. 2 Timot.1,8. Acts 16,2. Either Chriſt or his Goſpel which teſtifieth of him. 1,Tim.2,6.

5 The two Tables of Stone wherein the Law was written. Exod.40,20. *And hee tooke and put the teſtimony in the Arke. Exodus* 25,16.21.and 31,18.

[To binde the Testimony.] To wrap and fould vp the volume and roule wherein was written, as verſe 23. the teſtimonie of God touching his defence of *Iuda*, againſt the two Kings of *Syria* and *Iſrael*, leſt it ſhould bee any more in the ſight of a people which made but a mocke and ſcorne at it. *Eſay* 8,16.

[Arke of Testimonie.] A Cheſt, wherein were put the 2, Tables of Stone contayning ſ Lawe, which is the Teſtimony of his will. Exodus 30,6. *After thou ſhalt ſet it before the vaile that is neere the Arke of the Teſtimony.* Alſo God did there vſe to giue his people viſible Teſtimonies of his preſence. The putting of the Teſtimonie or two Tables of the Couenant into the Arke, Exodus 25,21: this ſignified that Chriſt was the end of the Law. Rom.10,4. And had Teſtimony from it. Rom. 3,21,22,23. And that God wil not accept of any our obedience of the Law, vnleſſe the blemiſhes of our ſinnes, & the wants of our obedience be hid

hid & purged by Christ, wherupon he is called ỹ propitiatiō of our sins, 1 Iohn 2,2. Whereas without the Ark (yet before it) were put and set a golden pot, Hebr. 9,4. which had the hidden Manna. Exod. 16,33,34 and *Aarons* rodde which had budded. Numb. 17,8,10: The former signifieth the glory of eternall life hidden in Christ, as Reuel. 2,17. The latter, that they were daily to be destroyed for their rebellions, vnlesse they were forgiuen and couered by Christ.

T *H*

[Thanksgiuing] An acknowledging and confessing with gladnesse, of the benefits and deliuerances of God, both towards our selues and others, to the praise of his name. 1 Tim. 2 2. *Let supplication, and prayer, & thanksgiuing, be made for al men.* 1 Thes. 1,4. Thanksgiuing hath in it. 1. Remembrance of the good done to vs. 2. Mention of it. 3. Confessing God to be the Author & giuer of it. 4. Cheerfulnes, being glad of an occasion to praise him, and doing it gladly, with ioy.

[To Thanke.] To acknowledge a benefit, and to recompence a gift freely giuen. Luke 17, 9. *Doth he thanke that seruaunt?* In thankefulnesse to men, there must bee trueth in confessing a kindenesse receiued, and iustice in requiting it as we may.

[That] The excellencie of some particular person or thing, good or euill, as ỹ light, That Son of God, That Lambe of God, That life, That Antichrist, &c. That notable aduersary of Christ. 2 Thessal. 2, 3. *That Man of sinne*; that is, That most notorious sinner, exceeding all other in sinne. Oftentime [*That*] is read without any Emphasis, only to note some ordinary thing, or some person.

This particle [*That*] doeth often signifie the impulsiue or finall cause of Gods counsels and workes, or of mens purposes and doings, as Romanes 2, 4. and Chapter 9,23. and chapter 11,32. and chapter 9,17. In these places the end or marke propounded vnto the actions of God, are poynted at. Also Romanes 10,1. *That they might be saued.* Not the euent but the end and scope at which *Paul* his prayers aymed is declared: but sometime [*That*] noteth the scope of Gods purpose and the euent, and what falleth out, or followed of some foregoing matter, by the course of Gods prouidence. As Roman. 11,11. *Haue they stumbled that they should fall?* & Rom. 11,31 *That they also may obtaine mercy*: Of these texts the meanings is that

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the Gentiles being called to Christ, this euent by Gods appointment, will follow of it at the length, euen the vocation of the Iewes, being prouoked to desire and seeke the like grace by emulation of the beleeuing Gentiles. Lastly, euen the meanes leading to the end, are in this particle [That] designed, as Ephes. 1, 4. *Chosen that we should be holy.* If this obseruation bee well heeded, it will helpe to the due interpretation of many places of scripture, and giue light to manie waighty matters.

[Theft, or stealing] The withholding of that which is another mans, against the owners will; the drawing vnto vs other mens good by iniury, or not distributing that which is our owne when neede requires. Hos. 4, 2. *By swearing & lying, killing and Stealing.* Exod. 20, 15. *Thou shalt not steale.* All manner of wrong done to our selues, in respect of our owne substance, or to the substance of others, is stealing.

[Theefe] One that taketh to himselfe the goodes of other men, without the priuity of the owner. Prou. 6, 30. *Men do not despise a Theefe which stealeth to satisfie his soule.*

2 One, that dealeth vnrighteously in his owne Temporall goods, or spirituall giftes, by keeping in and hiding them from such, to whom wee owe them by vertue of our calling: or one, who behaues himselfe vniustly in other mens goodes, impairing them, eyther by deceite or violence, as Iohn chap. 12. verse 6. 1 Cor. chap. 6. verse 10. *Theeues, extortioners.*

3 A Seducer, which by corrupt glosses, and false interpretations, steales from ℣ Church of God the true meaning and doctrine of the Scripture; so spoyling soules, as Theeues spoile mens bodies. Iohn 10. verse 8. *All which came before mee, are Theeues, &c.* Hosea 6, verse 9.

4 Hypocrites, which vnder shew of piety, seeke their owne gaine with the losse of others. Math. 22, 13. *Yee haue made it a den of Theeues.*

[As a Theefe] Suddenly, as Theeues vse to doe, comming at such an houre as they are not looked for. 1 Thess. 5. ver. 24. *As a Theefe in the Night.* This pertaineth to the wicked, not vnto the godly, who are watchfull continually, looking and preparing for that great day. See Mathew 24, 42, 43, 44. Luke 12, 39, 40. and 21, 34, 35.

[Then] That a thing is so, or seeing it is so. Roman. 6, 1. also 7, verse 7. *What shall we say Then?*

2 Some certain time wherein

in something was done. Math. 4,1. *Then was Iesus ledde aside.* And elsewhere often it is thus taken, for to note a certaine time.

3 Therefore, and it is a note of an inference or conclusion, gathered from some premises. Rom. 8,1. *Now Then there is no condemnation.*

[Therefore] Somtime a precedent cause of that which is inferred. Rom. 8,1. Roman. 3, 28. Rom. 2,1. In these & such like places this particle is Argumentative, and inferreth the effect from the cause.

2 The end, order, and sequele of a matter. 2 Kings 22, 19,20. Gen. 22, 16. Phil. 2,9. Roman. 14, 9. *Therefore* (or to this end) *Christ dyed, &c.* Here is noted onely the consequent, or what in order did followe the humiliation and death of Christ, to wit, his exaltation, and manifestation of his Godhead, also his dominion ouer his Church, as is plainly to bee seene by Luke 24.46. 1 Pet. 1, 11. They doe erre then, which would by these and such like places conclude, that Christ merited in his obedience and passion, something to and for himself, to whom all good was due, euen from the time of his vnion: when his manhoode at his conception, was knit vnseparably vnto the person of the Son of God, then was he Lord of all, euen as man, & had right to eternall glory. Also ȳ Scripture cleerly proueth, that what soeuer Christ did or suffered, was for vs, not for himself; for that had obscured his grace towards his members, if hee had come to deserue ought for him selfe.

[Theraphim] An Image, made in the likenesse of a man: and all instruments belonging to false religion, Iudg. 17, v. 5. *Made an Ephod and Theraphim.*

[Thing] Some reall substance or quality, either good or euill. Ephesians chapter 1. verse 11. *Which doeth worke all Things after the Counsell of his Will.*

2 Some worde spoken of God, touching that which was after to be done, Luke 1, verse 37 *With God shall nothing be vnpossible.* In the Greeke Text it is read, no word shall bee impossible.

3 The doctrine of the gospel *Acts* 17,32. *Wee will heare thee againe of this Thing.*

[To thinke any Thing] To conceiue or haue in our mindes a good thought, pertaining to saluation. 2 Cor. 3, 5. *Not that we are sufficient of our selues to thinke any Thing, as of our selues*: where then is the naturall power of will to choose and embrace good things, seeing wee lacke power and wil to thinke well?

2 To

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2 To iudge, and certainely determine. 1 Corinth. 7, verse last. *I thinke I haue the Spirit of God.*

3 To make our Thoughtes knowne by boasting and glorying. Math, 3, 9. *Thinke not to say in your hearts.*

4 To deuise or imagine. 1 Cor. 13, 5.

[These things] The sinnes and punishments of the Israelites liuing in the wildernesse. 1 Cor. 10, 6.

[Great things] Very precious and excellent benefites, as freedome from all those euils, which the captiuity in Babylon brought with it; liberty of body, goods, country, & conscience, beeing restored to the pure worshippe of God in his Temple, restitution of Citie & Temple, &c. Psalme 126, 2, 3. These were great things, not onely for the matter of the benefits, but for the manner of bestowing them, which was incredible and vnwoonted, as verse 1. & for the persons who were the receyuers, beeing Wormes and miserable sinners lesse then the least thing, and worse then the worst things.

[In all good Things] Of all his goods and substance, according to his owne ability, and the necessity of the Teacher. Gal. 6, 6.

[Thirst] To desire drink, out of a feeling of the want thereof by some naturall drought or drinesse. Iohn 19. verse 28. *I Thirst.*

2 Verie earnestly to desire and long for Christ and his spirituall graces, out of a sense of our sinnes and miseries, Math. chapt. 5, verse 6. Iohn 7, verse 37. *If any Man Thirst, &c.* Esay 55, 1. *Ho, euerie one that Thirsteth, come.*

[To Thirst no more] To finde all contentment and satisfaction to our soules in Christ onely, without seeking further for it, then in him alone. Iohn 6, 35. *He that beleeueth in mee, shall thirst no more.*

[Thou] Whosoeuer thou art, without difference of sex, condition, nation, &c. Exod. 20, 3, 4, 5, 7, 8, &c. Rom. 10, 10. *If thou beleeue, &c.* Gal. 4, 7. *Thou art no more a Seruant, &c.* And the like is often elsewher, to teach ý the commandements and promises of God belong not onely to the whole Company of beleeuers, and congregation of Gods people generally, but particularly to euery one without exception, Which meeteth with that corruption too too common, to put & post off from our selues to others, things commonly and vniuersally spoken.

[Thought] The least motion and stirring of our minde: which, when it is by the holie ghost made agreeable to Gods word

word, thē it is a good thoght; but if the motion be from our corrupt hart, and be disagreeable to the word, then it is an euill thoght, whatsoeuer good pretence it haue. Math. 15, 19. *For out of the heart, comes euill Thoughts.*

2 Our counsels, touching matters to bee done, or not done. Psal. 146, ver. 4. *Then his Thoughts perish.*

3 The griefe of an afflicted mind. Psal. 94, 14. *Amidst the Thoughts of my heart, thy comforts haue refreshed my soule.*

4 Reasoning inwardly in ŷ soule. Luke 9, 46, 47. *When Iesus sawe the Thoughtes of their hearts.*

5 Purpose ioyned with indeuor. Gen. 50, 20. *When you Thought to do me euill.*

6 Carking, or immoderate care, or care with anxiety. Mat 6, 31. *Take no Thought.* Mat. 10, 19. *Take no Thought vvhat yee speake.*

[**Referred to God**] 7 The will, counsell, purpose, or decree of god, touching al things which he will do, or not doe. Psal. 33, 11. *The Thoughts of his heart shall stand for euer.* It doth sometime signifie Gods disposition, when his purpose is executed and brought vnto effect. As Ge. 50, 20. *But God Thought, &c.* So *Tremel.* translates it.

[**Thousand yeares**] The space often hundred yeares.

2 An exceeding large space of time, a finite number being put for an indefinite. Psal. 90, 4. *A Thousand yeares is but as yesterday, when it is past.* 2 Peter 3, verse 8. *A Thousand yeares as one day.*

[**Through or by, in the doctrins of Iustification**] The chief efficient cause, to wit, ŷ grace and free fauour of God. Rom. 3, 24. *We are Iustified freely, by, or Through his grace.*

2 The outwarde meritorious cause, to wit, Christ Iesus our Redeemer. Rom. 2, ver. 24 *Through the Redemption which is in Christ.* Ephes. 1, 17. *Through his bloud.*

3 The inward instrumental cause, to wit, our Faith. Rom. 3, 28. *Wee are Iustified thorough Faith, without the workes of the Law.* Verse 25. *Through faith in his bloud.*

4 The signes and fruites of our iustification, to wit, good workes. Iames 2, 21. *Was not Abraham Iustified thorough Workes?*

[**Through all, and in you all**] The supreme gouernment ouer his whole Church, & reaching or passing through vnto euery member thereof, together with the most neere coniunction, which the faithfull haue with God by Christ: all which he doth violate, whosoeuer violateth Christian charitie

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ty and peace. Ephes. 4, 6. *Which is above you all, and through all, and in you all.*

[Through bearing of Children] That in this conditiō of bearing, bringing foorth, and bringing vp Children (which by Gods owne sentence, Gen. 3. hath much bitter sorrow & paine ioyned with it, as a fruite of the first Sinne) yet there is this comfort left vnto women to sweeten this misery & ease their heauy burthen, that it shall not hinder their saluation; if vnder such waight of punishment, like beleeuing persons their faith shine foorth resting on Gods promises, and shewing it by loue to others, & by holy and modest behauiour in themselues. 1. Tim. 2, 15. *Through bearing of Children she shall be saued, if they, &c.* This relatiue particle [*They*] must be referred (as to ỹ antecedent) not to Children, but to women of whose duty he speaketh generally, (it beeing vsuall in Scriptures to change one nūber and person into another.)

[Through the Law] By the works of the Law as they are done by vs: or vpon condition of fulfilling the Law by our owne strength. Rom. 4. 13.

[Through him] By his administration or powerfull gouernement. Rom. 11, 36. *Through him are all things.*

[Thorny ground] An heart stuffed with the cares of this world, which choake the seed of the word, as thornes choak the Corne springing out of the ground. Mathew, chapter 13. verse 22. *That which fell among st Thorns, or thorny ground.*

[Threatning] A denunciation of some iudgement, temporall or eternall from God.

2 Hard and cruell speeches from one man to another. Acts, chapter 14, verse 17. *Let vs Threaten and charge them.* 1. Peter, chapter 2, verse 23. *When he suffered, he Threatned not.*

[To Thresh] To beate corne out of the huskes with the strokes of a flaile, or other instrument made for that purpose. Leuiticus, chapter 26, verse 5. 1. Corinthians, chapt. 9, verse 10. *Thus men Thresh Wheate, &c.*

2 To punish Gods enemies with plagues and calamities, as it were with sore strokes of Gods reuenging hand. Esay, chapt. 25, verse 10. *Moab shall be Threshed.* Thus God Threshеth in anger.

3 To exercise Gods people with chastisements and corrections for sinne, sifting & trying them, as when corne is beating out of the huske by Threshing. Esay, chapter 21, verse 10. *O thou whom I doe Thresh, or, O thou my Threshing.* Thus God Thresheth in mercy.

4 To

4 To execute extreame cruelty towards Gods church. Amos chapt. 1. verse 3. *They haue Threshed Gilead with instruments of Iron.* Such Instruments were woont to bee applyed for punishing obstinate Rebelles. 2 Samuel 12, verse 31, Thus Tyrants Thresh the godly.

[To Threth the Mountaines] To destroy and afflict greeuously, euen strong & mightie enemies. Esay chap. 41. Verse 15. *Thou shalt Thresh the Mountaines, and bring them to powder.*

[Throne] A high seate, full of Maiestie and Glory, fit for earthly Kings or Iudges, as 1. Kings 10. verse 18. *Then the King made a great Throne of Iuorie, and the Throne had sixe steppes.* Also it signifieth kingdomes and dominions. Daniel 7, 9.

2 Some visible token or representation of Gods power and Maiesty. Reuelation 4. ver. 9. *They gaue honour to him that sate on the Throne.* A Metaphor. Esay 6, verse 1. which is applied vnto Christ. Iohn 12. verses 20, 39.

[Thunder] A great noyse and sound caused in the clouds by the breaking out of hot and dry exhalations, beating against the edge of the Clowd. Psalme 18, verse 13. *The Lord Thundered in the Heauen.* Exodus 19, 16. *There were Thunderings and Lightnings.* Thunder, is a witnesse of Gods power, and serueth to strike terror and feare in men, that the Godlie may be humbled, and the better subdued vnto God; & the wicked confounded and lefte without excuse.

T. *I.*

[Time] Some certain space, as houre, day, wecke, yeare, &c. Daniel 2, 21. *Hee changeth the Times and seasons. And let his portion be among the Beastes, till seauen Times passe ouer him,* that is, seauen yeares. Exodus 2. verse 23. Daniel 4, verse 16 and 11, 13. Seuen Times for seuen yeares.

2 Terme, period, and shutting vp of ones life. Psalme 31, 15. *My Times are in thy handes, O Lord.*

3 Opportunity, or fit and conuenient season for to doe things in. Iohn 7, 6. *My Time is not yet come.* Acts 1, ver. 7. *The Times and seasons.*

4 The whole tearme or space which a man liueth. Psa. 90, verse 10. *The Time of our life is threescore yeares and ten, &c.*

[To obserue Times] To place Religion, pleasing of God, merit of saluation in keeping holy dayes, moneths, yeares, times, pre-

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prescribed in *Moses*, as though after the death and ascension of our Lord, (whereat their date expired) they were stil in force, contrary to that which *Paul* had taught the Galathians, chap. 4, 10. *Ye obserue Times and yeares.*

[To change Times] To bee the author of the alteration of estates and kingdomes, which continue so long as GOD appoints. Dan. 2, 21.

[Time and times, and part of time] Three yeares, and ten dayes. Dan. 7, 25. *And they shal be giuen into his handes, vntill a Time and times, and the diuiding or part of Time.* See Mat. chap. 4, ver. 52.

[Tithes] The tenth part of our goods. Deut. 14 28. Heb. 7, verse 8. *Men that did receyue Tythes.*

Tythes, were a tenth part of all one had offered to God, and to his seruice, which *Iacob* vowed to do. Gen. 28. 22. *and Abraham paide to Melchizedek,* Gen. 14, 20. Heereof some part at least was offered in Sacrifice, Numb. 18, 24. A shadowe and figure, as other oblations were, figuring Christ. The equity is, out of our goodes to minister sufficiency to Pastors and poore. Gal. 6, 6, 1 Cor. 9, 11. Tithes (as first Fruites of Corne and Cattle) the sanctifying of the rest to their vse. Deut. 26, 15. and secondly, a thankfull remembraunce of Gods benefites. Genesis 28. v. 22.

[To] The meanes that leade to the end. Ephe. 2, 11. *Created To good workes.* It signifieth by or through. 2 Timothy 3. ver. 25.

2 The end and finall cause. Rom. 9, 22. *Prepared to destruction.* 1 Thess. 5, 9. *Appointed to Saluation.* Ephes. 1, 6. *To the praise of his grace.*

[To himselfe] To the glory of his grace. Ephes. 1, 5. *Predestinated vs to himselfe,* that is, to the praise of his glorious grace This is the vtmost finall cause of free election to life: as the saluation of the elect is the nerest end thereof. See Ephes. 1, 6, 12, 14.

[To day] All the time, that the doctrine of Grace is preached. Psal. 95, 7. *To day if ye wil heare his voyce.*

[To the Lord] To the praise and glory of the Lord. Ephes. 5, 19. *Singing to the Lord.*

2 Sincerely, as one that hath to deale with the Lorde, the searcher of hearts & reines. Eph. 5, 22. *Submit to your Husbands, as to the Lord,* that is, for his sake, with vnfained hearts put your selues vnder the rule of your husbands, obeying them in such causes as hee approueth.

[To morow] Time to come. Math. 6, v. 34. *Care not then for*

to

to Morrow.

[Together] Alone, without other. Thus ſometime the Hebrew [*Iachad*] ſignifieth. Iob 34, 20. Ezra 4, 3.

2 Wholly, or euerie whit. Iob. 10, 8.

3 Together, or in one. Pſa. 2, 2. All theſe ſignifications agree to this word vſed in Pſal. 33, 12. For God onely & wholy formeth euery mans heart and ſpirit. *Zach.* 12, 1. Heb. 12, 9. Numb. 16, 22.

[Tongus] The principal inſtrument of ſpeech. Pſal. 45 1. *My Tongue is the pen of a readie Writer* Iames 3, 5. *The Tongue is a little member.*

2 Speech it ſelfe. Iames 3, 6. *The Tongue is fire.* Ier. 18, 18. *Smite him with the Tongue.* A Metonimy of the cauſe for the effect.

3 Strange language, or the gift of ſpeaking with a ſtrange language. 1 Cor. 14, verſe 2. *He that ſpeaketh a Tongue,* 1 Cor 13, 8.

[Tongue of fire] A flame, which is like a tongue in forme, and in effect, for it licketh vp as a tongue doeth; ſo Gods wrath ſhall conſume the wicked. Eſa. 5, 24.

[Deceitfull Tongue] A tongue vttering crafty and guileſull words. Pſal. 52, 4. *Thou loueſt all words that may deſtroy, O deceitfull Tongue,* that is, a man ſpeaking deceite with his Tongue.

[Double Tonged] Such as ſay one thing ſitting, and another thing ſtanding: Lyars which vary in their reports. 1 Tim. 3, 8.

[Tongue imagineth miſchief] The Tongue to bee the Inſtrument to vtter that miſcheefe which the heart hath thought and imagined. Pſalme 52. ver. 2. *Thy Tongue imagineth Miſcheefe.*

[Tongue of the Lerned] That ſingular skill which Chriſt had in his own perſon, aboue meaſure, and which he gaue to his Miniſters (according to meaſure) that they might knowe how to comfort and pacifie afflicted conſciences. Eſay 50, 4. *The Lord hath giuen me a tongue of the Learned.*

[Tongues of men & Angels] Such an excellent faculty of ſpeech, as might not onely become men, but euen the Angels if they could ſpeake: yet were it nothing worth, vnleſſe it were imployed (thorough loue) vnto the edification of others. 1 Cor. 13, 1. *If I could ſpeake with the Tongue of Men and Angels, and had not Loue, I were as ſounding Braſſe, & tinkling Cymball.* An Hyperbole.

[To ſmite with the tongue.] To vtter malicious and ſlanderous words, which hurt a mans name (as blowes or ſtrokes hurt a mans body.) Ier. 18, 18.

Let

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Let vs smite him with the tongue. Metaphor.

[To Touch] To feel a thing lightly with the finger. Luk. 8, 44. *She touched the hemme of his Garment.*

2 To hurt or offer the least violence. Psal. 105, 15. *Touch not mine annointed, doe my Prophets no harme.*

3 To refresh and strengthen one which is weake. Dan. 8, 8. 1 Kings 15, 5, 7.

[Tophet] A large and wide place neere vnto *Hierusalem*, where Iewish idolaters (after y maner of the *Ammonites*) burned their children, and offered them vp vnto the idol Moloch, set vp in this *Tophet*, beeing in the valley of *Hinnom*: as wee may reade, 2 Kings 23, 10. Ier. 7, 31. Also Ier. 19, 2. 2 Chron. 28, 3. King *Achas burnt his Children in Tophet.*

2 A place appointed for destruction, where God woulde giue a famous ouerthrowe openly in the sight and knowledge of his Church, vnto the fierce and mighty King of *Babylon*, for his exceeding cruelty against the people of God. Esay 30, 33, *Tophet is prepared of olde.* Whereas som expound this of hell, it is not properly a description of hell, but by allusion: for Tophet carryeth resemblance of hell, in three things: 1. for the ampleneſſe or largeneſſe of the place. 2. & the horrible crying of burned and tormented children. 3. also for the sharpneſſe of the paines.

T. R.

[Tradition] A doctrine, first deliuered from GOD by speech, and written downe afterwardes in his booke for the vse of the Church. 1 Cor. 11, 2, *And keepe the ordinances (or Tradition)* for so it is in the originall. This is a writtē Tradition, wee are bound to beleeue this absolutely. Of such *Paul* speakes. 2 Thess. 2, 15. & chap. 3, 6.

2 An humane ordinance, not written in the worde, but deliuered from man to man. Mat. 15, 2. *The Tradition of the elders.* Tradition so taken, is either good or euil, according to the subiect, matter, and intention of men. This is an vnwritten Tradition. This wee must beleeue conditionally, as it agreeth with the worde, but Popish superstitions contrarie to the word, are to be abhorred of vs.

[Tradition of the Fathers] Such ordinances as his Ancestors had receiued from God, and imbraced; of the which, *Paul* was an earnest mainrainer and follower, euen while hee was a Pharisie, but without repentance and faith in Christ.

Phil.

Phil. 3, 6. Galath. 1, 4. *Beeing zealous of the Tradition of theyr Fathers.*

[Tranſgreſſion] That which goes beyond, and exceeds due bounds and limits.

2 Euery ſinne, ſmall and great. 1 Iohn 3, 4. *Tranſgreſsion of the Law is ſinne.* Heb. 2, 2. Sinne is called Tranſgreſſion, becauſe it exceeds the bounds and markes which God by his Law hath appointed vnto vs, for the moderating of our deſires and actions.

3 The wickedneſſe of the Iewes betraying and denying Chriſt before *Pilate*, and deliuering him to be crucified. Eſay 53. verſe 8. Acts 2, 2. and 3, 13.

[Becauſe of Tranſgreſſions.] To ſhew and manifeſt our ſins, & in the ſight & feeling thereof to bee driuen to looke vnto Chriſt, to be ſaued by his onely grace, and no otherwiſe. Galathians chapt. 3. verſe 19. *It was added becauſe of Tranſgreſsions.*

[Trauaile] Iourneying or paſsing on foote, or by horſe, from place to place.

2 The paine of child-birth. 1 Theſſal. 5, 3. *As trauaile vpon a woman with childe.*

3 Troubles, dangers and euilles, which happen in ones iourney. Exodus 18, 8, *Hee told all the Trauaile that happened vnto them.*

[To Trauaile in birth againe] To ſeeke, and with great griefe of heart (like to that of Women which trauaile) to labour and ſtriue to recouer or reuoke the Galathians to that truth of the Goſpell, from which they were faln ſince their firſt birth, by *Paul* his preaching. Gala. 4, 19. A Metaphor from women great with childe.

[Treaſure] Some earthly thing of price, which mē make great account of, and therefore lay it vppe till afterward. Math. 6, ver. 19. 21. *Lay not vp Treaſure for your ſelfe in Earth.* Math. 13, 44. An earthly treaſure.

2 The wholeſome precious Doctrine of the word. 2 Cor. 4, 7. *Wee haue this Treaſure in earthly veſſels.* Metaphor. An heauenly Treaſure.

3 Euerlaſting life, with the graces and good workes that leade thither, and ſhalbe there freely rewarded. Math. 6, 20. *Lay vp Treaſures for your ſelues in heauen.* When Chriſtians do carefully imploy their graces, ſtudying to abounde in good workes, they doe heerein treaſure and hoord vp ioyes, in life which is heauenly & euerlaſting.

[Good and euill Treaſures] The abundance, either of graces or vices, ſtored vp in the hearts of men, good and euill to bee vented and vtte-

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tered by their Tongues. Luke 6,46. *A good man, out of the good treasure of his heart, bringeth forth good things, &c.*

[To Treasure vp] To gather together into one heap. Rom. 2, 5. *Tee treasure vp vengeance against the day of vengeance.* The meaning is, that wicked men by continuing in sin, heap and stacke vp punishment, euen as worldly men do heape vp and gather treasure.

[Translated] Taken away from the conuersation of men without sence of death, remoued whole into Heauen, as *Enoch* and *Elias* were. Hebrues 11. verse 5. *By Faith Enoch was Translated.* Genesis chapter 5. verse 24. *God tooke him.* Which phrase, though it bee sometime applyed to the reception of the soule, as Ezechiel 24, verse 16. Ionas 4. verse 3. yet it is fitted in Scripture to the assumption of the whole man from hence to Heauen. I see no more absurdity why the bodyes of some may not be receyued into heauen before Christ, then the soules of all the Saints which departed before his death. For whereas Christ is called the first fruites of them that sleepe, it will not proove that Christ did first of all other in bodye ascend to heauen, but that his resurrection is the cause of ours to eternall life; as the blessing and vse of the residue of Fruites did depend vpon the benediction of the first fruites. That place in the Hebrewes, will teach onely this, that by his Flesh crucified, he merited and purchased the opening of Heauen to all that euer entred; not that his bodye came there before all other bodyes. Sure it is, that both *Moses* and *Elias* were aliue in Mount *Tabor*, the Translating of whose bodies was a comfortable pledge to all the holye Fathers of the future Resurrection of all the faithfull. If their bodies which rose at the Resurrection of Christ, were taken vppe into Heauen before his owne Ascension, why not those of *Enoch*, *Elias*, and *Moses*?

[Transubstantiation] A change of one substance into another, as of bread into the body of Christ; of Wine into the bloud of Christ, according to that monstrous Doctrine of Popery, and contrarie to the wholesome wordes of Christ, which teach, Sacraments to be not the things themselues whereof they be but Pledges and Seales.

[Not to Trauaile] To bee depriued of all her people, wherein shee abounded. Esay 23, 24.

[Tree] A Plant, growne vp to a great height and measure.

2 Eue-

2 Euery person, man or woman, good or bad. Mat. 3, 10. *Euery tree that bringeth not forth good Fruite.* **Metaphor.**

3 Souldiers of the King of *Assur.* Esay 10, 19.

[**Corrupt Trées**] Vngodly persons, that are vnfruitfull and good for nothing, like to rotten and dead Trees. Iude 12. *Corrupt Trees, and without fruite.*

[**Trée of knowledge of good and euill**] The miserable experience of good loft, and of euill which should come vpon *Adam* and *Eue*, and al mankind, by breaking Gods commandement, in eating of that Tree, which was forbidden them to eate of. Gen. 2, 9. *The Tree of Knowledge of Good and euill.*

[**Many Trées**] A multitude of people to be refreshed with the spirituall water of ŷ word. Ezechiel ch. 47, verse 7. *At the brinke of the Riner were very many Trees.*

[**Tree of Life.**] That happie life that *Adam* receyued of God by Creation, wherein he was to be confirmed, by eating the Tree of Life, which was appointed to bee a Sacrament thereof. Gen. 2, 9. *& the Tree of Life in the middle of the Garden.*

2 Christ Iesus, who himself is the eternall life, and from whom the faithfull receyue it. Reue. 22, 2. *Was the Tree of life.*

[**Trée planted by the Riuers &c**] A faithfull person, ingraffed into Christ, to bee made one with him by regeneration, and to becom fruitfull in good workes. Psal. 1, 3. *Hee shall bee like to a Tree planted by the Riuers of Water.*

[**Trées of Righteousnes**] Righteous Men and Women, who being iustified by Faith in Christ, do liue righteously, & bring forth much good fruite. Esay 61. verse 3. *That they may be called the Trees of righteousnesse.*

[**Trespasse**] An hurt done to our Neighbour in his estate, name, or person. Numb. 5, 6. Leuit. 6, 2, 4. Mathew 6. 15. *If you do not forgiue men their trespasses.*

2 Any sinne or offence, either against God or man. Mat. 16, 15. *Neither will your Father forgiue you your Trespasses.* This word [Trespasse] according to the Hebrew word, signifyeth seditions, iniquities, defections done purposely and disloyally, and therefore be heinous and criminall, it is more then sinne, as may bee gathered by Gen. 31, verse 36. Exodus ch. 34. verse 7. and Iob 34. ver. 37. bee addeth Trespasse to sinne. Psal. 5, 10. *Note.*

[**Feare and trembling**] Not that perplexed feare & horror of damnation, which Wicked

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men haue; but the awe of sinning against God, and reuerend dread of his Maiesty, which holdeth the godlie alwayes conuersant in Good workes, till they come to the end of their race, and attayne the goale of saluation. Philippians chapter 2. verse 12. *Work out, or make an end of your saluation, with Feare and with Trembling.*

Note. Hence there is no helpe at all for the Papists, against the infallible certainty of saluation by faith, which dooth well admit (as companion and a fruite) a godly feare and trembling at sinne, (a feare of humility:) but quite shutteth out that seruile feare of beeing damned, (a feare of distrust.) See 1. Iohn 4,18. *Perfect loue casts out feare.*

[To Try] To search, examine, and proove euery thing, to finde out what is good, what euill; what true, what false; that we may embrace the one, and eschew the other. 1. Thess. 5,21. *Try all things.* 1. Iohn 4, 1, *Try the Spirits.*

2 To looke into one neerely, to take knowledge of him, and his cause. Psal. 26,2. *Proue me, Try me, O Lord.*

[Tribes] The posterity of the twelue sonnes of *Israel. Ps.* 78,55. These were cald [*Tribes*] after the Romane name, where at first the whole multitude was diuided into three parts, thereof called Tribes: but the Hebrew name signifies staues, or roddes, as growing out of one stocke or tree; and these Tribes were 12. Numbers 13, 3,5,16.

[Triall of Faith] Afflictions which are sent of GOD, for tryall and proofe of our faith, as gold is tried in fire. 1. Pet. 1,7. *The triall of your faith beeing much more precious then Gold. Iob* 23,10.

[Fiery Triall] Most sharpe, bitter, and greeuous afflictions. 1. Pet. chapt. 4, verse 12. *Thinke it not strange, concerning the fiery Triall.*

[Tried] One vpon Triall found faithfull, Iames, chapt. 1, verse 12.

[Tribulation] A temporal affliction in this life, eyther inward to the soule, or outward to the body. Rom. 5,4. *Wee reioyce in Tribulations.* This some time hapneth for triall, sometime is a fore-runner of Hell.

2 Parte of that eternall paine & torment, reserued for the wicked in Hell. Rom. 2,9. *Tribulation and anguish shall bee vpon the Soule of euery man that doth euill.*

[Tribute] A summe of money paide vnto Princes (for their better maintenance) according to the proportion of mens substance. Rom. 13,6. *For this cause yee pay Tribute.*

How-

Note. Howſoeuer the two Greeke words, φορος, and τελος, vſed by the Apoſtle, and engliſhed by our Tranſlators, Tribute, and Cuſtome, bee confounded by ſome learned men, as *Synonima* and equiualent or of one ſignification and force, yet being heere by a particle diſiunctiue diſtinguiſhed, I iudge with other iudicious expoſitours, that they ſignifie two kindes of payments, one laid vpon the perſon which is properly τελος, or pollmony (Cuſtome heere) becauſe men were taxed by the poll, and paid man by man, as Math. 17, 25. The other laid vpon mens ſubſtance mooueable, as Merchandiſe, or vnmooueable, as Lands; this is φορος, (Tribute) becauſe men were wont to bring it into the Kings Treaſure, or becauſe it was paide of commodities brought in. Thus with vs there be two kindes of payments, the firſt cald Subſidies, Tenths, Fiftenths, laide vpon men according to ability: the ſecond is Impoſt, or Cuſtome due for Trafficke, ariſing by exportation, and importation. Note further, that among the Romains, Tribute was paide to the *Quæſtores*, or publike Treaſurers: Cuſtome to Publicans or Cuſtomers: feare was due to Officers of Iuſtice, as Iudges, Preſidents, Serieants, &c. Honour to the Emperor or King. 1. Pet. 2, verſe 17.

[Trinity] The diſtinction of the perſons, in the vnity of the God-head; one & the ſelfe ſame God in Eſſence, beeing for ſubſiſtance three; to wit, the Father, the Sonne, and the Holy Ghoſt. 1. Iohn 5, 7. *And theſe three are one.*

How three, remaining three, may yet be one; and one abiding one, be three, and all this at once. This is a myſtery, rather to bee religiouſly adored then curiouſly ſearched into; requiring rather faith to beleeue, then reaſon to comprehend and iudge it.

[To Trouble] To driue or thruſt one from his owne ſtation or ſeat, and thereby diſquiet him.

2 To tranſport and carry Chriſtian profeſſors from that inward tranquillity and reſt which they finde by ſtaying vpon Chriſt alone, by preaching of the Law, and ioyning the obſeruation of it with Chriſt, as neceſſary to ſaluation: whereupon ariſeth reſtles feare in mens Conſciences, troubled with priuity & ſence of their owne guilt and tranſgreſſion. Gal. 5, verſe 12. *They were cut off which trouble you.* To be the cauſe thorough the ſinne of Idolatry of Iudgements, drought, & famine vpon the Land, to the great diſquiet thereof. 1. Kin. 18, 17, 18.

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Art thou he which Troubleſt Iſrael? &c.

[Trumpet] An hollow Inſtrument, of Siluer, Braſſe, or ſome other Mettall, giuing a great ſoũd through the breath of a mans mouth, where-with publique Magiſtrates are wont to proclaime their Lawes in the time of peace. Dan. 4,2,3, 4. After the example of God. Exod. 19, 16. *And the ſound of the Trumpet exceeding lowd.* Alſo Captaines were wont to encourage their Souldiers in the time of warre, after the example of *Gedeon*. Iudg. 7,18. And hypocriticall Phariſies did call the poore together, to receiue their almes. Math. 6,2. *When thou giueſt thine Almes, make not a Trumpet to be blown before thee.* This is a materiall Trumpet, whereof we read in Scripture of their good vſes, and of one abuſe.

2 The Prophets, Apoſtles and Miniſters of the worde, ẅ are commanded to publiſh the meſſage and minde of Chriſt to his people, with great vehemency of voice. Eſay 58,1. *Cry alowd, ſpare not, lift vp thy voice like a Trumpet.* Reuel. 8, 2. *and to them were giuen ſeuen Trumpets.* This is by ſome expounded of the Miniſters of ỹ Goſpell, whereof there was a type and figure vnder the Lawe in the Siluer Trumpets, by the noyſe whereof, the people of God were called to the publique aſſemblies on Earth, as now by the Preachers of the word, they are called vnto the kingdome of heauen, Numb. 10,2. *Make two Trumpets of ſiluer, for the aſſembling of the congregation.* An immateriall and heauenly Trumpet, whereof ther is direct vſe for ſaluation: alſo that notable ſhrill voice of the ſound of God, ſhaking all and piercing the deade which haue long lyen in the duſt, that they may liue againe. 1 Corin. 15,52. 1 Theſſ. 4,16. Iohn 5, 28. Note heere, that feruour, zeale, and courage, ought to be in the Miniſters of the word in reproouing, admoniſhing, comforting, and ſtirring them vp to ſpirituall warfare, was figured in the Trumpets.

[The Trumpet of God] A moſt mighty noiſe (like to the noiſe of a Trumpet) made of God extraordinarily, for the quickening or raiſing vp of the dead. 1 Theſſ. 4,16. *The Lorde ſhall come with the Trumpet of God.* 1 Cor. 15,52. *The Trump ſhall blow, and the dead ſhall riſe.* This is expounded to bee the voice of Chriſt himſelfe. Iohn 5,28. *All that are in the Graue ſhall heare his voyce.*

[To blowe the great Trumpet] Either litterally the Edict of *Cyrus*, to permit the Iewes to returne into their Countrey at the end of their Captiuitie in *Baby-*

Note.

Babylon : or ſpiritually, the mighty ſound of the Goſpell, comming into all the partes to call vnto Chriſt out of al countreyes his elect, both of Gentiles and Iewes. Eſay 27, 13. *It ſhall come to paſſe the great trumpet ſhall blow* : which ſhall bee one of the laſt ſignes, which ſhall goe before Chriſtes comming to iudgement, as in Mat. 24.

Note. There was among the Iews a Feaſt of leſſe ſolemnity, called [blowing of Trumpets :] it began the firſt day of the ſeauenth moneth, and was Celebrated with blowing of trumpets. The ſignification of it was the ſpirituall ioy and gladnes which all our life long wee are to haue by the comming of Chriſt, praiſing God for it with Oades and hymnes : for thus the Prophet Eſay expoundeth it. Eſay 52, 8, 9. and 35, 10. See Leuit. 23, 24, 25.

[**To blow a Trumpet before vs**] To ſeeke fame and renowne of men, by dooing of good things. Mat. 6, 2, *When thou giueſt thine Almes, thou ſhalt not make a Trumpet to be blowne before thee.*

[**Not to blowe a Trumpet before vs**] To do the workes of mercy, & all other good works as ſecretly as wee can, without ſeeking any vaine glorie from man, or receiuing it beeing proffered. Mat. 6. 2. *When thou giueſt thine almes, make not a Trumpet to be blown before thee.* There is the ſame meaning of ỳ [*Let not thy left hand knowe what thy right hand doth.*

[**Truſt**] The credite which one of vs puts in another, in our mutuall worldly dealings. Prou. 31, 11. *The heart of her husband Truſts in her.* This is ciuill truſt.

2 The affiance and confidence of our hearts, relying vpon the mercifull & true promiſes, & moſt powerful, wiſe, and good prouidence of God, both for the remouing and keeping from vs euil things, & for the giuing and beſtowing good things. Pſal. 37, 3. *Truſt thou in the Lord.* and 34, ve. 22. *None that Truſts in him ſhall periſh.* 1 Tim. 6, 17. This truſt is religious, and cannot bee put in any creature without idolatry. Hence wee are forbidden to truſt in riches, in the arme of fleſh, in Princes, or in anie Son of man, no not in Chriſt as man, or in any our good works although proceeding from Grace.

3 The matter and obiect of our truſt, or he in whome our truſt is to be fixed. Pſal. 40, 4. *Bleſſed is the man which makes the Lord his Truſt.*

[**Truth**] The moſt perfect eſſence of any thing, or the moſt abſolute perfection it ſelf of any matter. Iohn 18. ver. 38.

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What is Truth?

2 The most perfect divine Essence, which is truth it selfe, and the Author of all Truth in his creatures, Psal. 31,5. *Thou hast redeemed mee, O Lord GOD of Trueth.* Iohn 14. verse 6. *I am the Truth, &c.* Exodus 34. verse 6.

3 The constancy of God, in keeping his promises. Rom. 3, 7. *If the Truth of GOD hath more abounded through my Lye.* The word [Trueth] is taken in this sence in all places of Scripture, where Mercy and Truth are matched and mentioned together. Psalm 117, 2. and Psal. 43, verse 3. and often elswhere.

4 The substance and body of that, that was shaddowed vnder the Ceremonies of *Moses* Law. Iohn 4, 23. *The true worshippers shall worship the Father in Truth.* Also the impletion and performance of promises and propheſies concerning mans redemption. Iohn 1, 14.

5 The whole word of God, both Law and Gospell, which is called [the Truth] because it containeth the firme and sure doctrine, which teacheth the true way how to attaine eternall saluation. Iohn 17, 17. *Thy word is Truth.* John 8, 31, 32. Coloss. 1 5. *Whereof you haue heard before by the Word of truth which is the Gospell.* Galathians 5. verse 7.

The Doctrines of false Apostles, teaching righteousnesse to come by the Workes of the Law: also the opinions of all sorts of Heretiques, and whatsoeuer Precepts and Traditions of men, in the cause of Religion and Saluation (beeing not grounded on the Word of Trueth) are to bee helde for meere fables, yea for lyes and falshood. *Note.*

6 Christ and his Doctrine. 2 Iohn 1. *But also all that haue knowne the Truth.* 1 Timoth. 2. 4. This is the meane whereby saluation commeth to men.

7 The true vnderstanding of things necessary to saluation. Iohn chapt. 17, verse 17. *Sanctifie them with thy Truth.*

8 That light of Nature, left in man since his fall, to helpe him to know God, so far as to leaue him without excuse (but not so farre as is needefull to saluation. Romanes 1, verse 18. *Which with-holde the Truth in vnrighteousnesse.* Rom. 2, 8.

9 True Religion, taught & contained in the Gospell. Gal. 3, 1. *Who hath bewitched you, that you shold not obey the truth?* Titus 1, 1.

10 Integrity of life, or vprightnesse and sincerity, voide of deceite and counterfeiting. 1 Cor. 5, 8. *With the vnleauened Bread of sincerity and truth.* Eph. 4.

4,24. Esay 38,3. *I haue walked before thee in Truth.*

11 Iustice or righteousnes, as it is contrarie to iniquitie. 1 Cor.13,6. *It reioyceth not in Iniquitie, but in Truth.* Psalme 51, 6. *Thou loueſt Trueth in the inward parts.* It is a part of the image of God. See Ephe.4,24. Iohn 3, 21. and 3. Iohn ver. 12. Truth signifieth iust deeds truly and vprightly done.

12 Fidelity and faithfulnes betweene man and man, in keeping iust couenants, promises, and bargaines. *Ier.* 5,1, 3. *O Lorde are not thine eyes ſet vpon Truth?*

13 A iust and true sentence pronounced by a Magistrate in cases of iustice. Prouer. 20,28. *Mercie and Truth preſerues the King.*

14 Plainnesse and simplicity of speech, when thinges are vttered as they be, without fraud and falshood. Psal. 15,2. *He that ſpeaketh the Truth from his heart.* Eph.4,25. *Speak truth one to another.*

15 Most true, and far from all deceite. Psalme 19. 9. *The iudgements of the LORD are Trueth.*

16 Indeede, and in good earnest; when the inward beleefe and obedience of the hart doeth answere the outwarde profession. Ephesians 4, 21. *& haue beene taught in him, as the Trueth is in Ieſus,* that is, the true and sincere instruction in Christ.

[**Girdle of truth**] The true doctrine of the Gospell, w is vnto the soule to strengthen it, as a girdle is vnto the bodie of a Souldier in warre. Ephesians 6.14. *Your Loyns girt about with Truth.*

Paul that holy Apostle, hath verie elegantly described the complete armour of a Christian Souldier, alotting his loines the [Doctrine of Trueth] for a Girdle, his breast [a good Conscience] for a Brest-plate; his Legges and Feet (a prompt and ready minde to confesse and preach the Gospell of peace and attonement with God) as bootes and shooes; confidence in Christ (as a Shield) in the leste hand, and in the right hand the worde of God for a Sworde: and finally, the hope of saluation by Christ, for an Helmet to couer the head. Thus is the whole man armed throughout at all pointes (none beeing allowed the backe, teaching thereby vnto vs, that a Christian is neuer to thinke of sauing himselfe by flight) against all the Temptations of the spirituall Enemies, to bee made able to withstand and ouercome them thorough the power of Iesus Christ, their Generall & grand Cap-

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Captaine; from whom both the weapons themselues, and the skill with ability to vse them aright, also the successe and victory after the Combate must be begged by faithfull & earnest prayer: see Ephes.6. from verse 14.till 20.verse.

[Word of Truth] The Gospell, preached and published by the true Ministers thereof, being the onely saving truth. 2.Corinth.6,7. *By the word of Truth.* Col.1,5. *Whereof ye haue heard by the word of Truth*; that is, the Gospell. Ephes.1,13.

[True] That which is perfect, faithfull, sound, and sure, not counterfeit nor false. Psal. 119,151. *Thy Commandements are True.* Rom.3.4 *Let God bee True, &c.*

2 That which is most excellent in that kinde, with which no other can be compared for worthinesse. Iohn 1,9. *This is that True Light.* Iohn 6,32. also 15,1. In which places [*True*] is not set against False, but is a note of difference, to distinguish degrees and kindes of things, signifying as much, as truely diuine and heauenly, far exceeding other things so named.

Note. This word (*True*, or *Truth*) is contrary sometime to that which is counterfeit and false, and sometime to that which is a shaddow, as Ioh.1,17. Thirdly, True is as much as naturall, not made, as Ioh. 17,13. *Know thee the onely true God, &c.* In all these sences, Christ is the true Light.

[Truely] Sincerely and vprightly, without lies and deceit. Math.22.16. *Thou teachest the way of God, Truely*; that is, true doctrine for the matter; and sincerely for the manner. 1.Iohn 1,6. *They lye, and do not truely*; that is, they play the hypocrites.

[To do Truth] To deale truely and sincerely, leading an honest life, voide of all craft and deceiuing. Iohn 3,21. *Hee that doth truth, comes to the light.*

[Full of Truth] One full of the very substance of truth; to wit, Christ, being the perfection and accomplishment of all Legall Ceremonies. Iohn 1, 14. *Full of Grace and Truth.*

[Truth of the Gospell] The true and sincere doctrine of the Gospell. Gal.2,5. *That the truth of the Gospell might continue in you.*

[To hold the Truth in vnrighteousnesse] To suppresse the light of knowledge, naturally shining in mens hearts, forcibly keeping it back from shewing it selfe, in words and deeds, as it desires to do. Rom. 1,18. *Wrath of God is reuealed from heauen vpon men, which hold the Truth in vnrighteousnesse.*

[Words

[**Words of Truth**] Words worthy to bee receiued for their certainty: being for vse, like goads to incite vs to our duty, being slothfull, and as nailes to containe vs in our duty. Eccles. 12, 11.

[**To tell the whole Truth.**] To declare and lay open the whole matter as it was done. Marke 5, 33. *Shee told him the whole truth.*

[**Rightly to diuide the word of Truth**] Skilfully and very wisely to distribute & apply ỹ Gospell (which is by excellency the word of truth) vnto the capacities and vses of the hearers. 2. Tim. 2, 15. *Rightly dividing the word of Truth.* It is a Metaphor taken from the Rite of the Leuitical Priests, whose vse what it was, see Leuit. 1, 15, 17. To cleaue the Bird with ỹ wings in eeuen parts, which signified both the death of Christ, without breaking any bone, & the skill which should be in Ministers to cutte the word.

[**To walke in Truth**] To liue vprightly, without hypocrisie. 1. Kings 2, 4. *That they walke before me in Truth.*

[**To worship God in Truth.**] To serue God with an inward pure worship, & without such Ceremonies as were vnder the Law. Iohn 4, 24. *And wil be worshipped in Spirit and Truth.*

[**According to Truth**] Not after appearance & shewes, as men do iudge. 1. Sam. 16, 7. Neither vniustly and partially, but righteously and equally, as becomes the Iudge of the world, and the searcher of hearts. Rom. 2, 2. *The Iudgement of God is according vnto Truth.*

T. *V.*

[**To Turne**] To call one backe that erreth, into ỹ right way. Iames 5, 19. *He that Turneth a sinner, saueth a soule.* Thus Ministers and Christians turne one another.

2 To endeuour our selues to leaue the by-path of sinne, and to turne to God by repentance. Acts 3, 19. *Turne, that your sinnes may be put away.* Thus are men saide to turne themselues. Ionas 3, 10. *They turned from their euill wayes.*

3 To change mans heart from euill to good, by putting into it the grace of repẽtance. Iere. 31, 18. *Turne vs O Lord, and we will returne.* Thus God alone turneth Sinners. Acts 26, 18. 2. Cor. 3, 16. *When their heart shall be Turned to the Lord.*

4 To giue some mercy after some iudgement, as if God did turne and change his mind. Psalme 80, 7. *Turne vs againe.* Lamen. 3, 21. Ionas 3, 9. In these and many other places, the word [*Turne*] signifies, to

to restore such as be in calamity, shewing some new fauour after some affliction.

[Turtle] A Bird so called, being of Doues the least, a louely, delightfull, harmelesse, simple, and chaste fowle. Iere. 8,7. *Euen the Turtle and the Swallow obserue their times.* The Prophet heereby accuseth the Iewes of great blockishnes, hauing lesse vnderstanding in heauenly matters, then birdes and beasts, in discerning their seasons of heat, colde, &c.

2 The Church of God in earth, being like a Turtle. Psal. 74,19. *Giue not the soule of thy Turtle, &c.* A Metaphor. As the Turtle, so the true Church of God on earth is small, weake, vnarmed, exposed to many dangers from beastly rauenous men; yet remaineth meeke and innocent, both by imputed and inherent innocency, wherby she is still amiable to Christ her husband, and all her Children, though hated and persecuted of the world.

T. W.

[Two] The least number, consisting of Two Vnities, or Two ones. Luke 10, 1. *He sent them out Two by Two.*

2 Many ioyned together in society. Eccles. 4,9. *Two are better then one*: that is, society is better then a solitary life, thogh this be especially meant of marriage society.

[They Two shall bee one] The strait and most neere coniunction betweene Man and Wife, by the band of marriage, which maketh Two to be (as it were) one person. Math. 19,5. *They Two, shall be one flesh.*

[Two Witnesses] A competent or sufficient number of Witnesses, to testifie any truth, Humane or Diuine; Ciuill or Religious. Deut. 19,15. *In the mouth of Two Witnesses shall the matter be stablished.* Reuel. 11,3. *I will giue power to my Two Witnesses.* Which the *Rhemists* doe falsly expound, of *Henoch* and *Elias*, preaching and striuing against Antichrist, and by him to be martyred, &c. All meere forgeries, without warrant of Scripture.

V. A.

V. A.

[Vagabonds] SVch Companions, as doe nothing but walke the ſtreetes; which commonly be called the Raſcals and Dunghill-Knaues of all Townes and Cities. Acts 17, 5. *The Iewes tooke vnto them certaine Vagabonds.* Alſo vnſtable men, who haue no certaine dwelling for the body, or quietneſſe of the minde, being full of feare and trembliug. Geneſis, chapter 4, verſe 12. Pſalme 109. verſe 10.

[Vaile] A certaine cloath, hanged before the light, to hide it from our eyes, or put vpon womens heads for a Couert, in token of ſubiection to their husbands. Gen. 24, 65. *So ſhe tooke a Vaile and couered her.*

2 A coſtly and precious hanging, made of purple and blew Silke, Scarlet, and fine twined Linnen, &c. whereby the moſt holy place was diuided and ſeparated from the holy place. Exod. chapt. 26, verſes 31, 32, 33. *And the Vaile ſhall make you a ſeparation from the Holy place, and the moſt Holy place.* This was the Vaile that rent in twaine at the death of Chriſt, to ſhew the determination and end of the whole Leuiticall and Ceremoniall Law, as one ſaith. *In morte Chriſti omnia legalia terminantur*, a bodily, materiall, and typicall Vaile.

This Vaile was a figure of the fleſh of Chriſt, which couered his God-head, and whereby Chriſt dedicated vs a way to Heauen, as it is expounded, Hebrewes, chapt. 10. It was repleniſhed with Cherubims, to figure the multitude of Angels ſeruing Chriſt, euen as he is man, and by him as man aſcending and deſcending. Eſa. chapter 6. Iohn, chapter 1. verſe 51.

3 Blindneſſe and hardnes of heart. 2. Corinth. 3, 16. *When their hearts ſhall be turned to the Lord, the Vaile ſhall bee taken away.* As the Vaile kept men from looking vppon the things which were in the Holie of Holieſt; ſo the hardnes of heart, and vnbeleefe, kept the Iewes from acknowledging and ſubmitting themſelues to Chriſt. A Spirituall Vaile.

4 The defence and preſeruation, which husbands owe vnto, and affoord their wiues, againſt the iniuries of others. Gen. 20, 16. *Hee is the Vaile of thine eyes, to al that are with thee, and to all others.* A Metaphor. A Ciuill Vaile.

[Vaine] Something which is

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is not firme and constant, but subiect to decay, being of a perishing and vanishing condition. Psal.108,12. *Vaine is the helpe of man.*

2 That which misseth of his end, or deceiued of his expectation. Rom.1,21.

3 Vnprofitable and needlesse, of no vse, and to no purpose. Psalm. 127,1. *Except the Lord build the house, they labour in vaine that build it.*

[**In Vaine**] Rashly, without reason, counsell, or due cause. Rom. 13,4. *Beareth not the Sword in vaine.* Magistrates, hauing their authority from God, do not beare the Sword without reason, and whē they put difference (in the vse of the Sword) they doe not beare it without counsell and cause: also if their punishments amend the offenders, and terrifie the beholders, to feare others frō doing euil, then it is not borne in vaine, in regard of successe.

2 Without fruite or profit, to no purpose or end. Gal.3,4. *Haue ye suffered so many things in vaine?* And elsewhere often, as Gal.4,11. 1.Thess.2,1.

3 Either to no purpose, vpon idle respects, or to wicked purpose, to confirme lies and wickednesse. Exod.20,7.

[**Vanity**] A thing of no force, vse, or continuance. 1. Sam.12,21. *Why will you follow vanity which profiteth not, nor can deliuer?* In this sence, Idols are often called Vanity. Ionas 2,8. Psal.71,7. Rom.8, 20. *The Creature is subiect to vanity*; that is, to a vanishing and fleeting estate.

[**Vanity of Vanities**] Most vaine, and exceeding full of vanity. Eccles.1,2. *Vanitie of Vanities, (saith the Preacher.)* In the Hebrew phrase, two positiues be equiualent to the superlatiue: as Seruant of Seruants, Vanitie of Vanities, signifies most seruile, most vaine.

[**Vaine-glory**] The opinion, praise, or applause of hearers and beholders. Gal.5,26. *Bee not desirous of vaine-glory.* When any say and do things for this end, to winne & gaine estimation and commendations from men, then they shew themselues men-pleasers, and desirous of vaine-glory: for it is against all reason and wisedome to seeke our own praise, and thereof commeth no fruit but shame.

[**Vaine Idols**] Thinges of nought, of no force or profite. Psal.96,5. *Their Gods bee vaine Idols.* The Apostle openeth this word, 1.Cor.8,4. *Wee know* (saith he) *that an Idoll is nothing in the world. Ælim* and *Ælohim* in Hebrew, are Gods of strength and power, so called, Gen.1,1. Psal.82, 1. *Ælilim* bee Idols of no strength, without power: so they are called,

2.Chr.

2.Chr.13,9. as vnable to help, and vnprofitable. Ier.10,5. Es. 44,9.10. And as the name of God is often ioyned with things to shew their excellency, Psal.36,7: so of Idols, to shew their vanity. Iob 13,4. Zach.11,7.Iere.14,14.

[Vapor] A dewy Mist, as the smoake of a seething pot.

2 The frailety of mans life, beeing of short continuance, and suddenly extinct and put out (like a Vapor.) Iames 4,14 *It is euen a Vapor that appeares for a little time.*

V. *E.*

[Vengeance] Law and diuine right. Acts 28,4 *Vengeance hath not suffered him to liue.*

2 Punishment inflicted & taken vpō the wicked for their wickednesse. Rom.12,19. *Vengeance is mine.* Rom.13,3. *To take vengeance on them which do euill.*

[Vertue] The naturall vigour and strength which is put into euery creature, for such vse as it is appointed vnto of God; as the Vertue of Hearbs, Plants, &c.

2 Power and might, or the effect of power. Luke 8, 46: *Vertue is gone out of me*; that is, there is some healthfull effect wrought by my power.

3 Godlinesse, honesty of life, and good manners. Phil.4, 8. *If there be any vertue, &c.* 2. Pet.1,3. *Called to vertue.*

4 Christian Valour, Courage, and Fortitude, (as *Virtus* is deriued of *Vir.*) 2.Pet. 1,6. *Ioyne to your Faith, Vertue.*

5 Excellencies and perfections of God. 1 Pet.2,9.

[Vessell] Any instrument of vse in an house, for the good of this life. 2.Tim.2,20. *In a great house are Vessels of wood, & of earth.* These seruing to common vse, were prophane instruments. Marke 11,16. *Neither would he suffer them to carry vessels through the Temple.*

2 Naturall instruments, which receiue and containe the matter of generation. 1. Sam. 21, *And the Vessels of the young men were holy.* 1.Thess.4, 4. *That you know how to keepe your Vessels in holinesse and honour.* A Metaphor.

3 Wiues, which howsoeuer they be the weaker sexe, yet are Instruments of great and manifold vse. 1.Pet.3.7,8. *Giuing honour vnto the woman, as vnto the weaker Vessell.* A Metaphor.

[Vessels of earth] Fraile and brittle men, subiect to mortality. 2. Cor.4,7. *Wee haue this Treasure in earthen Vessels.*

[Vessels of mercy] Elect & chosen ones, ordained to mercy, euen to obtaine honor and saluation in heauen, through Christ.

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Christ, Roman.9,23. *That hee might shew the Riches of his glory vpō the vessels of mercy.* These be also called vessels of honor. verse 21.

[Vessels of wrath] Persons, men and women prepared to destruction. Rom. 9,22. *What if God would, to shew his wrath, and to make his power known, suffer with long patience the Vessels of wrath prepared to destruction?* These are also called Vessels made to dishonor, verse 21.

[To Vex] Most greeuously to torture ones minde, as a body set vpon the Racke to be tormented. 2. Pet. 2,7,8.

2 To prouoke and anger one with bad words and ill vsage. Leuit. 18, 18. and Psalme 6,10.

V. I.

[Vile] That which is of no worth or price, being contrary to precious: as vile Sacrifice.

2 Base, rotten, corruptible, being set against glorious. Phil. 3,21. *Our Vile bodies shall be like the glorious bodie, &c.*

[Vilest thing exalted] Vice and wickednesse is by wicked men extolled to the Clouds. Psalme 12,9. *When the Vilest thing is exalted.* Some referre this to the person, and make this sence, that when euill and leud men are lifted vp to authority, then do the vngodly swarme like Bees, and walke securely: which is true, but seemeth not fit to this place.

[Vine] A Tree or Plant, bearing Grapes, whereof wine is made.

2 A Country abounding with Vines and Pastures. Gen. 49,11. *He shall binde his Asses Foale to the Vine.*

3 Christ, who is like a Vine, resembling it in property, giuing life of grace to all his members, as a Vine giues iuice and life to all his branches. *Ioh. 15,1. I am that true Vine.* Metaphor.

4 Particular men and women, which bring foorth fruit (as Grapes) according as the persons are, good or badde. Deut. 32, 33. *Their Vine excels the Vine of Sodome, &c.*

5 The visible Church. Psal. 80,9. *Thou hast brought a Vine out, &c.* verse 14. *Visite this Vine.* Esay 5,1,2,3.

In the description of the Iewish Church, by the similitude of a Vine, all things belonging to the defence and prosperity of a Church, (by the like in a Vine) are elegantly set downe, and in a naturall order. 1. There is choice of ground or place, (*Canaan.*) 2. Gods protection for a fence or wall. 3. Casting out Canaanites, and Idols with Idolatry, to answere the casting out of stones. 4. Holy Lawes and Discipline, like

like to choise branches, or selected Vines. 5. The City of *Ierusalem*, wherein (as in a Tower) Priests, Prophets, and Iudges watched to preserue from hurt. 6. Their doctrines and exhortations (as a wine-presse) to wring out all kindes of duties as sweete iuyce. 7. And pleasant fruite like Grapes. All this the Lord to haue done to this people, appeares by Hos. 11,1. Psal. 80,9,10,11. Esay 1. 2. and that without such an example. Psalme 147, verse 10. Deut. 8,5.

[**Empty Vine**] The wicked *Israelites*, who resting from afflictions, gathered strength to bring foorth new wickednesse instead of beeing better by their corrections: euen as Vines after Grapes bee gathered, being empty, renew their strength to bring foorth more Grapes next yeare. Osee, chapt. 10,1. *Israel is an empty Vine.*

[**Vineger**] A sharpe, sower, tart liquour, made of Wine. Math. 27.48. *And presently when one of them running had filled a Sponge with Vineger.*

2 Any bitternesse or greeuous affliction of body or soule. Psal. 69,21. *In my thirst they gaue mee vineger to drinke.* Spoken of such as vexe the afflicted.

[**Vineyard**] The visible Church in earth, like a Vineyard in many respects; as for spreading, fruitfulnesse, manner of husbanding, exposition to danger, &c. Esay 5,12. Psal. 80.15. *Behold and visite this Vine.*

2 Also the Common-wealth, Esay 3,14.

[**Vineyard of red Wine**] The people or Church of the Iewes brought backe to their owne Country, and there planted, which God shall keepe by his protection, as a wall, and water it by his word, as by dew; making it bring foorth good workes, for their excellency like to red wine, which is the best and most generous wine, such as abounded in that Region, Esay 27,2,3. *A Vineyard of red wine.*

Note. In these fiue things chiefely the Church is likened to a Vineyard: first because the Church is planted, and growes not of it selfe, as neyther doth a Vine. 1 Corinth. 3, verse 6,7. 2. The Church beeing very weake, is yet very fruitefull by the power of God, like a Vine, Ezek. chapt. 15, verse 3. Iudg. chapter 9, verse 13. 2. Corin. chapt. 12,9. 3. Men are called into the Church, (as into a Vineyard) at diuers times. Mathew, 20. 4. The Church is troubled with enemies as Vineyards with Foxes and wilde Beasts, Psalme 80. & 74. Lastly, a Vine remaineth

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a Vine, though it haue ſuperfluous branches: ſo the Church.

[Vintage] The time of gathering, or the acte of gathering Grapes.

2 Many ouercome in battell or fight. Iudg. 8,2. *Are not the gleanings of the Ephramites better then the Vintage of the Abiihezerites?*

[Violent] Such as be made to beleeue, by the forcible working of the Spirit, cauſing them zealouſly to continue in the faith. Math. 11,12. Luk. 16, verſe 16.

[Viper] A poyſonfull creature, ſo called, which is broght foorth very violently with the death of the Dam, by gnawing out her bowels.

2 Cruell, vnnaturall, and vngratefull men, which wrong their Parents, Teachers, and Benefactors, &c. Math. 3,7. *O generation of Vipers.*

[Virgin] One that keepeth her ſelfe chaſte in a ſingle life. 1. Cor. 7,37. *And hath ſo decreed in his heart, that he will keep his Virgin.* The High-Prieſt muſt marry a Virgin onely. Leuit. 21,14.

The reaſon why the High-Prieſt might marry none but a Virgin, was to ſignifie thereby, that the Church is to bee preſented to Chriſt, as a Virgin without ſpot. 2. Cor. 11,2.

2 One who keepes himſelfe to Chriſt, by pure beleefe, and vncorrupt doctrine; eyther perſon, or particular Church. 2. Cor. 11,2. *To preſent you as a pure Virgin to Chriſt.* Thus euery godly perſon is a Virgin.

[Viſion] An extraordinary action of God, manifeſting himſelfe and his wil to his Prophets, to be ſeene & throughly knowne of them. Numb. 12, 6. *If there bee a Prophet of the Lord among you, I will be knowne to him in viſion, &c.* Viſions & dreames ſignifies all kinde of Propheſie. Dan. 1,17.

2 An ordinary action of the Prophets and Miniſters, declaring the minde of God to the people, that they may ſee and know it. Pro. 29,18. *When viſion faileth, the people periſh.*

A Doctrine reuealed from God immediately, ſometime by ſignes and ſights, as to *Daniel* and *Ezekiel*: and ſomtime by word, without viſible repreſentations, as to *Abraham*, Gen. 15,1. To Eſay, chapter 2, verſe 1. It is therefore called a [*Viſion*] becauſe God reuealed things to his Prophets ſo euidently, and deliuered them with ſuch certainty, as though they had preſently ſeene before their eies the things which they foretold. Hence Prophets which had ſuch viſions and cleere reuelation, bee called [*Seers,*] as 1. Sam. chapter 9, verſe 9. For the meaning of

Note.

this word vision, see further in Numbers, chapter 24. verse 24.

[To visite] To performe some promised good thing. Gen. 21,1. *God visited Sara.* Luke 1, verse 68. *Hath Visited his people, &c.* That is, sent the Redeemer promised. Ieremy 29,10.

2 To fulfill some threamed euill. Exod. chapt. 20, verse 5. *I will visite the sinnes of the fathers vpon the Children.* Gods visiting vs, is eyther by benefits, or iudgements. Esay, chapt. 26, verse 14. and chapt. 10, ver. 3. Visitation for desolation.

3 To looke into, and view throughly the estate of the flocke, and charges vnder vs. Acts 13,13. Thus the Apostles visited Churches.

4 To pray God, Esay 26, 16. so expounded in the same verse.

[To visite Fatherlesse and Widdowes] To exercise all workes of mercy, noted by this heere named, because therein shineth free charity; for who will looke for recompence frō such afflicted miserable people? Iames, chapt. 1, verse 27. **A Synecdoche.**

V. N.

[Unbeleefe] A priuation & vtter want of faith, whē Gods promises are wholly distrusted. Heb. chapt. 3, verse 12. *An heart of Vnbeleefe.* This is totall vnbeleefe: the next is partiall, or but in part.

2 Infirmity and weakenesse of faith, Math. 9,24. *Lord helpe my Vnbeleefe.*

3 Perfidiousnesse and Rebellion against God. Rom. 3, 3. *Shall their Vnbeleefe make the faith of God of none effect?* Also estate of vncredulity. 1. Tim. 1, verse 13.

[Unbeleeuer, or Infidell] An vnconuerted Idolatrous Gentile. 2. Cor. 6, 14. *Be not vnequally yoaked with the Infidels.*

2 A Christian, whose heart is hardened by vnbeliefe. 2. Cor. 4,4. *Blinded the mindes of Infidels.*

[Unblameable, or without blame and reprofe, or vnrebukeable] An vpright person, whose life cannot be noted and charged with any reigning sinne, after his calling. Luke 1, ver. 6. *Both were iust before God, and vnblameable, or without reproofe.* Such are the Saints in this life, by inherent righteousnesse. Ephes. 1. 4.

2 A person that cannot bee charged with ought that is amisse in him, being voyde of al faults. Ephes. 5, 27. *A glorious Church, not hauing spot or wrinkle: but that it should be holy and vnblameable.* Such the Saintes are now, by imputed righteousnesse, and such they shall be

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in Heauen, by proper and perſonall holineſſe.

[Vncircumciſed] Perſons, in whom the whole corruption of mans nature is vnreformed, but powerfully breaketh out in thoughts, words, lookes, deeds, and ſences. Acts 7,51. *Ye ſtiffe-necked and of vncircumciſed hearts and eares.* Theſe Iewes were circumciſed outwardly; yet becauſe their harts were not renewed, they were inwardly vncircumciſed.

2 Gentiles which had not the fore-skin of their fleſh cut off. Eph. 2,11. *Yee being in times paſt Gentiles in the fleſh, called vncircumciſion.* 1. Sam. 17,26. *Who is this vncircumciſed Philiſtim?* This is the proper ſignificatiō of the word vncircumciſed.

[Vncircumciſion] The Gentiles, euen all people which were not Iewes. Ro. 3,30. *And vncircumciſion through faith.* Epheſ. 2,11. That is, a prophane people, without God, ſtrangers from the Couenant of ſaluation.

2 The skin of the ſecret parts, with the eſtate and condition of vncircumciſed men. Rom. 2, 25. *Thy circumciſion is made vncircumciſion.*

[Vncleane] Such perſons or things as are ceremonioufly polluted by touching a dead carkaſſe of man or beaſt, &c. Hag. 2,14. *If he that is polluted, touch any of theſe things, ſhall it be vncleane?* Leuit. 13,46. *Hee ſhall be polluted, for he is vnclean.* *Acts* 10,14. *Any thing which is polluted or vncleane*: that is, which may not be eaten, beeing forbidden by the Law.

Of this prohibition of ſome meates as vncleane in reſpect of vſe, there were ſundry cauſes; firſt was Ciuil to inuite the Iewes by this meanes to obedience. 2. Morall, to teach them temperance. 3. Phyſicall, to maintaine health, and eſcape diſeaſes by a promiſcuous vſe of meates, which would breed ſickneſſes. 4. Ceremoniall, to diſtinguiſh the Iewes from all the Gentiles which obſerue no ſuch difference. 5. Myſticall, to put them in minde of ſpirituall vncleannes to auoid it, and to follow holines in body & ſoule, & to inſtruct them concerning Chriſt, who being come and crucified, hath aboliſhed this Moſaical Law, which yet after Chriſt his aſcenſion was of force for a time, till the weake beleeuing Iewes might be taught what liberty & Goſpell had brought them. *Note.*

Of vncleannes about meates, there be ſundry ſorts; firſt Phyſical or natural in meats, which are enemies to naturall health, as venemous ſerpents, &c. 2. That w^ſinne brought vpon all creatures, beeing accurſed to man for diſobedience of our firſt parents. Gen. 3. 3. Morall, whē meats become polluted to *Note.*

vs by the vice of intemperancy, or by disobedience to ciuill Lawes, appointing restraints of meats to ciuil ends. *For to the vncleane all things are vncleane.* Titus ch. 1. verse last. The fourth is, scrupulous vncleanneſſe, when the weake christiãs at *Corinth* made scruple if they might eate of things offered to Idols. 1 Cor. 8. Fiftly, superstitious vncleanneſſe, when there is choise of meates made at certaine times for Religion sake, as in Popery. Sixtly, and last is, Ceremonious vncleanneſſe, such as was vnder Moses Law which forbad the vse of many meats for such causes as before is laid downe.

2 Such as are spiritually defiled with sinne, either totally, as the wicked, which still (like hogges in the mire) wallow in the filthineſſe of sin: or in part onely, not hauing the corruption of their sinne wholly purged out, as the godly. Esay 64, 6. *We haue all bene as an vnclean thing.*

[Vncleane Spirits] The Diuell, who is himselfe most vncleane and foule; also hee inspireth vncleanneſſe into others. Math. 10, 1. *And gaue them power against vnclean Spirits.*

2 The vices of couetousneſſe, drunkenneſſe, infidelity, whoredome, hypocrisie, &c. by which the diuell holds possession of mens hearts. Math. 12, 43. *When the vncleane Spirite is gone out of a man.* Metonimy of the cause for the effect.

[Thꝛée Vncleane Spirits] A strong number of the Ambassadors of Satan. Reu. 16, 13. *And I saw three Vncleane Spirits like Frogges, come out of the mouth of the Dragon.*

[Vncleanneſſe] Generally all sinnes whatsoeuer, which make vncleane both our selues and euery thing we touch; but particularly, such sins as tend vnto our wicked pleasure and commodity. Rom. 6, 19. *Zach.* 13, 1. *For sinne, and for vncleanneſſe,* that is, for sinne which is it selfe vncleane, and maketh vs vncleane.

Whereas such as were defiled with any Legall vncleanneſſe (as by touching a deade carkasse, &c.) must be thrown out of the Campe till they had cleansed themselues. Numb. 5, 2, 3. Leuit. 15, 31. This figured two things. First, that our sins giue iust cause vnto God to cast vs out from his presence and glory. Reuel. 21, 27. Secondly, that euill doers are to be separated from the publike assemblies and company of the faithfull for a time, till repentance, by suspension & excommunication. Compare 1 Cor. 5, verse 13. with Numbers 5, 2.

[Under grace] One to whom

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sinne is graciously pardoned by the merit of Christ, & who is also freed from the dominion and strength of sinne, by the ayde of Gods grace and Spirit. Rom. 6,14. *Ye are vnder grace.*

[To Understand] To perceiue with the eyes of ỹ mind, something vnknowne afore. Dan. 10,1.

2 To obserue and consider in his minde, the afflictions of the Church vnder the King of *Persia*. Dan. 10,12. *Thou settest thine heart to vnderstand.*

[A people of no vnderstanding] Obstinate people and blockish, voide of wisedome, and such as will not learne, no not by rods and punishments. Esay 27,11. *For it is a people of no vnderstanding.*

[Under the hand of God] One chastened and iudged for sinne, to his humbling. Iudg. 2, verse 15.

2 One that is defended by the great power and prouidence of God. 1. Pet. 5, ver. 6. *Humble your selues vnder the hand of God.*

[Vnder hope] One not without hope; or one who hopeth well in respect of Gods power and promise. Rom. 4, 18. *Which Abraham aboue hope, beleened vnder hope.* Vnder hope, in respect of God; aboue hope, in respect of man.

[Under the Law] One subiect to the doctrine, instruction, and gouernment of the Law. Rom, 3, 6, 9. Gal. 3, 23. *We were kept Vnder the Law.* Also one subiect to the burthen of Legall Rites and Ceremonies. Gal. 4, 5.

2 One subiect to the curse, rigour, and compulsion of the Law, and as it is the strength of sin; and not to bee Vnder the Law, is to be freed from all these by faith in Christ, and his sanctifying Spirit. Rom. 6, 14. *For ye are not vnder the Law, but Vnder grace.*

[Under Tutors] A Childe in his nonage, being vnder the tuitiō of a Gouernor or Guardian. Gal. 4, 2. *But is vnder Tutors and Gouernors.*

2 One subiect to the regiment of the Ceremoniall Law (as to a Tutor.) Gal. 4, 2.

[Under the vniust] Before the vniust, in their Courts, and at their iudgement seat. 1. Cor. 6, 1. *Dare any of you hauing businesse against another, bee iudged Vnder the vniust?*

[Understanding] That naturall faculty of the soule, whereby it knoweth things, and is able to discerne them & discourse of them. Luke 24, 45. *Naturall vnderstanding.*

2 The guift of heauenly knowledge, enabling vs to see the truth of Gods words, or more cleerely and fully to see it. Psal. 119, 34. *Giue me Vnderstanding,*

ding,&c. Prou. 3,13, and 4,5. &c. This is actiue ſpirituall vnderſtanding, whereby wee do vnderſtand others when they ſpeak of heauenly things.

3 Interpretation, to make others vnderſtand what is praied for or vttered in a ſtrange tongue. 1. Corin. 14,15. *I will pray with vnderſtanding.* This is paſsiue ſpirituall vnderſtanding, whereby ſome are made fit to vnderſtand our ſpeeches.

4 Meaning, ſence, matter, of that which is prayed for in a ſtrange tongue. 1. Cor. 14, 14. *My Vnderſtanding is without fruite*: that is, when I vtter a prayer in an vnknown toong, the hearer hath no benefit, becauſe he knoweth not the meaning. Popiſh latine prayers before an engliſh vnlearned people be vnfruitefull, contrary to the Canons and rules of the Apoſtle, alſo to the practiſe of the primitiue Church, yea againſt common reaſon: (for how ſhall any ſay amen, to that which they know not, or aske of God, what they vnderſtand not.) Laſtly, repugnant they be to nature, for how ſhall one prepare to battaile vppon an vncertaine ſound? When men vnderſtand not one another, then they be barbarians, or rather babylonians one to another, according to that of the Poet: *Barbarus his ego ſum, quia non intelligor vlli.*

[**Vngodly**] Euery ſinner that is vnregenerate, whether he be elect or reprobate. Rom. chapt. 4, verſe 5. and chapt. 5, verſe 6. *Chriſt dyed for the Vngodly.* Such we are all from our birth, euen the Infant newe borne. *Note.*

2 A perſon of yeares, who is a wicked liuer, in whō birth-ſinne ſtill raigneth. Pſal. 1, verſ. laſt. *The way of the Vngodly ſhall periſh. Iude* 15. *To rebuke all the Vngodly among them, of all their wicked deeds.*

[**Vngodlineſſe**] Wickednes or ſinne, immediately done againſt God in the breach of the firſt Table. Tit. 2, 11. *Teach vs to deny Vngodlineſſe & worldly luſts.* Rom. 1, 18.

[**All Vngodlineſſe**] All kinde of Vngodlineſſe, or Vngodlineſſe of all ſorts: for Vngodlineſſe hath ſundry partes and branches: as Ignorance, Infidelity, Superſtition, Idolatry, Hypocriſie, Contempt of God, Prophanation of his Name & Sabboths, &c. Roman. 1, 18. *The wrath of God is reuealed from heauen againſt all Vngodlineſſe.*

[**Union of two Natures**] An action of God the Father, by the ſecret and mighty worke of the Spirt; ioyning the manhood vnto the perſon of his Sonne, vnſeparably, at the inſtant of his conception. Luke 1,31. *Loe thou ſhalt conceiue in*

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thy wombe, and beare a Son, and ſhalt call his name Ieſus. Rom. 1,3 *Concerning his Son Ieſus, which was borne of the ſeede of Dauid.*

[Unity of ſpirit] Godly agreement, both in Religion & affection, whereof the Holy Spirit is the bond and author. Epheſ. 4,3. *Endeuouring to keepe the Vnity of the Spirit.*

[Vniuſt, or Vnrighteous] An Infidell or Pagan. 1. Cor. 6,1,6. *Before the Vniuſt.*

2 A Sinner voyde of all righteouſneſſe, euen from his birth. 1. Pet. 3,18. *He dyed, the iuſt for the vniuſt.* Vniuſt by Nature.

3 One who being of years, doth leade his life vnrighteouſly, doing wrong to others in their dignity, perſon, wife, ſubſtance, or name. 1. Cor. 6,9. *The Vniuſt* (or Vnrighteous,) *ſhall not inherite the Kingdome of Heauen.* Vniuſt both by nature and action.

[Unicornes hornes] The Diuels angels, principalities, powers, worldly Gouernors, Princes of the darkneſſe of this world, as Epheſ. 6,12. they be called, Pſal. 22,21. *And from the Hornes of the Vnicorne.* The Vnicorne is ſo fierce & wilde, that he will not be tamed. Iob 39,12.13. His ſtrength and pride is in his horne. See Pſal. 92,11. Numb. chapt. 23,22. Deut. chapt. 33, verſe 17. Eſay 34,7.

[Unknowne] One which is hid from vs, or of whom we are ignorant. Acts 17,13. *To the Vnknowne God.* Galat. 1,21.

2 One obſcure and renowned, or that careth not to bee renowned and famous. 2. Cor. 6,6. *As vnknowne, yet knowne.*

[Unlearned] One that is voide of learning; a vulgar or vnlettered perſon. Acts 4. 13. 1. Cor. 14,23. *There come in they that are Vnlearned.*

[Unrighteouſneſſe] The violation and breach of the ſecond Table of the Law. Rom. 1,18. *And vnrighteouſneſſe.*

2 Perfidiouſneſſe of Vnbeleeuers. Rom. 3,5. *If our Vnrighteouſneſſe commend, &c.*

3 Falſhood, error, lyes, which be called vnrighteouſneſſe, becauſe lyes in doctrine rob God of his due. Iohn 7,18.

[Unſearchable, and paſt finding] That which is not to bee knowne, being vntraceable (as the paſſage of an arrow in the ayre, or of a Ship in the Sea) nor to be inquired into, but rather to be adored and religiouſly admired. Rom. 11,33. *How vnſearchable are his Iudgements? &c.* This place makes not againſt the ſober ſearching of Gods reuealed word which belongs to vs, and our childeren. Deut. 29, v. laſt. But checks the bold preſumption of ſuch as curiouſly ſearch that part of Gods minde, which hee hath

reserued in his own knowledg and power; as who be elect, & how many; and who be reprobates, and why he would rather elect *Peter*, *Iacob*, &c. then *Iudas*, or *Esau*, and aduance *Ioseph* and *Dauid* rather then any of their brethren; and why the world was made no sooner, nor to continue longer, with such like vnprofitable questions; touching which, that counsell of *August.* would bee followed; What you vnderstand not (saith he) meruaile at with me, but curiously enquire not after them: there is a learned ignorance, and there is an odious presumptuous knowledge.

[Vntill] A certaine and appointed time. Gen.49,10. *Vntill Shiloh come.* Ro.11,25. *Vntill the time of the Gentiles be fulfilled.* Heere and elsewhere it doth note a determinate time, with an exclusion and shutting out of succeeding time.

2 Infinite, without end or ceasing, where there is no time following. 2.Sam.6,23. *Micholl had no childe vntill her death*; that is, she neuer had any. Mat. 28,20. *I am with you alwayes, vntill the end of the world*; that is, for euer. Psal.110,1. & 123, 2. In which of these two significations, we shold vnderstand that in Mat.1, v.last. *Vntill shee had brought foorth her first begotten Son*: as it is doubtfull among Diuines, so it is not needfull for vs to know, beeing no Article of our faith, nor any branch of the Morall Law; yet it is commonly receiued (as I take it) that *Mary* was a Virgin before the birth, in the birth, and euer after the birth; but not by the vow of perpetuall virginity, whereof there is no ground in all Scripture.

[Vnwise] Such as eyther wholly want the knowledg of the word, or hauing it, do not submit themselues to be ruled by it. Eph.5,17. *Be not vnwise.*

2 An vnlettered and ignorant man. Rom.1,14. *A debter to the wise and vnwise.*

[Vnworthily] Vnmeetely, or otherwise thē is beseeming, without due reuerence and regard. 1.Corin.11,27. *He that eateth the Bread of the Lord vnworthily.*

There bee two degrees of such as eate and drinke vnworthily. First, of such as be full and whole vnworthie: when men receiue the Sacramentall Bread and Wine, hauing no faith, no conuersion, or repentance, but lye altogether in corruption of nature: these by eating and drinking, encrease their condemnation. Secondly of such as hauing true faith & repentance, but not thē actual, when they come to receiue, beeing negligent to consider themselues and ỳ whole action

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vnto due preparation in sincerity of faith, applying the Remission of sinnes promised in Christ, of repentance and renewed purpose in all things to liue to God; of desire after the grace of Iesus Christ, for strēgthening their hearts, and encrease of holynesse. These endanger themselues to present plagues. 1 Corin. 11, ver. 29, 30.

V. O.

[Vocation] The common calling of Christianity. Ephes. 4, 1. *Walke worthy of the Vocation whereunto you are called.* This is a generall Vocation, whereby the elect are called to bee faithfull and holie, as God is holy.

2 The particular calling & course of life, wherein euerie Christian liueth; 'as a Magistrate or Minister, Captaine, Souldier, &c. 1 Cor. 7, 29. *Let euery man abide in the same Vocation wherin he was called.* This is our speciall calling.

[Heauenly Vocation] A calling from heauen, tending to heauenly glory and blisse, and requiring a heauenly conuersation, ledde according to the Lawes of heauen. Heb. 3, 1. *Partakers of the heauenly Vocation.*

[Vow] A wish, or desire.

2 An holye promise made vnto God of Thankefulnesse for his benefites, either by words of praise, or by offering something to his seruice. Psal. 50, 14. *Pay thy Vowes to the Lord.* Eccles. 5, 5. Deut. 23, 21. *When thou hast vowed a Vowe to the Lord, bee not slacke to pay it.* Also it signifieth prayer & inuocation. Psal. 116, 14. Vowes were made to God with prayer. Gen. 28, 20. and paid with Thankesgiuing. Psalme 65, 2. and by Law their paiment was required. Deut. 23. 23. Eccles. 5, 5. Psal. 76, 12. & there were Sacrifices for Vowes. Leuit. 7, 16.

3 Some gift freely promised by Vow, and offered vnto God. Leuit. 7, 16. *If the Sacrifice of his Offering be a Vow.*

What a Vow is.

A Vow, is a testification of a willing promise, made deuoutly and properly vnto God of some lawfull things which do belong vnto God, and being in our owne power, vnto the seruice and honour of his name. Such a vow, is eyther Legall, appertaining to the Law, or Euangelicall pertayning to the Gospell; and this latter, is either generall to all Christians, as that of our Baptisme; or else particular & speciall, as when wee binde our selues to a greater endeuour to

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leaue some sin, or to doe some duty. Psalme 116,18. Eccl.5,4. The vowes of perpetuall chastity in single life, of wilfull pouerty, and the like, they are vnlawfull, as not beeing in our owne power, nor required of God; much more vnlawful are the promises and vows of massacring innocent Christians, & killing lawfull Kinges, vnder pretence of aduancing the holy Catholique faith, as they falsly call their Romish idolatrous religion.

[Voyce] The speech of one calling vs to him, or calling vnto one. Acts 9,7. *Hearing his Voyce, but they saw no man.* A naturall created voice.

2 The Doctrine of Christ, vttered by his owne, or by the voice of the Apostles, Prophets and Ministers. Psal.95,7. *If ye will heare his Voice.* Ioh.10,27. *My sheep heare my voice.* & Iohn 5,ver.15. A spirituall voice, or voice of doctrine. It also signifieth the Statutes and commandements of the Lawe. *Exodus* 19,5. *If ye will heare my Voyce.*

3 An exceeding great terrible sound of words, made of God at the deliuery of the law. Hebru.12.26. *Whose Voyce then shooke the earth.* An vncreated supernaturall voice.

4 The dreadfull noyse of Thunder. Psal.29,3. *The Voyce of the Lord is aboue the Waters, the God of glory makes it to thunder.* also verse 4,& 5. *Voyce of Thunder.* See Iob 38,1. Thus God appearing as a Iudge did speake vnto *Adam*, as Genesis 3, 8.

5 Almighty, lowd, and vnexpressable noise, by speech or words, which Christ shall vtter at his comming for the raising of the dead. Iohn 5,ver.28 *The houre shall come, in which all that are in the graues shal heare his voice.* An extraordinary supernaturall voice. This is that Trumpe mentioned 1 Thess.4, 16. 1 *Cor.*15,52.

6 Words of counsell & aduice. *Exodus* chap.18.verse 14. *Moyses obeyed the Voice of his Father.*

[To change the voice] To vse words more mild and gentle. Gal.4,20. *I desire to change my Voice. Paul* was forced to write somewhat roughlie and sharpely, as chap.3,1. now hee wisheth that he might speake as a Mother to her children with soft and louing Wordes, which he calleth the changing of his voyce, occasioned by the change of their minds and liues.

[Voyce of a Cryer] Iohn the Baptist, by his voice and preaching proclaiming the yeare of an eternall Iubile, of exceeding ioy and eternall redemption by Christ. Iohn 1,23. *I am the voice of him that crieth, &c.* Because Iohn the Baptist, was thought

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thought to begin his Miniſtry in the yeare of Iubilee, which is the fifty yeare, and was wont to be proclaimed by the voice of a Cryer, and the ſound of a Trumpet that euery man might returne to his poſſeſſion, and euery man to his owne family. Leuiticus chapter 25, verſe 10. Hence it is moſt likely, was Iohn the Baptiſt called the voyce of a Cryer, as hee that firſt proclaimed the comming of the Meſsiah, by whom an eternall Iubilee and Libertie from Sathan and ſinne was purchaſed and beſtowed on his people.

[To giue the voyce] To vtter a lowd and high ſpeech, to crie, to make a noyſe by Thundering. Pſalme 18. verſe 13. Pſalme 46, verſe 6. and 68 33. and 77, 27. Ieremy chap. 2. verſe 14. Numbers 14, verſe 1. 2 Chronicles 24, 9. Heb. 3, 10.

[To heare the voyce of Chriſt] To beleeue with the heart, the doctrine of Chriſt concerning eternall life by his merites. Iohn 5, 25. *The dead ſhall heare the voyce.* Iohn chap. 10, verſe 27. *My Sheepe heare my voyce.*

2 To feele the force and power of his mighty word, & commanding the dead to liue and ariſe. Iohn chap. 5, verſe 28.

V. P.

[Vpright] One godlye ſincere, when the heart is right, both towards God & men, ſtudying to do al duties in ſoundneſſe and truth, for the pleaſing of GOD, and not for by-reſpects. Gen. 6, 9. *Noah was vpright in his time.* This is generall vprightneſſe, belonging to the whole life of a man, and cannot bee but in Gods Children.

2 One innocent, in ſome one particular caſe and matter. Geneſis 20, 5. *With an Vpright mind haue I done this.* This is ſpeciall vprightnes, in ſome one thing, and may bee in the wicked ones. Alſo one which maketh ſhew of equity & right Dan. 11, 17.

V. R.

[Vrim and Thummim] A light of the Knowledge of Chriſt, by the word, together with perfection of vertue and holy manners. Exodus chapt. 28, verſe 30. *Thou ſhalt put in the Breſt-plate of iudgement, the Vrim and the Thummim.* Who made this *Vrim* and *Thummim*, what it was, and of what it was made, is very harde, if not vnpoſſible to finde out. Certainly, it is not reckoned among the things wrought by Art,

Art, but was giuen of God to Moſes alone, to put in the holy pectorall, as Leu. 8,8. and written of Chriſt. Coloſſ. 2,3. Dan. 8,13.

V. S.

[Vſury] Biting (in the Hebrew tongue, becauſe the gain which is taken for Money or Wares, in reſpect of lending, doeth gnaw, bite, and wring him that giueth it; eſpecially, if he be a poore man, & bringeth home a bit or morſell from the rich man. Pſal. 15,5. *He that lendeth his Money vpon Vſury.* The word [*Vſury*] is neuer vſed in good ſence or part by the Scripture; where alſo no vſury is to bee founde, but one, to wit, a byting & knawing vſury, which is neuer practiſed without hurt, either to rich or poore; to priuate perſons or publick weale.

What Vſury is.

Vſury, is any increaſe or vantage, for loue of money or other things impoſed or layd by the lender vpon the borrower onely, in conſideration of the lending. Ezek. 18,5,6. Deut. 23,19,20. Or more briefely thus: Vſury, is a certain gaine aboue the principall, exacted vpon Couenant for the vſe of money, or other things lent. Exod. 22,25. *Thou ſhalt not impoſe vſury vpon him.* Thus it is in the Hebrew Text.

Fiue things belonging to Vſury.

Vnto Vſury theſe 5. things are neceſſarily required. 1. A principall, as wares, or ſum of money. 2. Lending. 3. Gaine. 4. A chiefe purpoſe by lending to increaſe our ſtocke. 5. A couenant for that end. *Note.*

As the very deſire and expectation of gaine, for lending onely, is mentall and intentionall Vſury: ſo the impoſing, or by couenant before hand, agreeing for increaſe aboue the principall, is of the nature of actuall Vſury.

In all theſe three caſes, there is no Impoſition of encreaſe, that is, no fore-Couenant, binding abſolutely the borrower to pay again with the ſtocke.

There are three caſes wherein encreaſe may be taken by a lender without danger of Vſury. Firſt, when the borrower hauing by lawfull meanes made ſome great gaine by money freely lent, doth by way of thankfulneſſe, out of the voluntary motion of his owne hart, returne ſomething aboue the *Note.*

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the principall vnto the lender, by whose meanes he had such a blessing.

2 When it may bee duely and apparantly proued, without pretence and collusion, that the borrower by holding backe the money lent him after the day agreed vppon for paiment, without the leaue of the lender, doth become hereby a direct and effectuall cause of hinderance to the Lender, eyther by damage arising to him, or by fore-going some commoditie which hee might well haue made with his money, had it come home at the appointed time.

3 When the lender is content to hazard the principall, & to beare part of the losse, if any fall to the borrower, without his owne default. Heere hee lawfully may take part of the gaine which cometh by good meanes, yea, hee may iustly make a couenant and agreement for his share in such a gaine.

[Vs] The three persons of the holy Trinity, as Gen. 1,26. *Let vs make*. Gen. 3,22. *Like one of vs*. That is, three Persons, eyther as the Father in power, or the Sonne in wisedome, or the Spirit in holinesse: also Esay 6,8. *Who will go for vs?* that is, to serue vs in this businesse.

2 The people of God, the multitude of true beleeuers, as Esa. 9,6. Luke 2,10,11. 1. Ioh. 2,2. and often elsewhere.

W. A.

W. A.

[Wages] Hire, due to one for the merit of his labor, vpon compact or bargaine. Rom.4,2,3. *To him that worketh, Wages is not counted by fauor, but by debt.* *Hag.*1,6. *He that earneth Wages.*

2 A recompence or reward, giuen to Souldiers in liew of their seruice in Warre. Hence the punishment of eternall death, due by the desert of seruing sinne, is called Wages. Rom.6,23. *The Wages of sinne is death.* Thus Wages in a borrowed sence, doth signifie eternall life due to the merit of workes, (if one could do them) or eternall death, merited by the seruice of sinne.

[Wages of vnrighteousnes] Vnrighteous gaine, as eyes of adultery, for adulterous eyes: an vsual thing with Hebrewes, to put the epithite for a substatiue, and the contrary; or Wages, that is, gaine gotten by iniquity: as *Balaam* purchased money by sinne, for couetousnesse sake, prophaning the gift of Prophesie, and being author of that most filthy prostitution of the *Moabites*. 2. Pet. 2,14,15.

[Waiting] Abiding with patience and expectation of helpe from God. Psal.40,1. *I waited patiently vpon the Lord, &c.*

2 Vehement and continual looking for something. Rom.8,19. *The Creature waiteth when the Sonnes of God shall be reuealed.*

3 Gods patience, expecting long the repentance of a Sinner.

[To wake or sleepe] To liue or dye. 1. Thess.5,10. like that in Rom.14,8. Otherwhere to sleepe, is to be secure; and to wake, is to be watchfull: as 1. Thess.5,6.

[Walking] A motion of the body, going forward from one place to another Mark.16 12. *As they walked into the country.*

2 The whole course or progresse of a mans life, from step to step, till he come to the end of his race: it concerneth both faith and manners. Psal.119,1. Gene.5,24 Hebre.11,5,6. 2. Pet.2,10. Iude 11. It is applied to those which take a good or a bad course. Psal.1,1 *Blessed is the man that doth not walke in the counsell of the vngodly.* Psal. 118,1. *Leuit.*26,26. *But walke against me stubbornely.*

3 The proceeding of Gods prouidence, either for our good or euill. Leuit.26,28. *Then I will walke stubbornely in*

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mine anger against you. And ver. 12. *I will walke among you, and be your God.*

4 The presence of God, Gen. 3, 8. *When they heard the voyce of the Lord walking in the Garden.*

[To Walke by faith] To liue and passe ouer our daies heere, in beleefe of such things as are promised in the worde, and not yet performed, but by hope looked for. 2. Cor. 5, 7. *We walke by faith, not by sight.*

[To Walke after the flesh] To set and order the course of our life after our corrupt reason and affections, following them as our guides. Rom. 8, 1. *Which walke not after the flesh.*

[To Walke according to Man] To liue and do after the manner of other men, which haue not the Spirite of Christ. 1 *Cor.* 3, 3. *Are ye not carnall, do ye walke according to Man?* This in part may befall them who are godly, and beledde by the Spirit of God; because the best men who be most spirituall, do know but in part, beeing subiect both to weaknes in iudgement, and peruersenesse in affections.

[To walke vprightly] Properly to goe forward in ones way with a right foote; but figuratiuely to liue in the profession of the Gospell, without halting or leaning to both sides, as *Peter* did halt between Iewes and Gentiles. Gal. 2, 14. or to order our conuersation aright, without hypocrisie or guile, as *Ezekiah*, *Iosiah*, and *Dauid*, are saide to haue walked vprightly. Luke 1, verse 6. A Metaphor.

[To Walke in the counsell] Either to doe as wicked men aduise and suggest, as did *Ahazia*. 2 Chron. 22, 3. 4, 5. or by imitation to doe like vnto others before: as did Israel, Mic. 6, 16. but in euery respect the counsell of the Wicked should be farre from vs. Psal. 1, 1. Iob 21, verse 16. and 22, 18.

[To Walk in the way of the people] Not to approoue and imbrace the counsels and purposes of the people of *Iuda*, forsaking the Lordes defence, and flying through distrust in God vnto vnbeleeuers, Assyrians for ayde. Esay 8, ver. 12. *I should not walke in the way of the people.* This way hee calleth it a confederacie in verse 13. the more to terrifie them from it.

[To walke in the flesh] To be weake and feeble, like vnto other men. 2. Cor. 10, verse 3. *Though we walke in the flesh, yet wee do not warre after the flesh.*

[To Walke in the sight of the eyes] To accustome himselfe to please his minde and sense in euery thing without considering how vain a thing youth is, whether yee respect be-

beginning or end of it. Eccles. 11,10. & 2,1.

[To walke with God] To liue a godly life through continuall Meditation of Gods presence, whom we haue to be Witnesse of all; euen our most inward thoughts. Genesis 5, 24. *Henoch walked with GOD.* We be, or walke with GOD two wayes. First, when we desire to please him, and depend vpon him, because we are perswaded that hee seeth vs, and careth for vs. Secondly, when we are held backe by a secret bridle of his grace, wee little thinking of him. Psal. 73,23.

[To walke after the Spirite] To order and dispose our conuersation according vnto the motions and affections stirred vp in vs by the holye Spirit, or to liue in newnesse of life. Ro. 8, 1. See Spirit.

[To walke in the darke] To liue without the bright shining light of Gods Worde. 1. Iohn 2,11.

[A Wall] Some frame of wood or stone, reared & built either for diuision of places, or defence of persons.

2 The cause of diuision w was betweene the Iewes and Gentiles, by the Ceremoniall Lawe. Ephes. 2,14. *And hath broken the stoppe of the partition wall*, that is, the Law of Ceremonies, which did diuide betweene the Iewes and Gentiles, as a Wall is diuided betweene one mans house and another.

3 Safegard and defence, afforded from one man to another. 1 Samuel 25, 16. *They were as a wall to vs by night and day.*

4 The surety and strength of a politicall estate, as good Lawes, execution of Iustice, good education of Children, Magistrates, riches, &c. Psalme 51,18. *Build vp the wals of Hierusalem.*

5 A spirituall City, consisting of Iewes and Gentiles (as the inhabitants.) Cant. 8,9,10. *I am a wall.* By a Synecdoche & Metaphor.

[To breake downe wall and hedge] To depriue his people of defence of al sorts both spirituall and corporall, signified by the wall which was of stone and inward, and hedge which was of Thorne, and outward. Esay chapter 5, verse 5. *The hedge and wall shall bee broken downe.*

[A Wantonnesse] Rankenesse in bodily Lust, effeminate liuing in Letchery. 1 Peter 4, 4. *In wantonnesse.*

[A Wantons] Effeminat persons, giuen to ribauldrie and Lust, and delighting in soft & delicious things. 1 Cor. 6, 10. *Wantons.*

[A Warre] Battaile and fight, between two Princes &

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their people. Eccl.3,8, *A time of Warre, and a time of peace.* Luke 14. Worldly war which is lawfull or vnlawfull, according as the occasion is.

2 The conflict and strife of godly Ministers with the world to subdue it vnto Christ. 2 Corinth. 10, verse 3. *Yet wee doe not warre after the flesh.* A spirituall warre, simply & alwayes lawfull.

3 Taking part, and fighting for our owne vnlawfull lustes. Iames 4,2. *Ye fight, and Warre, and get nothing.* This is a carnall warre, alway, and simplie vnlawfull.

Note. This word [Warre] in the Hebrew tongue, hath his name of cutting, biting, deuouring, for warres deuoure & consume many. Hence the sword is sayd to haue a mouth, that is, an edge. Iob 1,15. Hebru. 11, 34, and to eate, that is, to kil and consume. 2 Sam. 11, 25.

[Warre after the Flesh] To striue and fight, not (as men do) with such strength as may bee resisted either by craft or force, but with diuine and inuincible Weapons, which cannot be matched with humane power and policy. 2 Cor. 10, 3,4. *We warre not after the flesh, for the weapons of our warfare, are mighty thorough the power of God, &c.*

[Warfare] Condition, of such as liue and serue in the warres. 1 Cor.9, 9. *Who goes to warfare?*

2 The course and condition of a mans whole life, beeing subiect to outward and inward battailes and Conflictes. Iob.1.

3 The condition of the Ministers of God, in regard of the strong opposition and resistāce made against them by Sathan and wicked. 2 Corinthians chap. 10. verse 4, *The weapons of our warfare.* 2 Timothy 2. verse 3.

[To warre a good Warfare] To striue for defence of the Gospell against false Teachers and persecution of the worlde. 1 Timothy 1, 18. 2. Timothie 4, 7.

[Waste] Superfluous expence and cost vppon things lawfull, or charge vpon things vnlawfull. Luke 15. v. 13. *Hee wasted his goodes vpon Harlots.* Mat. 26, ver. 8 *What needed this waste?*

2 Ouerthrowne and quite destroyed, when God threatneth to lay waste their Cities and houses. Leuiticus 26, ver. 33. *And your Landes shall bee waste.*

[Washing] Ceremonious cleansing from Legall pollution and vncleanneſſe, through the touching of dead Corpes, &c. Exodus 19, 10. *Let them wash their cloathes.* Exod, 30, 18. *A Lauer to wash.*

2 Iu-

2 Iuſtification or remiſſion of ſinnes, beeing cleanſed and forgiuen in the merits of Chriſt his blood. Pſalme 51, 7. *Waſh me, and I ſhall bee whither then Snow.*

3 Sanctification or newnes of life thorough the worke of the Spirit. Pſal. 51, 2. *Waſh mee from my ſinnes.* This Waſhing and the former, are Gods proper worke.

4 Serious repentance, for dayly and particular ſlips and ſpots, Eſay 1, 16. *Waſh you, make you cleane.* This waſhing is our indeuour, to make our ſelues cleane. Of theſe four waſhings, the firſt is Legall, the three laſt Euangelicall. The ſecond of Iuſtification. The third of Sanctification. The fourth, of daily Repentance.

[To Waſh ones Feete] To endeuour the continuall purging of our ſelues from our dayly ſinnes. See Feete. Iohn 13, 10. *Needs not ſaue to waſh his Feete.*

2 To ſhew forth the works of mercy and Chriſtian loue. 1. Cor. 5, 10. *If ſhee haue waſhed the Saints Feete.* A Synecdoche, part for the whole.

[To Waſh ones hands] To liue purely, or to leade a pure conuerſation amongſt men. Pſalme 26, verſe 6. and 73. verſe 13. *I waſe my handes in innocencie.* Iob 9, ver. 30. Hands being the chiefe inſtrument of action, are put for our outward dooings towardes men, which when they are vpright, then our hands are waſhed. A Metaphor and Synecdoche.

[To Waſh ones cloathes] That euen the leaſt ſinnes are to be purged by Chriſt, and that we muſt ſtriue to bee ſanctified throughout. Leuiticus 11, 28. compared with verſe 44, 45. which hath the reaſon of the Law.

[Waſhing of Regeneration] Regeneration or renewing of the holy Choſt, to be as a Lauer or waſhing, purging and cleanſing the ſoule, both to Remiſſion of ſinne, and repentance from ſinne, whereof waſhing in Baptiſme is a Seale. Titus chap. 3. verſe 5. *By the waſhing of Regeneration.* It is like that phraſe in Rom. 4, ver. 11.

Vnder the Law, ſuch as entred in and came for to ſerue God, muſt bee cleanſed by changing their Cloathes, and waſhing themſelues. See Gen. 35, verſe 2, and 3. Exodus 19, verſe 20, and 11. Iob 1. verſe 5. This is called Sanctifying; and thereby were ſignified vnto vs two things: Fiſt, that all men are by Nature vncleane and vnholye, nothing pure can come from them till they bee ſanctified by Fayth in Chriſt. Titus 1, verſe 15. Hag. 2, 11, 12, 13.

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Secondly, that if wee come to Gods seruice before wee haue prepared our selues duely by Faith and Repentance, & haue renounced all our wickednesse inward and outward, our worship is hateful to God, as Esay chapter 66. verses 3, and 4.

[To watch] To keepe ones selfe awake, to shake off naturall sleepe. Luke 2, 8. *Keeping watch by night.* Mathew 26, ver. 40. *Could ye not watch with mee one houre?* This is bodily watching.

2 To shake off securitie, as one would shake off sleepe, taking all good heede and care, lest Satan or sinne deceiue vs, and ouercome vs. Mathew 25, 13. *VVatch, &c.* 1 Peter 5, ver. 8. *Watch, and be sober.* Mathew 26, verse 41. 1 Thessalonians 5. verse 4. This is spiritual watching.

3 To lay in wait, obseruing how to accuse and hurt others. Thus the Pharisies watched Christ, and the wicked watch the righteous. Luke 11, ver. 54. *Laying waite for him, or watching him.* This is Diabolicall watching.

[VVatchman] One, who in the night keepeth watch in a Cittie or army, to warn others of dangers if any bee. A ciuill watchman.

2 Gods Prophets and carefull Ministers of Christ, which warne the people of spirituall dangers and enemies. Ezekiel 3, 17. Esay 52, 8. *The voyce of thy watchmen shall bee heard.* A religious faithfull watch-man. An Angel is thus called, Dan. 4, 10. because they with great diligence watch to do the will of God.

3 Careleſſe guides, which are Watch-men in name, but not in truth. Esay 56, 10. *Their watchmen are all blind.* A retchlesse and secure VVatchman. Thus in derision the *Idumeans* called Esay, Chapter 21. verse 11.

4 An Angell of God, euer ready to doe his will. Daniel 4, 20.

[VVatchfulnesse] An earnest care and bending of the mind, to liue euery day as one would liue vpon his dying, or vppon his iudgement day, which may fall out to bee euery day, for ought that wee know. This is true Christian VVatchfulnesse.

[VVater] An element colde and moyst, contrary to Fire. Psal. 65, 9. *The Riuer of God is full of water.* Ioh. 13, 5. *Poured water into the Basen.*

2 Afflictions and troubles w threaten daungers, as waters do threaten drowning, Reuel. 12, 15. *The Serpent cast out of his mouth Water after the Woman.* Psalme 69, verse 1. *The Waters are entred even into my soule.*

Soule. Often in the Psalmes & elſe-where it is ſo vſed. Heere is the phraſe in the Goſpell, of beeing baptized with Chriſts baptiſme; that is, dipped and plunged into afflictions as hee was. Math. 20,22. *Are ye able to be baptized with the Baptiſme that I ſhall be baptiſed with?*

3 Seuerall Countries and Nations, which are the gathering of many people into one place, as the Sea is the gathering together of many waters. Reuel. 17,1. *The great Whore ſits vpon many waters*; that is, hath rule and power ouer many Nations and people.

4 The true Doctrine of the word, and the holy Spirit, with his ſauing graces. Eſay 55, v. 1. *Euery one that thirſteth, come vnto the waters.* Ezek. 36,15. *I will poure cleane water vpon you.* Ioel 2,28. *I will poure out of my Spirit, &c.*

5 Iuſtification by Chriſt, when his perfect righteouſnes is imputed to ſuch as beleeue. 1. Iohn 5,6. *This is that Ieſus Chriſt that came by water and bloud.*

6 The efficacy of the Holy Ghoſt, cleanſing the ſoule, as water doth the body. Iohn 3, verſe 5.

7 Abundance of teares. Ieremy, chapt 9, verſe 1. *O that my head were full of water, and mine eyes a Fountaine of teares.*

8 *Iacob*, of whom (as from a Fountaine, the Iſraelites did deſcend and come, Eſay, chap. 48, verſe 1. *Which came out of the waters of Iuda.* Deut. chapt. 33, verſe 28. *The Fountaine of Iacob.*

9 All kinde of drinke. Exodus, chapt. 23, verſe 25. *Hee ſhall bleſſe thy water.*

10 The Clouds which are the waters aboue. Gen. chapt. 1 verſe 5,6. Pſal. 104. 2. Iob, chapt. 21, verſe 8. Pſalme 18, verſe 11. & 147,8. Ieremy 10, verſe 13.

[**Deepe waters**] The Sea. Pſal. 107,23. *And occupie by the great waters, and ſee his wonders in the deepe.*

2 The hidden driſts and counſels of mans heart. Prou. 20,5. *The counſell in the heart of man, is deepe waters.*

3 Moſt greeuous dangers and great afflictions. Pſalm. 42, 7. *One deepe calls another deepe, &c.* Pſalme 69,2. *I am come into deepe waters.*

4 Great plenty and ſtore of moſt pure water. Ezek. 34, 18. *And to haue drunke of the deepe waters.*

[**Waters ſtrong and mighty**] The potent and plentiful army of the *Aſſyrians*, compared to the Riuer *Euphrates*, and oppoſed to the waters of *Shiloah*, Eſay 8,7.

Waters of a full Cup] Many and bitter afflictions. Pſal.

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73. ver. 10. *Waters of a full Cup wrung to them*, that is, a great portion of sharpe troubles.

[Liuing Waters, or waters of life] Springing and running Waters. Genes. 26, 19. *And found there a Well of Liuing Waters.*

2 The benefites of Christ communicated to the faithfull vnto eternall life, by the force of the holy Spirit. Iohn 4. 10. *And hee would haue giuen thee Water of Life.* The regenerating grace of the Spirite working to the iustifying and sanctifying of elect sinners, is fitly likened to waters, to Riuers, to Fountaines. Ioel 3,18, Esa. 43,3. Zach. 13,1. in foure respects, because (like water) it purgeth vncleanesse, by certifying the conscience of forgiuenesse of sinne by the blood of Christ. 2. it refresheth the conscience by shedding the loue of GOD abroade in the heart, and cooleth the boiling heate of carnall Lust. 3. it maketh fruitefull in good works. 4. it quencheth the thirst of worldly pleasures of sinners: also satisfieth the thirst of heauenly water and spirituall gifts: nowe it is compared to liuely or liuing water, partlie for ỹ effect, because it bringes to eternall life such as do drink in this water, and be partakers of the renewing grace, and partly for that it is like to water (not standing as in Ponds, Cisternes, &c. which is deade and mooueth not) but vnto water, springing and flowing out continually (this being the life of water to moue and issue out of the Fountaine) by this sauing grace of the Spirite, alwayes worketh still, mooving them to further progresse in piety, and leading them from grace to grace, & from strẽgth to strength, as water cometh out of a Spring fresh and fresh.

Note.

[Still Waters] Pleasant and refreshing Waters. Psalme 23, 2. *He leadeth mee by the still Waters.*

[Fountaine of liuing waters] God himselfe, the Author and giuer of true life, & of al things that belong thereunto. Ieremy 2, verse 13. *They haue forsaken me the Fountain of liuing Water.*

[Waters of Shiloah] Properly waters which com from a Fountaine at the roote of Mount Syon, and run through Ierusalem with a still and quiet course without great noise: therefore in *Nehemiah*, called the Dragon or Serpents Well, because it creepeth gently as a Serpent: but figuratiuely, it noteth the promise of helpe to the men of Ierusalem, against the Kings of Syria and Israel, from Gods power alone (without the hyring of forces from forraigne power) to repel their enemies. Esay 8,6. *The Waters of*

of Shiloah which run ſo ſoftly. See Pſal. 46,4.

[**Caſt bread on the waters**] Doing good while we may to al men, communicating out of our beneficence to their wants vpon aſſurance it ſhall bee watered and made fruitfull by the bleſsing of God, as vpon that hope husbandmen do Till and ſow their moyſt grounds. Eccl. 11,1. See Pro. 19,17. and Eſay 58,7,8,9. and Luke 6. verſe 38.

[**Swelling waters**] Moſt mighty, cruell, and fierce perſecutors and enemies. Pſ, 124, 5. *Then had the ſwelling Waters gone ouer the Soules.*

[**Earth ſtanding out of the water**] The element of earth, which before the ſeparation from the water was drowned and ouer-whelmed, as in a great gulfe, did by the worde of God as exiſt at firſt, ſo now appeare and become dry land (the waters beeing gathered into the Sea, as it were a channell) which if the ſhore & drie Land bee conſidered, ſeemeth lower then the earth, as impoſed vpon it as higher & aboue it, the waters which in deede being the lighter element, bee aloſte and more eminent then the earth, as the Maſſieſt and heauieſt element. 2 Peter ch. 3, 5. *And the earth ſtanding out of the waters, and by the waters.*

[**Waues**] The variable ſtirring and ſwelling of great waters, moued and tumbled too and fro ragingly, with the violence of the winde. Mat. 8, 24. *Couered with waues.*

2 Vnſtable men, of vnconſtant minds. Iames 1.6. *He that wauereth like a wane of the Sea, ſhall receiue nothing.*

3 Greeuous afflictions ſucceeding one another (like waues) and putting men in danger. Pſalme 42, 7. *All thy waues are gone ouer me.*

4 Vngodly cruell men, which deuour and deſtroy like mercileſſe waues. Iude 13, *They are the raging VVaues of the Sea.*

[**Wauering**] The vnſetled vnſteddineſſe of vnbeleeuers. Iames 1,6. *Hee that wauereth is like a wane of the Sea*, that is, he is of an vnſetled and vnſteddie minde, doubting of the power or wil of God, as Abraham did not. Rom. 4,20.

[**Way**] That path wherein men go and trauel from place to place. Luke 10. ver. 31. *There came downe a Prieſt the ſame way.*

2 Conuerſation or courſe of life. Prou. 21,2. *Euerie mans way is cleane in his owne eye.* Pro. 21, 8. *Bleſſed are they which are vpright in their way.* It is put for Religion, aſwell as for courſe of life. Pſalme 25. verſe 4.

3 A good conuerſation or

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godly life. Pſalme 1, 6. *God knoweth the way of the righteous.* Math. 7, 14. *Narrow is the way that leadeth to life.* This is called by ſundry names; as Way of righteouſneſſe, way of wiſedome, way of the Lord, good and right way, way of Light, &c.

4 An euill conuerſation. Pſalme 1, 1. *Nor ſtand in the Way of ſinners.* And verſe 6. *The way of the wicked ſhall periſh.* This way alſo, hath ſundrie names and additions in Scripture; as euill way, broad way, way of wickedneſſe, and ſuch like.

5 Godly profeſſion or Doctrine of Chriſt. Acts 19. ver 9. *Speaking euill of the way of God.* The Doctrine of the Goſpel is as a way to leade vs vnto God: (ſo we beleeue it.)

6 The worke which men are to doe, either in Religion or common life. Exod. 18, 20. *Shew them the Way,* that is, the worke.

7 The Commandements of God, which are (as the Way) to leade vs vnto our Countrey aboue, ſo wee walke in them. Roman. 3, verſe 12. *They are all gone out of the way.* Pſalme 119, verſe 1. *Bleſſed are they that are vpright in their way, and walke in the Law of the Lord.*

8 Chriſt, by whom alone (as the true way) euen in this life wee come to God to bee one with him. Iohn chapt. 14, verſe 6. *I am the Way, no Man commeth vnto the Father, but by mee.*

9 Cuſtome. Ioſhua 23, verſe 14, *I do enter into the way of all the earth.* 1 Kings 2. verſe 2. That is to ſay, I die ſhortly after the Cuſtome of all other Men.

[**An highway for his people**] A paſſage or enterance vnto Chriſt by the Goſpell preached. Eſay 11. verſe 16. *There ſhall bee an High-way,* that is, as God ſometime to his people comming out of Egypts bondage, made a paſſage for them into *Canaan* by the Red Sea, and *Iordan* diuided: ſo ſhall hee do in the ſpirituall deliuerance, by Chriſt hee ſhall make a way for them to come to Cœleſtiall *Canaan,* all obſtacles and hinderances remoued.

[**Wayes of darkeneſſe**] Wicked and crooked Wayes, or wayes of ſinne. Prouerb. 2. ver. 13. *To walke in the waies of darkneſſe.*

[**Gods Wayes**] The deepe and vnſearchable counſels of GOD. Romanes 11. Verſe 33. *His Wayes are paſt finding out.*

2 His workes of mercy and Iudgement; his bleſſings or puniſhments. Pſalme 145. ver. 17. *The Lord is Righteous in all his wayes.* This is the Way of Gods

Gods prouidence, whereby he comes to vs.

3 The word of God, in the promises and precepts thereof. Psalme 51, verse 15. *I will teach sinners thy way.* Psalm 25, 4. This is the way whereby we go to God. It is put for Doctrine and Commandements of God, in Esay 2,3.

[To waite for God in the way of his Iudgements] Patiently to looke for, and depend vpon Gods promise for their restoring, whilest they walked in the middest of great calamities by the Babylonians or other enemies. Esay 26. ver. 8. *In the way of thy Iudgements, O Lorde, haue wee Wayted for thee.*

[God way] Euery dutie or good worke, as a steppe of our way to heauen. Prou. 2,9. *Euery good path or way.*

[To go out of the way] To turne aside, and play the Apostate from God, his Lawe and worship, vnto Idolatry. Rom. 3, 12. *They are all gone out of the Way.*

[Wayes of Iudgement] Approued & righteous waies, such as can abide the tryall of the light. Prou. 2,8. *That they may keepe the Wayes of Iudgement.* These also in verse 13. are called the Wayes of Righteousnesse.

[The way of man] The successe or euent of a mans purposes or actions. Ieremy 10, 23. *The Way of Man is not in himselfe.*

[Way of Caine] Such a course of life as *Cain* liued, being an Hypocrite to God, vnnaturall and cruell to his Brother, full of peruersenesse and wickednesse, against God and Men. Iude verse 13. *The way of Caine.*

[The way of peace] A peaceable quiet life. Rom. 3,17. *And the way of Peace they haue not knowne.*

[To come in the way of righteousnesse] To leade a righteous life, being of Vpright life and good conuersation. Math. 21,32. *For Iohn came in the way of righteousnesse.*

[Their way] The euent and successe of their course of Life. Psal. 49,13. *This their way vttereth their foolishnesse.*

[To make straight the way of the Lord] The heart of men, being naturally like a rough, vnsmooth, and vneuen Way, and therefore had neede to be subdued and made plain by repentance, and that sorrowe which is according to GOD, that he might delight to enter into it, and to dwel in it. Iohn 1, 23. *Make straight the way of the Lord.*

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[Weake] One who is made feeble, and brought low with ſickneſſe. Pſalme 6, 2. *Haue mercy on me Lord, for I am weak.* and 38,8. Bodily weakneſſe.

2 One of little faith and knowledge. Rom. 4,19. and 14 1. *He that is weake in the faith, receiue vnto you.* Spirituall weakneſſe in part, and in ſome one point touching the vſe of things indifferent.

3 One who wants al ſtrength bodily and ſpirituall. 1. Cor. 15 43. *It is ſowne in weakeneſſe. Rom.* 5,6. *When we were yet weake* (or of no ſtrength.) This is ſpirituall weakneſſe totally, vnto which, all men from their birth be ſubiect.

[Weake Flesh] Corruption of Nature, which makes vs Weake either to do good, or to reſiſt euill. Math. 26,41. *The fleſh is weake.* Metonimie of the cauſe.

[Weaned Childe] One of a lowly and humble minde. Pſa. 131,2. *I am in my ſelfe, as one that is Weaned.*

[Weapons] Inſtruments of Warre.

2 All the faculties of ſoule or body, fighting eyther for ſin in a man vnregenerate, or againſt ſinne in one regenerate. Rom. 6,12. *Neither giue your members as weapons of vnrighteouſneſſe to ſinne, but giue your Members as weapons of righteouſneſſe to God.*

3 Preaching of the word, prayer, patience in ſuffering, &c. 2, Cor. 10,3. *The weapons of our warfare are mighty through God.*

[Weary] One made faint with labour and trauell, Ioh. 4, 6. *He thus ſate on the well Weary.* Bodily Wearineſſe.

Secondly, A ſoule faint and burdened with the loade of ſinne, beeing as deſirous of eaſe by forgiueneſſe, as a weary man is of reſt after great labour. Math. 11,28. *Come vnto me all ye that are weary.* Spirituall wearineſſe.

Thirdly, Slacke, careleſſe, & fainting in well-doing. Gal. 6, 7. *Be not weary of well doing.* Carnall wearineſſe.

[Wedding garment] Chriſt Ieſus himſelfe, whom wee put on by faith. Math. 22, verſ. 11. *Which had not on the wedding garment.* Gal. 3,27. The Papiſts do erre, in iudging loue and good workes to bee this wedding garment.

[Weeke] The ſpace of ſeauen dayes. 1. Cor. 16,1. *Euery firſt day of the Weeke.*

2 The number of ſeauen yeares, Thus ſeauenty weeks in Leuit. 25,8. ſignifies ſeauenty times ſeauen yeares. Alſo Dan. 9,25.

The 70. weekes in Daniel, Note

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containe the ſpace of time betweene the ſecond yeare of *Darius Nothus*, & the deſtruction of *Ieruſalem*, which happened the ſecond yeare of *Veſpatian*, ſome 36. yeares after the paſſion of our lord. The whole number is 490. yeares, accounting 92. yeares to the ende of the Perſian Monarchy; and 6. yeares of *Alexander* the great his kingdome, and after that 89. till the paſſion of Chriſt, after which there were 36. before Ieruſalem was laid waſte: of which put together, ariſeth 70. weekes of yeares. In this time, toward the end of it, and ſo forward, Chriſt by his Propheticall preaching the Goſpell, and his Sacerdotall function, in purchaſing eternall redemption by his death (aboliſhing by the one the miniſtery of the letter, death & condemnation. 2. Cor. 3: and by his Prieſt-hood, putting an ende to all Legall and viſible annointing) hath couered and purged ſinnes, and conferred euerlaſting righteouſneſſe vpon all beleeuers in his name: Dan. 9, 24, 25.

[**Weldoing**] More particularly, liberall diſtributing to the teachers of the Goſpel, and the poore Saints: or more generally, the doing of good workes of all kindes, both toward God and men, euen the whole practiſe of godlineſſe. Gal. 6, 9. *Bee not weary of well-doing*. The verſe following theſe words, ſheweth that they bee meant of merciful communicating and giuing to needy Chriſtians, & painefull Miniſters.

[**Wels of ſaluation**] Eyther the Doctrine of the Goſpell, wherewith afflicted thirſty cõſciences are refreſhed (as with water out of a Wel:) or the plentifull graces of the Spirit, powred out as water out of a Well. Eſay 12, 3. *Yee ſhall draw waters out of the Wels of ſaluation.*

Well of water ſpringing vp] The exceeding rich loue of God in Chriſt, continually miniſtring to the faithfull newe ſupply of healthfull graces. Iohn 4, 14. *Shall be in him a Wel of water, ſpringing vp to eternall life.*

[**Wels without water**] Falſe Prophets, which bee voide of wholeſome Doctrine. 2. Pet. 2, 17. *Theſe are Wels without water*. Such as boaſt of knowledge but within, are empty, like Clouds which ſwell by the winde, and offer raine, but ſend downe none.

[**Whatſoeuer**] Euery thing generally without exception; or ſome things particularly with limitation, ſee Math. 21, 22. Iohn 15, 16. and 16, ver. 23. Phil. 4, 8. Math. 7, 12. 1. Cor. 10, 31, and 10, 25. The limitation

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on must be made according to the subiect, or matter spoke of.

[Wheate] A precious graine, whereof bread is made for the strengthening of mans heart. 1. Cor. 15, 37. *Bare Corne of Wheate, or some other.*

2 All elect and faithfull persons, which are fruitefull in good workes. Math. 3, 12. *The Wheate hee will gather into his Barne.*

[Wheele] An instrument of wood, or iron, turning round, seruing eyther for worke or punishment.

2 Punishment it selfe, inflicted vpon malefactors. Pro. 20, 26. *A righteous King will turne the Wheele vpon the vngodly.*

3 The whole masse and body of all things vnder heauen, subiect to continuall change and mutation. Ezek. 1, ver. 15. *There appeared a Wheele vnto me vpon the earth, by the Beasts, hauing foure faces.*

[Where art thou?] Not ignorance or doubting in what place, where the party sought for is, or what he will answere when he appeareth; but a secret reprehension of the case they be in, and of the fact they haue done, and withall, a citation or summoning of him to giue his answere, that he may feele his offence, & be awakened with sense of his sinne, Gen. 3, 9. *Adam, where art thou?* The same is to be thought of Gods question to *Caine*, Gen. 4, 9. God is not as man, that he should need by enquiry to learne things which he knoweth not.

[Wherefore] A Consequent or that which followes, as an effect of some foregoing cause Rom. 1, 24. *Wherefore also God gaue them vp, &c.* Heere it is an Illatiue particle.

2 A cause or reason of some thing. Rom. 1, 21. *Wherefore* (or because) *when, &c.*

[To whet the Sword] To prepare and make ready some great iudgement. Psal. 7, 12. *He hath whet his Sword.*

[Whetting their teeth] Indignation or wrath of the wicked. Psal. 112, 10. *The wicked whets his teeth at the Righteous.*

[White] A colour, bright, & lightsome, contrary to blacke.

2 That which is pure, without blemish, or glorious without infirmity. Reue. 3, 18. *White Rayment.* Math. 28, 3. *His rayment white as Snow.* It is vsuall in Scripture by [White] to signifie, Purity and Glory. See **Rayment and Robe.**

3 Ripe and ready to be cut downe, and carried into the Barne. Iohn 4, 35. *They are white already to the Harueſt.*

[Who hath knowne] None, or no creature, Angels or men: but God himselfe till euents declare it: *or, Who hath beene, &c.* that

that is, none at all. Roman. 11, 34.

Interrogations or Questions in holy Scriptures, sometime haue the force of a denial, and deny more strongly then a plaine negation would do, as in the former text: also Rom. 3,3. and 4,1. Roman. 10,6,7. Heb. 1,13. Also they sometime affirme a matter with more vehemency, as Gen. 13,9. and 20, 5. Exod. 14,12. Iosh. 19, & 10, 13. Iudg. 4,6. 1. Sam. 20,37. 1. Kings 12,41. Sometime they carry the vertue of an earnest reprehension, as Rom. 2,4, and 14,10. And lastly, they shew foorth in him who asketh the question, a detestation & loathing of something. Rom. 6,1. They are found finally to serue sometime for the engendring and working of shame, as Roman. 2,21.

Note further, that in a question, this word (*Who*) is putte sometime for a few, as Psalm. 15,1. and 25,12. Esay, chapt. 53, verse 1. and sometime for [*None at all,*] as Rom. 10,6. 1. Sam. 2,21.

[**Wholesome**] Sound or healthfull, making spiritually sound, or bringing health to the soule. 1. Tim. 6,3. *And consented not to the wholesome words of Christ.* Titus 2,1. *Wholesome Doctrine.*

[**The whole of man**] All that wherinmen are to busie themselues (being that one necessary thing, Luke 10.) and without which whole, man is nothing but vanity. Eccles. chapt. 12, verse 13. *For this is the whole of man.*

[**Whore**] An vnchaste woman, taking money for the vse of her body. Deut. 23, 17, 18. *There shall bee no whore of the Daughters of Israel, nor any hyre of a whore brought into the house of God.*

2 The Synagogue of Antichrist, or the Romish Church, as it standeth now corrupt, with horrible Idolatry & Heresie, obstinately maintained. Reuel. 17,1. *I will shew thee the condemnation of the great whore.* No more blushing at her spirituall whoredome, then a common strumpet at her bodily fornication.

[**Whoredome**] The vncleanesse of such as make their bodies common for money. Deut. 21,23.

2 Generally, all vncleannesse about generation. Hebr. chapt. 13, verse 14. Hosea 4, 11. *Whoredome and new wine take away the heart.*

3 Idolatry, in the worshippe of strange Gods, or in the strange worship of the true God. Reuel. chapt. 17, ver. 5. *That Mother of whoredome.* Ezek. chapt. 16, verse 25. *And multiplied thy whoredome.* verse 17. *And madest to thy selfe*

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Images of men, and diddest commit whoredome with them.

[To go a Whoring] To fixe our affection vppon the creatures (more then the Creator,) and especially to put our trust and confidence in worldly men, and worldly things. Psal. 73,27. *Thou destroyest all them which go a Whoring from thee.* All confidence in the creature, is a spirituall whoredome.

2 To fall in loue with Idols, and to worshippe contrary to our faith, plight with God. Ezekiel 16.

W. *I.*

[Wicked] Euery naturall man, who is not regenerate. Rom. 4. verse 5. *Iustifieth the wicked.*

2 All impenitent persons, who keepes on in a sinne-full course, without returning to God. Psal. 51,13. *I will teach thy waies vnto the wicked.* Psalm. 1,1. and 112. 10. *The wicked shall see it.*

3 That which is vngodly, or against God. Iude 15. *Of all their wicked deeds which they haue vngodly committed.*

Note. These wicked men according to the originall worde in the Hebrew, signifies restlesnesse, and may bee called restlesse, turbulent, vniust, vngracious; therefore they be likened to the raging sea. Esay 57, 20, 21. And because for some of their wicked deeds, some of them are often brought foorth to iudgement, and condemned; therefore is this name often giuen to condemned persons. Psal. 109. 7. Iob 27,7. and to iustifie or make iust, is to absolue in iudgement, or to acquit, Psa. 82, 2, 3. So to make or to pronounce wicked, is to condemne. Deut. 25,1. Psalm. 37,33 and 94,11.

[Wickednesse] An vngodly worke. Gen. 39,9. *How can I do this great wickednesse?* Acts 8,22.

2 A course of iniquity continued without repentance. Dan. 9,5. *We haue done wickedly.* Psal. 125,3. *Least the righteous put out their hand to wickednesse.* Psal. 52,1. *Why dost thou boast thy selfe in thy wickednes?*

[Spirituall wickednesse] A spirit of a wicked and wily nature, as crafty as powerfull, Ephes. 6,12. *Against spirituall wickednesse,* for wicked spirits, an Hebraisme. It distinguisheth these vncleane from the other holy and blessed spirits.

[Wife] A married woman, or the Church beeing married to Christ. Ephe. 5,23. *The Husband is the Wiues head, as Christ is the head of the Church, &c.* Heere the married woman is called a wife, explicite, or expressely; the Church is so called implicite, and by consequence.

quence.

[Widdow] A woman which ouerliueth her husband whiles she liueth single; such an one was *Anna*, see Luke 2,36,37. and 18,3, and 21,2.

2 City desolate and forsaken of friends and comforters, &c. Lament. of Ieremy, chapt. 1, verse 1. By a Metaphor.

3 All persons, miserable, poore, helpelesse, oppressed, By a Synecdoche. Esay 1,17, 23. Psal. 146,9. and 68,5. Deut. 10,18.

[Not to iudge Widdow and fatherlesse] To neglect them & their cause, when no knowledge and regard is had of it, to maintaine it, and do them right, and defend them from wrongs and wrong-doers, and to iudge the widdow, &c. is to do quite contrary. Esay 1, 17,23.

[Will] A faculty of mans soule, mooving and inclining it selfe freely to choose such things as it doth imbrace, or to eschew freely such things as it doth refuse. Or more breefely thus. Will is that faculty of our soule, whereby we wil and nill things. It is of the nature of will, to will freely whatsoeuer it wils; for the will cannot be compeld. It is vnable (till it be changed by grace) to moove it selfe toward God, and to wil any good thing pleasing vnto him. Simply to will any thing, is of Nature; but to will well, is of grace. Our will being free in respect of sinfull acts, but bond in respect of good works, till it be set free by Christ *Ioh.* 8,36. *If that Sonne therefore shall make you free, you shall be free indeed. Iohn* 15,5. *Without mee you can do nothing.* Therefore the Popish Doctrine of free-will to that which is good, is to bee abhorred, as contrary to the Scripture, and the Doctrine of the Church of God. *Aug. voluntas libera quia liberata, libera ad peccatum, serua ad iustitiam.*

When grace is offered, wee may refuse it if we will; and if we will, we may receiue it: this is popish diuinity. *Note.*

2 Motions and purposes to good, or good affections. Phil. 2,13. *God worketh in you the will & the deed.* These be the effects of a renued Will. 2. Cor. 8,9. Rom. 7,15,16.

3 Wicked desires & lusts, flowing out of corrupt nature. Ephes. 2,3. *In fulfilling the will of the flesh.* Iohn 1,13. These be the fruites of an vnregenerate Will. Metonymie.

4 Naturall inclination of any creature. Rom. 8,20. *Not of (owne will.*

5 Thoughts and endeuor of the heart. Rom. 9,16. *It is not in him that willeth.*

[To will] To pray, aske, or craue a thing, Marke 10, 35. Iohn 17,24. In this place, to will,

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will, is (*vox non præcipientis ſed optantis*) of one who wiſheth, not of one who commandeth; for Chriſt did in that laſt prayer put on the perſon of an interceſſor to his Father.

2 To command with authority, Iohn 21, 23. *If I will, &c.*

3 To deſire, or affect to do ſomething, good or euill Phil. 2, 13. Iohn 8, 44. *The workes of your Father ye will do.*

[Will of God] The purpoſe and decree of God, touching all things. Epheſ. 1, 11. *After the Counſell of his will.* Rom. 9, 15, 18. *Whom he will, he hardeneth.* This is the will of his good pleaſure, which is ſecret till euents declare it. That which God willeth. 1. Theſſal. 4, 3.

2 The word of God, promiſing or commanding. Math. 7, 21. *He that doth my Fathers will.* Rom. 12, 2. This is his reuealed or ſignified will, which is knowne by the word, as our will is manifeſted by our ſpeech.

3 The preaching of this word for the conuerſion of ſinners. Iohn 4, 34. 17, 21.

The will of God ſignifieth ſometime the power whereby God willeth any thing. Rom. 9, 19. and ſometime the things which he willeth. Rom. 12, 2. Now theſe things willed of God, haue three excellent properties: firſt, the reuealed will of God is good, becauſe it cõmands good onely, and makes vs good; and leadeth vs to the euerlaſting good, euen heauenly bleſſednes. Secondly it is acceptable, becauſe nothing is pleaſing to God, which is not agreeable to his will, and that doth highly pleaſe him, which accordeth to his Law & Goſpell. Thirdly, perfect, becauſe it containeth al things belonging to perfection, ſo as we need neither rules of Philoſophie, nor decrees of Popes nor traditions of Church for the ſaluation of our ſoules, and ordring of our liues: the Scripture alone (which is a moſt abſolute witneſſe of Gods will) is ſufficient to make men perfect toward God. 2. Timoth. 3, 16, 17.

[Wilderneſſe] A waſte & deſert place, not inhabited. Pſalme 95, 8. *As in the wilderneſſe.* Pſalme 107, 33. and 35. Math. 15, 33. *Whence ſhall we haue ſo much bread in the wilderneſſe?*

2 A Country full of Hilles, Mountaines, and Forreſts, like to a Wilderneſſe. Math. 3, 1. *He preached in the Wilderneſſe of Iudea.* This Wilderneſſe had ſome Inhabitants; *Zachary* dwelt there, Luke 1, 40: alſo *Ioab* had his houſe there, 1. Kin. 2, 34. And there are fiue townes being in this Wilderneſſe, rehearſed

hearſed in Ioſh. 15,61. Therefore from hence there is no ground for popiſh Heremites, that liue in ſolitary places.

3 The Country of Heathen and Pagan people, which were voide of grace, and barren in good workes (as a Wildernes.) Eſay 35,1. *The Wilderneſſe ſhall reioyce*: and 41,18. *I will make the Wilderneſſe as a poole of water.* A Metaphor.

[**Winde**] The mooving of the ayre too and fro, which if it be temperate, it refreſheth with his blaſts; if violent, it prooues troubleſome and dangerous. Acts 2,2. *As of a ruſhing and mighty winde. Geneſis* 3, 8. *Math.* 8,26. *Hee rebuked the Windes.*

2 The mighty and powerfull working of Gods Spirit, quickening or reuiuing our hearts to God-ward. Iohn 3,8. *The winde bloweth where it liſteth.* Acts 2,2.

3 The doctrine of the Goſpell, and the preaching thereof. Reuel. 7,1. *Holding the Wind that it ſhould not blow vppon the earth.*

4 All manner of temptations. Math. 7, ver. 27. *The windes blow, &c.*

5 Parts and quarters of the World. Ier. 49,32. *I will ſcatter them into all windes.*

[**To bring forth winde**] To be able to do nothing, to profite nothing by all their owne cares, counſels, and endeuours. Eſay 26,18. *Wee haue as it were brought foorth winde.*

[**In the day of the Eaſt wind**] The time wherein God would ſweepe away, and roote out his enemies, neuer to be planted again, (as the Iewes which were but remoued to be taken vp and planted anew, & grow againe.) Eſay 27,8. *In the day of the Eaſt winde*: a Metaphor from the violence of the Eaſt winde, which at a certain time bloweth ſtrongly; & beareth al downe before it: ſuch ſhoulde Gods viſitation be toward the wicked enemies of his people.

[**Winde of Doctrine**] Mens deuiſes, which carry away vnſtable men, as a Boate is carried away with the winde. Eph. 4,14. *With euery winde of Doctrine.*

[**To hold the windes**] To ſtop & hinder the paſſage & courſe of heauenly doctrine. Reu. 7,1 *Holding the winde that it ſhould not blow vpon the earth.*

[**To ſowe the winde**] To buſie and beſtirre our ſelues in things that profite not, as Idolatours do, who muſt reape according as they ſowe. Hoſ. 8,7. *They haue ſowen the winde, or to the winde.*

[**Foure windes**] Miniſtring ſpirits or Angels ſent of God, by whoſe prouidence all humane affayres bee gouerned, and namely, the affayres

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of the Church) to ſtirre vp ſuch tempeſts and tumults, as the foure beaſts (that is, the foure Kingdomes heere ſpoken of) ſhould be exagitated and toſſed. Dan. 7, 2. *I ſaw foure windes of the Heauen ſtriue &c.*

[**To obſerue the windes**] To inuent and make vaine & idle excuſes to keepe backe from doing good to others, till it be too late; as ill husbandmen which ſtanding fooliſhly vpon the winde and weather foreſlow their ſeaſon; wheras truſting vppon Gods prouidence, that is fit to be done, ſhould be performed, Eccleſ. chapt. 11, verſe 14.

[**To walke in the winde**] To be a raſh and vnfaithfull Teacher. Micah 2, 11. *If a man walke in the winde.*

[**Wine**] The fruite of the Vine, or the iuyce of ỹ grapes. 1. Tim. 5, 23. *Drinke a little wine for thy ſtomacke.* Math. 26, 29. *I will not drinke hence-foorth of the fruite of this Vine.*

2 The bloud of Chriſt ſhed to death, reioycing the faithful ſoule, as the wine doth ỹ heart. Math. 26, 28. *For this wine is the bloud of the New Teſtament, which is ſhed for many.* See Mar. 14, 24, 25. **A Metonimie.**

3 The comfortable doctrine of free ſaluation, by faith in the bloud-ſhed of Chriſt. Cant. chapt. 2, verſe 4. *Hee brought mee into the Cellar of wine.* **A Metaphor.**

4 The graces and fruites of the Spirit, which are ſweete & delightfull as wine. Eſay 55, 1. *Come buy wine and milke without money.* **A Metaphor.**

5 Gluttony, or exceſſe in eating and drinking. Oſee 4, 11. *Wine taketh away the heart of man.* Heere it is taken in ill part.

6 Vngodly and vnrighteous workes, as the bitter fruite of impenitent and obſtinate ſinners. Deut. 32, 33. *Their wine is the poyſon of Dragons, and the cruell galle of Aſpes.* It is alſo taken in ill part heere.

[**Not to bee drunken with wine**] That men ought not to abuſe ſo good a thing as wine is, by taking it immoderately till it cauſe diſſoluteneſſe of life and manners, full of filthineſſe. Ephe. 5, 18. *Be not drunken with wine.* Vnto bodily drunkenneſſe by too great abundãce of wine, there is heere oppoſed a ſpirituall drunkenneſſe or repletion (be filled with the Spirit) which breedeth inward ſpirituall ioy, teſtified in the priuate and publike prayſes of God by Pſalmes, Hymmes, and ſpirituall Songs. Epheſ. chapt. 5, verſe 19.

[**To drinke wine**] To fare liberally. Iob, 1, verſe 13. *Were eating and drinking wine in their elder brothers houſe.* Heere it is vſed in good part.

2 To

2 To haue the heart cheared with godly ioy. Zach. chapter 7, verſe 10. *Their hearts ſhall reioyce, as one that drinketh wine.* Heere it is taken in good part.

3 To play the Glutton and the Drunkard. Eſay, chapter 5, verſe 22. *Woe bee them that are mighty to drinke wine.* Heere it is taken in ill part.

[**To make a noyſe with wine**] To be merry and cheereful, their hearts ſo burning with the praiſes of God, as if they were ſet on fire with wine, Zachary, chapt. 9, 15. *They ſhall make a noyſe as thorough wine.* That which followeth in the ſame place, of filling both the bowles, is an alluſion and expoſition of that in the Law, Exodus, chapt. 27, verſe 3. and ſignified the ſetting foorth of the praiſes of God, largely and abundantly.

[**Giuen to wine**] One which ſitteth by the wine, and is not eaſily pulled from it. 1, Timoth. 3. verſe 3, Titus, chapt. 1, ver. 7. *An immoderate drinker of wine*: In Titus, chapt. 2, verſe 3, the word vſed there, ſignifies (in the originall) Seruants to the wine, or Cup-ſlaues, bondmen of drunkenneſſe.

[**To drinke the wine of giddineſſe**] To trouble and aſtoniſh the minde, (as men are troubled with exceſſiue drinking of new wine,) Pſal. 60, 3. *Thou haſt made vs drinke of the wine of giddineſſe.*

[**Wine mourneth**] The commodities, pleaſures, and ioyes of the Land to be taken away; priuate greefes to abound, and publike merriments to ceaſe. Eſay, chapter 24, verſe 7, 8. *Wine mourneth, &c.*

[**Wine mixed with water**] The cheefe Rulers and Gouernours of the people, to haue beene corrupted and peruerted. Eſay 1, 22. *Thy wine is mixed with water.*

[**Wine of violence**] Wine gotten by oppreſſion and extremity, or violence. Prou. 4, 17. *And they drinke the wine of violence.*

[**Wing**] That part of a Bird wherewith it flyeth, and vnder which it hideth her young. Mathew, chapt. 23, verſe 37. *As a Hen gathereth her young vnder her wings.*

2 The protection of Almighty God, vnder which, his people be (as it were) hidde, and kept ſafe. Pſalme 91, verſ. 14. *He will couer thee vnder his wing.* Pſalme 17, verſe 8. *Hide me vnder the ſhaddow of thy Wings.* Ruth, chapt. 2, verſe 12. *Vnder whoſe Wings thou art come to truſt.*

3 The great readineſſe of the Angels, performing the will of God with all ſpeed and celerity. Eſay 6, 2. *Euery one had ſixe Wings.*

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4 The defence which Princes, Rulers, Magiſtrates, Maiſters, and Husbands, &c. doo affoord vnto their inferiors. Ruth. 3,9. *Spread the wing of thy garment ouer thine hand-maid.*

Eagles wing. See Eagles.

[**To plucke wings**] To take away, and ſpoyle the Babyloniſh Kingdome of all ornaments, regions, and riches; which was done by *Darius* and *Cyrus*, as *Ieremy* foretold, chap. 50,21, &c. and *Daniel* ſaw in a viſion, chapter 7, verſe 4. *I behelde til the winges were plucke off.*

[**To take wings**] Speedily and ſuddenly to depart and fly away. Prou. chapt. 23,5. *Riches take vnto them wings.* **Prosopopeia.**

[**To walke vpon the wings of the winde.**] To vſe great celerity and ſpeede, in executing his workes of iudgement and mercy. Pſalme 104,3. *He walketh vpon the wings of the winde.* Pſal. 18,10. *He came flying vpon the wings of the winde.*

[**Health in his wings**] That Chriſt with his iuſtice cloathing and couering his elect, ſhould perfectly heale their ſinnes, which are ſpirituall diſeaſes. Mal. 4,2. *With health in his wings.*

[**To win**] To gaine, or to get worldly things by our labour. Math. chapt. 16, verſe 26. *What ſhall it profite a man, though he winne the whole worlde, and loſe his ſoule?*

2 To gaine a ſoule to God. 1 Cor. 9,22. *That I may win the weake.* 1 Pet. 3,1.

[**To wipe all teares**] To deliuer perfectly and fully from al teares, and all ſinnes, ſorrowes, & miſeries, the cauſe of teares. Reuel. 21,5. *I will wipe teares from your eyes.*

[**Wiſe**] One prudent and circumſpect, who can fore-caſt dangers and euils to preuent them. Math. 10,16. *Bee wiſe as Serpents.*

2 Euery godly perſon which feareth God, and obeyeth his word. Prou. 10,1. *A wiſe ſonne maketh a glad father*: and 9,9, 10. *Giue admonition to the wiſe.* Epheſ. chapt. 5, verſe 15. Prou. 17,10.

Note. There be three ſorts of wiſe men: firſt, ſuch as of themſelues ſee what is right, and can follow it. 2. Such as ſwerue through weakeneſſe, yet can direct themſelues into the way. 3. They who can hearken to good counſell.

3 One which ſwelleth, and is puft vp with opinió of wiſedome, 2. Cor. 11,19. *Becauſe that ye are wiſe.* An **Ironie**. Eſay 5,21. Prou. 3,7. Rom. 12,16.

4 Aſtronomers and Prieſts of the *Perſians*, Math. 2, verſ. 1. *There came wiſe men from the Eaſt*; that is, ſuch as were learnd in the Sciences of this worlde.

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Rom. 1,14.

5 One, ſubtile and craftie. Exod. 1,10. *Let vs worke wiſely.* 2 Sam. 14, 2. *And brought thence a wiſe Woman, and ſaid to her.*

6 A cunning Artificer. Exod. 28, 3. and 35, 10. *And all the wiſe hearted among you ſhal come.*

7 Sorcerers and Magitians. Exod. 7, verſe 11. *Pharaoh calleth for the Wiſemen.* Geneſis 41, 8.

[To bee Wiſe according to ſobriety] To think of our ſelues and our gifts modeſtly, not vſing our giftes proudly with diſdaine of others, but humbly conſidering whence wee haue our gifts, to what end, on condition of giuing an account of them, and with great imperfections. **Be wiſe* (or vnderſtand) *vnto ſobriety.* The word Wiſedome or vnderſtanding, doeth import heere both the knowledge of vniuerſalles in things humane and diuine, what is true and good in them: and alſo that diſcretion which is about particulars, as to chooſe what is beſt & fitteſt for time, place, perſons, and other circumſtances. *Paul* would haue al tempered with humility and lowly conceite of our ſelues, without any ouer-weening opinion, as though wee ſaw all things, or knew more then indeede we do.

Rom. 12,3 Matt.

Note further, that theſe words [Wiſedome and Wiſe] are in Scripture often vſed properly for that prudence and diſcretion, which is a grace of the Spirite, and a part of Gods Image, helping men to diſcerne things, & to guide their actions circumſpectly; but ſometime they are taken improperly for craft and wilyneſſe, alſo for vaine opinion of wiſedome, for carnal & worldly vnderſtanding, as Romanes 8,7, and 12,16. 1 Cor. 3, 19. 1 *Cor.* 1, 17, 26, 27. Likewiſe the word fooliſhneſſe is taken properly and in ill part, for a want and depriuation of true godly wiſedome, and ſometime that is called fooliſhneſſe which men account ſo, 1 *Cor.* 1,27,25. This is the manner of holy Scripture, not ſeldome to ſpeake of thinges as they ſeeme to be and are eſteemed of men, and not as they are indeed. Thus the fruitles knowledge of hypocrites is by Saint Iames called Faith, Chapter 2, verſe 14. and Chriſt calleth ſuch righteous, as were ſo reputed onely, as in Luke chap. 15.

[To bee Wiſe for thy ſelfe] To apply thy Wiſedome for thine owne good and benefit. Prouerbes chapter 9, verſe 12. *Thou ſhalt bee Wiſe for thy ſelfe*, that is to ſay, make vſe of thy Wiſedome: not for others onely, but the right direction

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of thine owne waies.

[Wise to saluation] A true beleeuer, who by the eye of faith, doth behold and know Iesus to be the Christ, and his owne Sauiour. 2. Tim. 3, 15. *Which is able to make thee wise to saluation through faith.*

[Wise Steward] A Minister of Christ, hauing skill to fit and giue euery one within his charge, his due portion of food agreeable to his strength & age; Milke to whom Milke, and strong meate, to whom strong meate belongs. Luke 12, 42. *Who is a faithfull Steward and wise?*

[Wise to that which is good] One furnished with knowledg and wisedome, to imbrace good, and eschew euill, to bewray and beware the deceite, both of sinne and of false Prophets. Rom. 16, 19. *I would haue you wise to that which is good.*

[Wisedome] The Diuine Essence, beholding and infinitely knowing himselfe and all things else, which he most wisely disposeth, being author of wisedome in al others. Psal. 147, 5. *His wisedome is infinite.* 1, Tim. 1, 16. *To God onely wise.*

2 Christ Iesus (as God) by whom the counsell of GOD touching mans saluation, is declared. Prou. 8, 12. *I am wisedome.*

3 The most perfect knowledge, which Christ (as Man) hath of the will of his Father, imputed to the faithfull, to couer their ignorance of God. 1. Cor. 1, 30. *Hee is made vnto vs of God wisedome.*

4 The Scriptures or worde of God written, which are called wisedome, because they teach true wisedome, & leade vs to God, the Fountaine of true wisedome. Luke 11, 49. *Therefore saide the wisedome of God, I will send them Prophets.*

5 The knowledge of faith, whereby the elect see and behold God to bee their Father in Christ. This is the cheefe Wisedome. Ephes. 1, ver. 8. *He hath abounded towards vs in all wisedome.* 2. Tim. 3, 15.

6 The doctrine of the Gospell. 1. Cor. 2, 6, 7. *We speake the wisedome of God in a mystery,*

7 The sound vnderstanding and knowledge of the word, Prou. 4, 5, 7. *Get wisedome, get vnderstanding.* Prou. 14, 6. *A scorner seekes wisedome, and findeth it not.* Also the vnderstanding of that particular truth, concerning the suffering of afflictions, wherefore they be sent, and what fruite is to be taken by them. Iam. 1, 5.

8 True godlinesse, or the sincere feare of God, wherein consists a great part of wisedome. Prou. 10, 21. *The fooles shall dye for-wans of wisedome*: also verse 13, 23. Prou. 1, 7. *Fooles despise wisedome.* Psal. 90, 13. *We*

may

may apply our hearts to wisedome.

9 Prudence and discretion, enabling men to perceiue what is fit to be done, according to ỹ circumstances of time, place, persons, manners, and ende of doing. Eccles 2, 13, 14. *I saw that there is profit in wisedome, for the wise mans eyes are in his head.* Knowledge directs vs to see what is to bee done, and what not to be done; but wisedome directs vs how to doo things duely conueniently, and fitly. Knowledge is of generals; Wisedome of particulars.

10 That guift whereby a publique person, Prince, or Counsellor, is enabled to aduise soundly and readily, of matters of State and Common-wealth. 1. Kin. 3, 28. *And they saw the wisedome of God was in him to do iustice. Prou.* 21, 30. *There is no wisedome, nor vnderstanding, nor counsell against the Lord. Achitophell* had this kinde of wisedome as well as *Salomon.* State-wisedome, or policy.

11 Humane learning, or skill of prophane Arts and Sciences. Acts 7, 22. *Learned in all the wisedome of the Egyptians.* This wisedome also is commō, both to good and bad.

12 Humane perswasions, 1 Cor. 1, 22.

13 Affection, lust, desire, or study. Rom. 8, 6. *Wisedome of the flesh is death*; that is, lust of sinne leadeth to death.

[**In all wisedome**] In al sorts and kindes of heauenly wisedome, Ephes. 1, 8. *He hath abounded* (that is, abundantly shed his grace on vs) *toward vs in all wisedome.* Celestiall and diuine wisedome is diuers and manifold. 1. Corinth. 13, 2 Also the mysteries of the Kingdome are many and sundry. 1. Tim. 3, 16.

[**Earthly wisedome**] Such wisedome as earthly minded men haue, which they learne not from God, but from the Diuell. Iames 3, 15. *This wisedome descends not from aboue, but is earthly, sensuall, and diuelish.*

[**To seeke after wisedome,**] To looke for, and hang vppon reasons and arguments, such as humane wisedom will affoord, to perswade vs of the truth of the Gospell, which wee ought to beleeue simply because of God which speakes it, without argumentatiō, or humane perswasion. 1. Cor. 1, ver. 22. *The Greekes seeke after wisedome.*

[**Wisedome of the flesh**] Such wisedome as vnregenerate men are endued withall, whose wit and reason, as well as their will and affections, sauours onely of earthly things. Rom. 8, 6, 7. *The wisedome of the flesh is death.*

[**Wisedome which is from aboue**] Heauenly prudence,

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which cometh from God, (not of the world or Satan) and is knowne and expreſſed by theſe properties: 1. Pure, not mixt with temerity & malice. 2. Peaceable, ſtudious of concord, and making it betweene others. 3. Gentle, not bitter and ſowre, but facile and curteous. 4. Eaſie to bee entreated, and to bee obſequious to the honeſt command or requeſts of others. 5. Full of mercy, not fierce, cruell, and rigorous, but pittifull towarde the infirmities of others. 6. Full of good workes, dooing much good out of a zeale of Gods glory, and charity toward men. 7. Without partiality, not putting ſuch difference betweene perſons, as is contrary to the faith of Chriſt. Laſtly, without hypocriſie, vnfainedly, in a godly ſimplicity louing God and the brethren.

[Hid wiſedome] The Goſpell which is hid from all naturall men, 1. Corinthians, chapt. 2, verſe 7. *We ſpeake the hidde wiſedome.*

[Wiſedome of God] Singular & excellent Wiſedome. 1. Kings, chapter 3, verſe 28. *The Wiſedome of GOD was in them.*

[Meekeneſſe of wiſedome.] Such Wiſedome as maketh meeke & is ioyned with meekneſſe. Iames 3, 13. *Let him ſhew his workes with meekneſſe of wiſedome.*

[Spirit of wiſedome] That liuely faith, whereby we embrace Chriſt, offered in the Goſpell, by the guift and working of the Spirit. Epheſians, chapt. 1, 17. *Might giue vnto you the Spirit of wiſedome*; that is, of true & liuely faith, which maketh wiſe to ſaluation.

2 Great cunning and skill, to do the worke of the Tabernacle, thorough the guift of Gods Spirit. Exod. 28, 3. *Whom I haue filled with the Spirit of wiſedome.*

[Wiſedome and ſtrength is mine] Chriſt (the wiſedome of God) to be moſt prudent in taking counſell, & moſt mighty in effecting and performing his moſt wiſe deuice. Prouer. 8, verſe 14. *Wiſedome & ſtrength is mine.*

[To ſit in the ſeate of Wiſedome] To be a cheefe Counſellor of Eſtate vnto any King. 2. Sam. 23, 8. *He that ſate in the Seate of wiſedome.*

[Treaſures of wiſedome] Exceeding great plenty and ſtore of heauenly and diuine knowledge. Col. 1, 3. *In whom are hid all the Treaſures of wiſedome and knowledge.*

[Wiſedome of the world.] Such vnderſtanding of diuine things, as men may attaine to by vertue of naturall wit, without reuelation of the Spirit. 1. Corinthians, chapt. 2, verſe 6.

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We speake not the wisedome of this world; or that is the knowledge of things partaining vnto this world.

[**Wisedome faileth a Foole by the way**] That hee cannot hide his folly, but by speech, countenance, gesture, and in any other signes, euen in the streetes, and as he trauaileth doth bewray it. Eccles. chapt. 10, verse 3.

[**Wisedome of words**] Affected eloquence, or pompous and painted speech, whereby carnall men vse to shew forth their carnall wisedome. 1. Cor. chapter 1, verse 17. *Not with wisedome of words.* 1, Corinth. chapt. 2, 1, 4. *Excellency of words, and words of mans wisedome.*

[**To with-stand**] To reproue *Peter* for his hypocrisie. Gal. 2, 11.

[**Witnes**] One called to testifie a truth in any matter, 1. Iohn, chapt. 5, ve. 8, 9. Iohn 8, verse 18. *I beare witnesse of my selfe.* One witnesse was allowed sufficient in cause of religion. Deuter. chapt. 19, verse 16, 17. Two were required in ciuill cases. Deuter. chapter 19, verse 15.

2 The true record and testimonie that GOD beareth of Christ, and Christ of himselfe. 1 Iohn, chapt. 5, verse 9. *This is the witnesse of God, which he testified of his Sonne.* Iohn 8, ver. 14, and 18.

3 The record which Gods Spirit and a sanctified Conscience do beare to the godly, of their owne adoption. Roman. 8, 16. *The same Spirit beares witnesse with our Spirit, that wee are the Sons of God.*

4 The true Ministers of Christ, who by their doctrine, liues, and deaths, do beare witnesse vnto the Doctrine of Christ. Ioh. 15, 27. *Ye shall beare witnesse also.* Reuel. 11, 3.

[**To witnes against one**] So to beare euidence against their sinne before God, the supreme Iudge, as there needed no other witnesse to conuict them of extreme wickednesse, but their impudent countenance. Esay, chapt. 3, verse 9. *The shew of their Countenance witnesseth against them.*

[**Faithfull witnes.**] One which plainely and sincerely doth vtter the whole needfull truth, eschewing deceite and falshood. Prou. 14, 5. *A faithfull Witnesse will not lye.* This is a ciuill Witnesse.

2 Christ Iesus, who beareth a true Testimony of his Fathers will. Reuel. 3, 14. *The faithfull and true Witnesse.* This is a Diuine Witnesse.

3 Meete men of sufficient authority to beare testimony vnto the name of *Esay* the Prophet should giue to his young Son, and of the cause why such

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a name was impoſed, Eſay 8,2. *And I took vnto me faithfull witneſſes.* It was the manner of the Iewes to impoſe Names vppon Children at the circumciſion, as we do now at our Baptiſme, and an ancient cuſtome it hath bene, namely, in times of perſecution (ſuch as Eſay was likely to fall into, when the Aſſyrians ſhould come and ſpoyle both *Iſraelites, Syrians,* or *Aramites,* whereof reade in 2. Kings 16,9.) to vſe witneſſes of their acceſſe to the Church, of Baptiſme, and of theyr name then giuen. Such were called of Latines, *Compatres & Commatres,* of Greekes ἐγγυήτας, in Engliſh Sureties, God-fathers, &c.

[False Witneſſe] One, who in the record & witnes which he beares, doth vtter lyes, or conceales a neceſſarie trueth. Prou. 14,5. *But a falſe Witneſſe will ſpeake lyes.* Prou. 12,17. *But a Falſe Witneſſe ſpeaketh Deceite.*

2 One, which wreſteth the words ſpoken by another man vnto a contrary meaning. Mathew 26, verſes 60, 61. *At the laſt came two falſe witneſſes.*

[A Witch] One ẏ coniecture th by the clouds at things to come, giuing too much to obſeruation of times and dayes. Leu. 19,26. *Ye ſhall vſe no witchcraft, nor obſerue times.*

2 One ẏ exerciſeth diuelliſh arts, ſuch as be named in Deut. 18,10. Leuiticus 19,26. Exodus 22, 18. *Thou ſhalt not ſuffer a Witch to liue.*

Moſes mentioneth a Witch (though hee meane all Soothſayers,) firſt, becauſe Women through weakeneſſe of theyr ſexe, are moſt prone to theſe wicked Artes. Secondly, to ſhewe that Magitians are ſuch execrable offenders, as God will not ſpare, no not the weakeſt.

[Without] Either Infidelles without the Church viſible & militant on earth, 1 Tim. 3, 7. or elſe damned Reprobates, which be without the Church Triumphant in heauen. Reuel. 22, 15.

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[Woe] The threatning or denouncing of Iudgements. Ezek. 2,10. *There was woe written therein.*

2 The iudgements threatned, eyther Temporall or eternall. Math. 23,23, 25. *Woe vnto you Scribes and Phariſies, Hypocrites.* 1 Cor. 9,16. *Woe to me if I preach not,* Iude 11.

3 Sorrow of heart, in regard of ſome ſinne committed, and iudgement deſerued. Lam. 5, 16. *Woe now vnto vs that we haue ſinned.*

[Wolfe] A cruel and ſauage beaſt, delighting in ſlaughter, blood, and deuouring.

2 Vnregenerate men which be

be of a fierce and cruell disposition, like wolues. Esay 11, 6. *The Wolfe and the Lambe shall feede together.* Also Chapt. 65, 25.

3 A false Prophet or heretical Teacher, which with his errors and lyes, seekes greedily how to destroy soules. Acts 20, 29. *Wolues shall come in among you.*

4 A valiant and terrible Captaine, marching and diuiding his prey among his Souldiers, as a wolfe amongst his whelpes and young ones, Genesis 49, 27. *Beniamin is a rauening wolfe.*

5 A Tyrant or cruell persecutor. Iohn 10, ver. 12. *Seeth the Wolfe comming and flyeth.*

[**Wolfe and Lamb to dwel together**] The admirable peace & agreement which Christ by his mighty grace, shall worke in the dayes of the Gospell; when men, as fierce, cruel, and sauage as wolfes, shalbe meekned & quietly liue with men of lowest and least account. Esay 11, 6. *The Wolfe shall dwell with the Lambe, and Leopard with the Kid, &c.* The Prophet by way of allusion vnto the concord & agreement of sauage & harmefull beastes, accompanying peaceably together with the harmelesse ones, doth describe the sweete effects and benefits of the preaching of the Gospel of Christ, whereby vniuersall and most gracious tranquilitie should bee marailously wrought amongst all the true worshippers of Christ, beeing by naturall corruption like hurtfull beasts. Therfore such as be contentious and loue debate, beeing giuen to crueltie and wrong dooing, haue not the Spirit of the Gospel. Note also, that the Prophet Esay speaketh of Beastes according to their originall estate by their creation, when all things being made very good, and sinne not beeing entered into the world, there was a perfect harmony and consent between man and beast: also betweene the beastes one with another; and so shall be again at the restoring of all things.

[**A Woolfe in Sheepes cloathing**] A false Prophet, setting abroach damnable errours, to the destruction of mens soules, vnder pretence of truth. Math. 7, 15. *Beware of false Prophets, which come vnto you in Sheepes cloathing, but inwardly they are rauening Wolues.*

[**Wolues, Beares, Leopards, Lyons**] The most mightie, fierce, and harmefull persons, being tamed by the power of Christ in his Gospell, and shall be ioyned to his Church. This is an effect of Christ kingdom Esay 11, 6.

[**Wolues in the Euening**] Tyranous Rulers and most cruel

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ell enemies, exercised to mischiefe, like vnto an old Wolfe beaten and long exercised to spoyle in the Euening. Ier.5,6. Zeph.3, ver.3. *Her Iudges are as Wolues in the Euening.*

[White as Snow or Woll] Sinners by remission of theyr sinnes through Christ, by his perfect righteousnesse imputed, and by the renewing of the holy Ghost, becom of foule and blacke, pure and holye, without spot and vnblameable. Esay chapter 1, verse 18. *Yee shall bee white as Wooll or Snow.*

[Rauening Wolues] Most sauage, fierce, and cruell men, whose pleasure is in hurting the saluation of others. Math. chap.7. verse 15. *Are Rauening Wolues.*

[Woman] A female by sex, made of God to bee an Helper to man. Gen.2.

2 A wife ioyned in marriage to a man. 1 Pet. 3, verse 5. *Thus holy women did attire themselues, and were subiect to theyr Husbands.*

3 A Virgin, beeing a Mother. Ier.31,22. *A Woman shal compasse a man.* Gal.4,4. Borne of a woman, that is, a true man taking flesh of the substance of a Virgin, yet without a Father.

4 The visible Church of God militant in earth. Reuel. 12,1, *A Woman cloathed with the Sunne*, that is, the Church compassed about with Christ the Sunne of righteousnesse. This is the true church, decked spiritually with Heauenlie Ornaments.

5 The Pope, and the whole bodie and masse of his filthie creatures, Cardinals, Massing-Priests, Monkes, Fryers, and Iesuites. Reuelat. 17, 3. *And I saw a Woman sitting vpon a Scarlet coloured Beast, full of Names of Blasphemy, &c.* Verse 5. *In her forehead was a Name Written* [*Mystery.*] This is plaine, that it cannot bee meant but of the Romish Church, that false Church, decked not with spirituall garments, hid from the eyes of the worlde, but outwardly with Golde, Pearle, Purple, Scarlet, Crimson, and all pompous apparrel glorious to the eye of flesh, beeing inwardly most filthy and full of abhomination. Also effeminate dissolute wanton men, which follow their owne affections, Esay chapter 3. Verse 12.

[Daughter of Women] *Cleopatra* daughter of *Antiochus* the Great, who disappointed of his hopes, bestowed her on *Ptolomeus Epiphanes*, King of *Ægypt*, that by her most corrupt and lewde counsell, hee might circumuent and destroy her husband; whereas he was therein deceiued, for she stood with

with her husband againſt her Father, contrarie to their agreement. Daniel chapter 11. verſe 17. *He ſhall go vnto the daughter of Women, corrupting him, &c.*

[**A Woman whoſe heart is Snares, &c**] A monſtrous euill Woman in bodye and minde, breathing out, deuiſing and doing miſchiefe of all ſorts, being full of craft, ſubtle driftes, cunning wayes and Arts to inſnare, hunt, catch and deſtroy men. Eccleſ. 7, verſe 26. *I finde a Woman, &c.* To eſcape ſuch a woman is a ſingular fauour of God, without whoſe grace and helpe, it is vnpoſſible to be freed from her.

[**A ſwilth Woman**] Wicked Teachers, who ſet forth their deuices inſtead of Gods word. Prouerb. 9, 13.

[**A ſtrange Woman**] One who is not thine owne Wife, being a Strumpet. Prou. 2, 16. *Hee ſhall deliuer thee from the ſtrange Woman.*

[**A vertuous Woman**] A woman endued with honeſt & holy manners. Prou. 31, verſe 10. *Who ſhall find a vertuous woman?*

[**Wombe**] That part of a woman, wherein ſhe containeth and nouriſheth her Infant, before it be borne. Luke 1. 31. *Thou ſhalt conceiue in thy womb, and beare a Son.* Luke 21. ver. 23.

2 The Church, wherein (as in a wombe) the elect are borne again, by the incorruptible ſeede of the word. Pſalm 110, verſe 3. *The youth of thy Wombe ſhall bee as the Morning dew.*

[**From the Wombe**] From the time of our birth, euer ſince we were borne. Pſal. 58, 3. *The wicked are ſtrangers from the Wombe.*

[**To ſhut & open the wombe**] To make one barren & childeleſſe, or to giue one children. 1 Sam. 1, 5. *The Lord had ſhut her wombe.*

[**To be Wonne without the word**] To be gained (not efficaciouſly) but preparatiuely, by the honeſt life of the wife, to a willingneſſe to giue eare and attend the word of GOD, which vnbeleeuing husbands abhorred. 1 Pet. 3, 1.

[**Wonder**] Some ſtrange vnwonted worke of God, moouing and deſeruing admiration. Acts 2. verſe 19. *I will ſhewe wonders in heauen aboue.* Acts 4, 30.

[**Wonderfull**] Ample, large, and excellent withall, cleare and ſplendant in glory. Pſalm 8, 1. verſe laſt. *How wonderfull is thy name?* Chriſt is wonderfull in nature, office, and workes, as Eſay chap. 9. verſe 6.

[**Lying Wonders**] A falſe iug-

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ingling wonder, or a true wonder and myracle, done to confirme falſe doctrine. 2. Theſſ. 2, 9. *With all power, and ſignes, and lying wonders.*

Note. The myracles which the Romane Eccleſiaſticall Antichriſt (deſtroyer of the Romane heatheniſh Empire) ſhall doo, bee called lying wonders: firſt, becauſe appearing wonders for a time, yet indeed procure no myracles. Secondly, becauſe they bee wrought to ſupport hereſies and lyes in Doctrine. Thirdly, they are wrought by the power of Sathan, the father of lyes, not by the Holy Spirit of truth.

[WORD] Some ſpeech vttered by the mouth, to declare the intent and meaning of the heart. Pſalme 52, 4. *Thou loueſt all words, &c.* This is a naturall word.

2 The Sonne of God, the ſecond perſon in the Trinity, by whom the will of GOD is declared to the Church, as our mindes are expreſt to other men by our words. 1, Sam. 7, 11 1, Chron. 17, 19. Hag. 2, 5. Ioh. 1. 14. *The word was made fleſh.* This is the Eſſentiall, Diuine, & vncreated word.

Note. There be in Scripture two ſpeciall attributes, peculiar to the Sonne of God, the ſecond perſon in Trinity; one to bee called [*the wiſedome of the Father,*] as in Prouerbs, becauſe hee knoweth perfectly all the ſecrets and hidden thinges of God his Father. The other, [*the word of his Father,*] becauſe by him thoſe ſecrets are reuealed to the Church. Theſe two epithites Chriſt doth claime to himſelfe, Math. 11, 27. Iohn 1, 18. when he ſaith, none but he knoweth the Father, & no man euer ſaw God: hee aſſumeth therein to be his Fathers wiſedome; and to bee his worde, when he ſaith, that hee reuealeth and declareth him: hence called a Prophet, and that Prophet. Note that Chriſt is rightly called the Word, becauſe of the promiſe that was made of him to the Church from the beginning, in Paradiſe.

3 The Scriptures of the old and new Teſtament. Luke 11, 28. *Bleſſed are they that heare the word.* Acts 11, v. 19. This is the inſpired and created word.

4 The decree, ordinance, will, and becke of God, touching any thing that he will doo, or not do. Math. 4, 4. *Man liues by euery word that comes out of the mouth of God. Heb. 1, 3. Beareth vp all things with his mighty word.* This is the word of Gods ordinance and purpoſe. It ſignifies alſo a thing decreed of God, and vttered by Propheſie. Eſay 21.

5 The Diuine Law, teaching and commaunding good things,

things, and forbidding euill. Pſal.119,101. *I haue refrained my feete from euery euil way, that I might keepe thy word.* This is the word of precept and commandement. Gal.5,14. *In one word*; that is, one precept.

6 Euery promiſe of God, touching any good thinges, temporall and eternall: but eſpecially the promiſe of free Iuſtification by Chriſt, receiued by faith. Pſal.119,8,9. *I waite for thy word*: alſo ver. 25, *Thy word hath quickened me.* Lu. 1,38, Epheſ.5,26. *By the waſhing of water thorough the worde.* This is the worde of free promiſe, whereof in Roman. 10, verſe 8.

7 A word of prediction or fore-telling thinges that are to come. Eſay 2,1. *The Worde which Eſay ſaw vpon Iudah. Ezekiel 3,4. Declare vnto them my words.* This is the worde of Propheſie: alſo victory the matter of the word. Pſal. 60, 12. Iudg.5,1,2. and 11,36. 1, Sam.18,5.

8 A Commandement for dooing any thing in the matters of this life. Luke 5,5. *At thy worde wee will let downe our Nets.* Luke 7,7. *Say the word, & my Seruant ſhall be whole.* Iohn 10,35. This is a word of authority, charging things to be done effectually.

9 A graue, wiſe, and pithy ſentence, Prou.1,6. *To vnderſtand the words of the Wiſe, and their darke ſayings.* Eccleſ. 12, 11. *The words of the wiſe, are like Goads.* Acts 20,35. This is a word of godly inſtruction & perſwaſion: alſo it ſignifieth Doctrine vttered and ſpoken to the teaching of ỹ Church. 1, Tim,4,12.

10 Any thing or matter, that is eyther ſaide or done. Luke 1,65. *And all theſe words were noyſed abroad throughout all the Hill-Country.* Exod.18, 16. Deut. 17,13. 1, Kings 14, verſe 13.

11 The voyce of God, calling a man to do the worke of a Prophet. Ier.1,4. Ezek. 1,3. This is the word of vocation.

[By the word] According to the Commandement of God, ſending Preachers to teach Chriſt. Rom. 10,17. *And hearing by the word of God.* Some Interpreters, as *Martyr, Paræus*, do interpret [*Word*] for the matter and ſubſtance of preaching, or Sermons; which muſt not be any precepts or traditions of men (which are both vncertaine & vnliuely, too dead to beget faith) but the written word, or Scriptures of old and new Teſtament; (which bee indeed the liuely ſeed, & firme foundation of faith.) Though this Interpretation bee godly, yet the ſignification which I haue giuen (out of M. *Beza*,) is fitter: firſt, becauſe it is written

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ten not ἐκ ῥηματος, of the word, but διὰ, by the wold. Secondly, becauſe it is ῥημα, not λογος. Thirdly, becauſe this doth wel and meetly agree with the beginning of verſe 15, *How ſhall they preach except they bee ſent?* That is, the worde and Commandement of GOD muſt come to ſend and to warrant ſome to teach, and others to heare them. Laſtly, the [Word] is elſewhere put for commandement. Luke 5 5.

[**The Word of faith**] The Goſpell or the doctrine of free ſaluation, vpon condition we beleeue. Rom. 10, verſe 8. *This is the Worde of Faith which wee preach.*

[**Idle Word**] A vaine vnprofitable ſpeech, whereof there is no vſe for ſoule or body; for this life or the life to come, for our ſelues or others. Math. 12, 36. *Men ſhall giue an account for euery Idle word they ſpeake.*

[**Word of the Lord**] The goſpell, which witneſſeth of the Lord, alſo the preaching of it. 2. Theſſ. 3, 1. 1 Th. 1, 8.

[**A Worke**] Some outward deede or action, diuine or humane, good or euil. Geneſis 2, 2. *When God had made an end of all his worke.* Iames 2, 18. *Thou haſt the Faith, and I haue works, ſhew me thy faith out of thy works.* Reuel. 2, 23. *I will render vnto euery one of yee according to your workes.*

2 The free reward, which followes good workes, in life euerlaſting. Reuelation 14, 13. *And their workes follow them.* Alſo correction for ſinne, Eſay 5, 12, 19.

3 Such ſeruile worke, as is proper to euery mans calling, which may be done in the ſixe dayes, Exod. 4, 5. Alſo Exodus 20, ver. 9. *Thou ſhalt doe all thy workes.*

4 Merite, or deſeruing by workes. Rom. 3, 20. *Therefore by the workes of the Law ſhall no fleſh be iuſtified.* Verſe 28. Chap. 4, 2. alſo 11, 6. *If it be of Grace, no more then of workes.* Thus is [Worke] taken in all places, where it is oppoſed and ſet againſt Faith or Grace.

5 Wicked and vnhoneſt manners, Titus 1, 16. *They deny him in their works.*

6 Stuffe or matter, needefull to builde withall. Prouer. 24, 27. *Prepare thy works without.*

[**His Workmanſhip**] Elect conuerted ſinners, who are not their owne, nor the worke of any creature, but the worke & fabricke of the mighty God alone, regenerating, and as it were creating them the ſecond time, by renewing theyr corrupt nature, which was no more able to change it ſelfe in whole, or in part, then to make themſelues at firſt. Ephe. 2, 10. *We are the workemanſhip of God, created, &c.* Pelagians which at-

attribute our new-birth to nature, and the Papists which do diuide this worthy worke betweene nature and grace, doe not know this Scripture, and therefore do grieuously erre.

[Good Workes and euill] All Morall vertues and vices, commaunded or forbid in the Decalogue or Morall Lawe of God. 3 Iohn verse 11. Ephes. 2,10. Roman. 2,7,9. Iohn 5, 29.

2 The doers and workers of good or euill things. Rom. 13, 3. *Rulers are not a terror to good workes, but to euill.* Euill workes feare not, but the committers of them haue cause of terror; as to the doers of good there belongeth praise and reward. Also Note, that the workes heere, be (not Morall) but ciuil deeds; not Theologicall, but politicall: such vertuous or vicious actions, as by the good Lawes of the Magistrate, be commanded or prohibited: for there be verie many workes morally good & euill, which the Magistrate can neither praise nor punish, as all inward thoughts and imaginations. The rule of good Workes is the reuealed will of God: The generall heads of Good Workes be these three. First Sobriety, which is the moderate vse of sleepe, meate, drinke, and other benefites of this life. Secondly, righteousnesse, which is our iust dealing with men without fraud or oppression. Thirdly, Godlinesse, which is the worshipping of the true God, in a true & right manner, and with a true and sincere heart. Titus 2, verse 12. The particular works of Christians are then tried and found to be good; first, when they are guided by knowledge, and proceede from liuelie Fayth. Rom. 10, 2. 1 Tim. 1,5. Heb. 11,6. and thoroughout that chapter. 1 Tim. 4,4. Secondly, if they be directed vnto Gods glory. 1 Cor. 10,31. Thirdly, when they are carryed with a ioynt respect to all Gods commandements. Psalme 119, 6, Fourthly, when a speciall care is had of dooing the duties of our particular callings, & hold out with constancy. Reu. 2,10. Luke 3,12. Three chiefe spurs to good workes (amongst many) be 1. the precepts of God. 2. the examples of the godlie. 3. ỹ benefits promised to works of godlinesse, both present and future.

[Workes of darknes] Sinful workes, which come from ignorance and vnbeleefe. Ephe. 5,11. See Darknesse.

[Worke of Faith] A true liuely faith, which is the worke of Gods wonderfull power in the elect. 2 Thessal. 1,11. *The Worke of faith with power.* Iohn 6,29. *This is the Worke of God,*

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that ye beleeue in him whome hee hath ſent.

[**Woꝛkes of the fleſh**] Such ſinfull deedes as nature vnreformed, or inbred corruption brings forth. Galathians 5,19.

[**Woꝛkes of the Fleſh**] Sée **Fleſh.**

[**Woꝛkes of God**] Such deeds as God commandeth, allowes, loues, and will reward. Iohn 6, verſe 28. *What ſhall we do, that we might work the workes of God?*

2 The actions of Gods mercies toward the elect, and of his iudgements towardes the wicked. Pſal. 145,17. *The Lord is holy in all his workes.* Alſo ver. 5, and 10. *All thy Workes praiſe thee.* Eſay 5,12.

[**God Woꝛkes**] All manner of duties inward and outward, as well thoughts, as words and actions, towardes GOD or man, which are commanded in the Law of God, and come from a pure heart, and faith vnfained, being referred vnto Gods glory. Epheſ. 2,10. *Created to good Workes.* Blinde Chriſtians, which thinke onelie Almeſ-deedes to bee good workes, or our outward actions at vtmoſt, bee deceyued: as the Papiſts, who reckon for good ſuch worksas themſelues inuented, & are not commanded of God.

[**Woꝛke of God**] Any thing created of God, or any bleſſing or puniſhment, as worke of his Mercie or Iuſtice. This is the generall acception of the word, but more particularly the Faith of the elect, which in the leaſt meaſure and degree is yet wrought in our hearts by God. Romanes chap 14, verſe 20. Whereas ſome vnderſtand that place of *Paul* of mans ſaluation, others of man himſelfe conſiſting of bodie and ſoule, and others of Charitie, or other fruites and giftes of Faith, yet it is beſt to interprete it of the weake faith of ſuch as knewe not their Libertie by Chriſt; for thus the circumſtances of the place leadeth me to expound it: alſo the words of Chriſt. Ioh. 6,29. The leaſt ſparkle of faith comming from God, muſt bee cheriſhed in our infirme brethren, after the example of our elder Brother, who doeth not quench the ſmoaking Flaxe. Eſay 42, verſe 3.

[**Woꝛke of the miniſterie**] The whole duty which a Miniſter by vertue of his calling is bound for to perfourme vnto his Flocke; as to preach, to Rule, to pray, to adminiſter the Sacraments, to exhort and comfort priuately, &c. Epheſ. 4,12. *For the worke of the Miniſtery.*

[**Woꝛke of faith**] Eyther faith which is a ſpeciall and wonderfull woorke of God, or which

which is working and operatiue, working by loue. Iohn 6, 29. 1 Theſſalonians 1. verſe 2. Galathians 5, 6. 2 Theſſal. 1, 11.

[Accoꝛding to our Woꝛkes] As our Workes ſhall bee good or euill, ſo ſhall our iudgment and doome be. Rom. 2, 6. *Who will reward euery man according to his Workes.* Pſalme 62, v. 12. Math. 16, 27. Howſoeuer, the forme of the ſentence at laſt day ſhall paſſe, according to the condition of our workes, yet workes merit not as cauſes but witneſſe as Tokens.

[Woꝛke of his hands] Gods people regenerate by his Spirit, to be new creatures, Eſay 19, 25.

[Woꝛking of Satan. His might and ſtrength which Sathan ſhall vtter by Anti-chriſt, in doing wonders to deceyue the Reprobate by his errors. 2. Theſſ. 2, 9.

[To woꝛke, referred to God] To execute and fulfill ſomething, decreed from euerlaſting in Gods counſell. Epheſians 1, verſe 11. *God worketh all things, after the Counſell of his will.*

2 To gouerne and rule the world by ordinary adminiſtration. Iohn 5, verſe 17. *My Father vvorketh hitherto, and I worke.*

3 To doe ſome extraordinarie thing, which may in a ſpeciall manner, declare either Gods mercie or wrath. Acts 13, verſe 41. *I worke a Work in your daies, a worke, which yee will not beleeue if a Man woulde tell it you.*

[To Woꝛke, referred to men] To doe ſome good action approoued of God, and pleaſing to him. Iohn 6, verſe 28. *That wee might worke the VVorkes of God.*

2 To deſerue ſomething by his worke, or to reſt vpon the merit of his worke. Rom. 4, 4. *To him that worketh, wages is counted by debt.*

3 Diligently to labour in a good vocation, Acts 18, 3. *He abode with them, and wrought, for their craft was to make tents.*

[To ſhewe Faith by our Woꝛkes] Not that a liuely true Faith can be voide of Workes (being euer coupled with loue to God and our Neighbour) but that ones Faith (whereof he boaſteth) cannot be ſhewed and demonſtrated by anie argument, where the teſtimony of Good workes is wanting. Iames 2, verſe 18. *Shew mee thy Fayth by thy workes.* This beateth downe Hypocrites.

[To Woꝛke out] To be conſtant in doing good workes to the end of ones life, running on ſtill in the race of godlines. Phil. 2, 12. *Worke out* (or make an end) *of your ſaluatiõ with fear*

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and trembling.

[Working together] The meeting of many causes, to bring foorth one common effect. Roman. 8, 29. *All things worke together, &c.*

[Workers together] Apostles and Ministers, who by their painful preaching of the Gospel, and outward dispensation of the word and Mysteries, do labour with, & vnder God, about the conuersion & saluation of sinners. 1 Cor. 3, 9. *For we are Workers and Labourers together with God.* What doth this place further the Papists, to proue that free-wil of it selfe, and owne Naturall strength, doeth worke toward the imbracing of faith, repentance, spiritual righteousnes & regeneration of life. For in all these respects, *Paul* affirmeth himselfe and *Apollos* to be nothing, and that it is GOD giueth the whole increase. 1 Cor. 3, 6. as God of his owne good wil calleth Ministers, putteth them forth to labor in the vineyard of his Church, powreth meete graces into them, to fit them to his word. So it is he alone, which worketh in the hearts of the hearers to renew their hearts for to beleeue the Gospel, and repent of theyr sins. Therefore nothing but planting and watering, the external worke only, belongeth to the Ministers; the inwarde conuersion is peculiar to God alone, who makes his ordinance effectual, where & when he pleaseth.

[To Worke will and deede] To giue power, and make able by grace to wil wel and worke wel. Phil. 2, 13. The doctrine of vniuersal grace and free wil, that al (if they wil) may will and do wel, fals to the ground by this sentence, which refers al to Gods grace in matters of pleasing God, and of saluation, as in the latter end of this verse is very plain: of his good pleasure, that is, as he wil and pleaseth, so he distributeth.

[Worke of our hands] The duties, both of our general calling as wee are Christians, to wit, to beleeue in Christ, & to repent of our sinnes, bringing forth the fruites thereof by a godly and vpright life; and also of our special and particular Callings, as wee are Magistrates, Ministers, Fathers, Masters, Subiects, Children, &c. Psalme 90, verse 18. *Direct thou the workes of our hands vpon vs.*

[Perfect Worke] Our consummation in Christ, which is the Worke and vse of afflictions, sent vnto beleeuers, as Gods instrument, to polliſh and perfect them. As Iames first chapter, and the 4. verse. *Let patience haue her Perfect Worke.*

[World]

[World] The whole frame of heauen and earth, with all creatures aboue and belowe. Iohn 1,10. *The world was made by him.* Heb.11,3. This is the Elementary world.

2 All the people or inhabitants of the worlde, men and women, euen whole mankind. Rom.5,12. *By one Man sin entred into the world.* 2. Peter 1, 14. *Lusts which be in the World.* A Metonimy. This is the reasonable world, or worlde of men.

3 All vnregenerate men, be they elect or Reprobate. Iohn 15, 18, 19. *I haue chosen you out of the world.* 1 Iohn 5,19. *The world lyes in wickednesse.* This is the worlde of the wicked. Iohn 16,8.

4 The elect onely. Iohn 3, 16. *God so loued the world.* 2. Cor. 5,9. *God was in Christ, reconciling the World.* This is the world of the elect. Iohn 3, 16. Elect termed the world, both becauſe they are taken out of Iewes and Gentiles, and doe by nature participate in the corruption and wickednesse of the world.

5 The company of true beleeuers onely, whether they be Iewes or Gentiles. 1 Iohn 2,2. *Nor for our sinnes, but for the sinnes of the whol world.* This is the world of the faithfull, or beleeuers.

6 The Reprobate onely, & the whole companie of them, Iohn 17,ver.9. *I pray not for the world.* Iohn 14, 17,22. *Whome the world cannot receiue.* This is the worlde of the Reprobate, who be termed the world, becauſe they be the greateſt number. 2. they doe moſt hurt to the whole world. 3. and do sauour onely the things of this world.

7 Wicked luſts, ſuch as reign in euill men, the children of this world. 1 Iohn 2, 16. *Loue not the world, nor the things of the world.* Often it ſignifieth that ſinfull and miſerable condition which all men ly vnder thorough *Adams* fall. Iohn 14,15, and elſewhere.

8 The condition and ſtate of this terrene earthly life. 1. Cor.7,34. *Careth for the things of the worlde*, that is, thinges which belongs to releeue vs, whiles wee liue heere in this fraile condition.

9 Earth it ſelfe. Mathew 4, 8. *And ſhewed him all the Kingdomes of the world.* This is the Terreſtriall world. It ſignifieth earth, and all creatures liuing thereon, ſaue ſuch as were in the Arke of *Noah*. 2 Pet.2. ver 6.

10 The vnbeleeuing Gentiles onely, beeing diſperſed throughout the worlde. Rom. 8,10. *If the fall of them bee the Riches of the world.* Synecdoche of a part for the whole.

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11 Euery perſon indefinitely without reſpect of ſex, age, degree, or country. Iohn 18, 20. *I ſpake openly to the world.* Ioh. 3,17. *That the world throgh him might bee ſaued*; that is, whatſoeuer perſons ſhould beleeue in him at any time.

12 The pompe and glory that is in men, and in all earthly things. Gal. 6,14. *Whereby the world is crucified to me, and I to the world.*

13 The things that God giues vs heere to vſe, for the maintenance of this life. 1. *Cor.* 7,31. *They that vſe this world, as if they vſed it not.* This is worldly goods.

14 The ſtate and condition of ſuch as ſhall be glorified in heauen. Luke 20,35. *They that ſhall be counted worthy to enioy that world.* This is the Celeſtiall world.

[**World of iniquity**] An huge maſſe and heape of all manner of vices. Iam. 3, ver. 6. *Tongue is a world of iniquity*; that is, an inſtrument and organ to vtter the innumerable corruptions of the heart, out of the abundance whereof the tongue ſpeaketh.

[**All the world**] Beleeuers of all ſexes, ages, times, Countries, or degrees. 1. Iohn 2,2. *Of all the world.*

2 Exceeding many, by an Hyperbole. Iohn 12.19.

[**Ends of the World**] The latter dayes and times of the world. Heb. 9,26. *But now in the end of the world hath he beene made manifeſt.*

2 The certaine period and point of time, when the world (as it now ſtandeth) ſhall bee diſſolued. Math. 24,4. *And of the end of the world.*

[**Foundation of ỹ world**] The beginning of heauen & earth; or the time whē they were firſt framed. Heb. 9,26. *For then muſt he often haue ſuffered ſince the foundation of the world.*

[**God of this world**] The Diuell, or Satan, whom wicked men ſerue and obey as their God, and in whom hee rules & workes effectually, as in his owne people and ſubiects. 2. Cor. 4 4. *In whom the god of this world hath blinded their minde.*

[**A friend o' the world**] One that loueth and embraceth the luſts and pleaſures of ſinne. Iames 4,4. *Whoſoeuer will bee a friend of the world, makes himſelfe an enemy to God.*

[**Goods of this world**] Riches, wealth, euen all things pertaining to this life. 1. Iohn 3,17. *Whoſoeuer hath this worlds good.*

[**Preſent euill world**] The ſinfull miſerable condition of ſuch as liue now in the world, without the knowledge of Chriſt, being ſubiect to the malice of Satan, and the corruption of ſinne. Gal. 1 4. *From this preſent euill world.*

[Spi-

[Spirit of the world] That spirit which teacheth such things as the men of this world do delight in. 1.Cor.2,12. *Wee haue not receiued the spirit of the world.*

[That world] Eternall life in heauen. Luke 20,35. *They shall bee counted worthy to enioy that world.*

[Children of this world] Such as liue in the world, whether they be good or bad. Luke 20, 34. *The children of this worlde marry wiues, and are married.*

2 Such as are wholly giuen to the things of this life, and to this present world. Luk. 16, 8. *The children of this world are wiser in their generation, then the children of light.*

[Worldly Sanctuarie] The Tabernacle vnder the Law, till the Temple was built, to haue beene earthly and brittle, because it was so made, as it might easily be taken asunder, and put together againe, Num. 4,31,32, and 7,8. Exod. 26.3, 20. Heb.9,1. *A worldly Sanctuary.* This signified that the faithfull in this Tabernacle of their body (which is to bee laide downe and set vppe) are soiourners from the Lord, till they come to haue a stable habitation in the heauenly kingdome. The workemen of the Tabernacle being industrious and skilfull men. Exod.36,1,2. 8. did signifie all the Ministers of the Church, with the seueral graces of the Spirit, fitting thē to the Ministry, Roman. 12,6. Ephes.4,8,11. 1.Cor.12,4. 1. Pet.4.10,11.

[Inhabitants of the World] The Children of God which dwell in this world, & which for their sake was restored, and is continued, Esay 26,9. *The inhabitants of the world will learn righteousnesse.* Thus I expound it, and not generally of al men, by reason of the opposition in verse 9, and 10. betweene the inhabitants of the worlde, and the wicked, whom no corrections can tame & teach goodnesse, bee they neuer so equall and gracious afflictions, yet will not the vngodly by them be brought to their right sences to see and acknowledge the excellent & mighty works of God, nor to submit to his word.

2 The Babylonians, the whole put for the part, Esay 26 18. *The inhabitants of the world.*

3 Elsewhere it is often put for all people which do dwell on the face of the earth, and sometime for sinners and transgressors alone, as Esay 26,21.

[Worthy] One that deserueth, by merite of some worke done. Reuel.5,12. *Worthy is the Lambe to receiue power.* Also ver. 4, and 9. *Thou art worthy to take the Booke.* Likewise in all places of Scripture, where [*worthy*]

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is affirmed of Christ, and denyed vnto men, it hath this signification; one worthy by approbation of strict Iustice.

2 Equall or proportionable. Rom. 8,18. *The afflictions of this present time, are not worthy the glory that shall be shewed*; that is, not equall in the ballance of Iustice.

3 One reckoned and accepted as worthy, thorough the worthinesse of Christ imputed vnto him, Luke 21,36. *That ye may be counted worthy to escape all these things that shall come to passe.* Worthy by acceptation in mercy.

4 Fit or meete. Math. 3,8. *Bring foorth fruites worthy of repentance*; that is, such workes as be meete and beseeming those that do repent.

5 One of excellent valour and courage, deseruing great praise for dooing hardy and valiant exploits, 2. Sam. 23,9. *One of the three Worthies.*

[**To walke worthy of the Lord, and of the Gospell**] To liue in such sort as is meete and seemely, for such as haue the mighty God for their Lord, & are professors of the glorious Gospell of Christ. Col. 1,10. *That ye might walke worthy of the Lord.* Phil. 1,27. *As becommeth the Gospell.*

[**Worme**] A contemptible base Creature, creeping vpon the ground, &c.

2 A person contemned in the world, and had in vile account. Psal. 22,6. *But I am a Worme, and not a man, a shame & contempt of men.*

[**Worship**] Ciuill reuerence due vnto men for their authority and gifts. Math. 9,18. *There came a certaine Ruler and worshipped him.* This is ciuill worship.

2 Outward religious seruice, due vnto God for the greatnesse of his Maiesty. Mat. 4,10. *Thou shalt worship the Lord thy God.* This is outward diuine worship.

3 Inward religious honour of the heart, sincerely louing, fearing, and trusting in GOD, because of his infinite knowledge, mercy, and power. Iohn 4,24. *Must worship him in Spirit and Truth.* This is inward diuine worship.

4 Immoderate reuerence towards creatures. Acts 10,25. *He fell downe at his feete, and worshipped him.* Reuel. 22,8. Neither *Cornelius* nor *Iohn* did take *Peter* or the Angell to be God, they fayled in excesse of reuerence, and were rebuked.

[**To worship the Church**] To giue honor to Christ, dwelling and reigning in his Church, & to honor the Church in Christ her head. Esay 49,23. *They shall worship thee with their Faces toward the earth.* Reuel. 3,9. *And worship before thy Feet.*

W. R.

[**Wrath**] Iuſt vengeance taken vpon ſinners in this world. Pſal. 90, 11. *Who knowes the power of his wrath?* Epheſ. 5, 6. Rom. 3, 5. *Which puniſheth.* Eſay 26, 21.

2 Eternall death in hell fire. 1. Theſſ. 5, 9. *God hath not appointed vs to wrath.* 1. Theſſ. 1, 10. *Which deliuereth vs from that wrath to come.* Roman. 2, 5. This floweth from the iuſt wrath of God.

3 The perturbation of mind, which moueth men to reuenge their owne wrongs. Gal. 5, 30. *Hatred, Debate, Wrath.*

[**Children of wrath**] Thoſe that are guilty of eternal death through the iuſt anger of God againſt ſinne, as all men be by nature and birth. Eph. 2, 3. *And were by nature the children of wrath, as well as others.*

[**To giue place to wrath**] To ſuffer God to execute wrath and puniſhment vpon our enemies that wrong vs, committing our cauſe to him who in due time will reuenge it. Rom. 12, 19. *Auenge not your ſelues, but giue place to wrath.* Deut. 32, 35. This phraſe by ſome is vnderſtood of our owne wrath, that we ſhould keepe it in, and not ſuffer it to breake foorth, but digeſt and alay it in our ſelues by meeknеſſe of ſpirit. Other Interpreters referre it to the wrath of our aduerſary, which will be much appeaſed, if not wholly quenched by our ſilence and patience, giuing way to his anger without reſiſtāce, euē as ỹ force of a gun or of lightning, is greatly brokē, if they light and fall vpon ſoft and yeelding things, as the ground, or wooll, or ſuch like; whereas, hitting vpon harde things, as Oakes, Wals, &c. which do reſiſt, they violently ouerthrow all. Theſe things are true, but the firſt ſence is fitteſt, as appeareth, by the text. Rom. 12, 19. By the words cited out of *Moſes*; for, *Vengeance is mine, ſaith the Lord.*

[**To wreſtle**] To ſtriue together, one man with another, which ſhould ouercome the other by ſtrength. Gen. 32, 24. *There wreſtled a man with him, till the breaking of the day.*

2 To fight and ſtriue againſt the ſpirituall enemies of our ſaluation. Eph. 6. 12. *We wreſtle againſt Principalities, and Powers.*

[**To wring the blood**] The clots of blood that the dolors of Chriſts ſufferings wrung from him in the garden before his oblation vpon the Croſſe. Leuit. 1, 15, *And the blood thereof ſhall bee wrung out at the ſide of the Altar*: compare it with Luke 22, 44.

[**To bee written in Earth.**] To

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[To be Written in Earth] To be forgotten before God and his Church. Ier. 17,13. *All that forsake thee shall bee written in the earth.*

[To be Written in heauen] To be predestinated and elected eternally, by the firme counsell of God, to obtaine saluation by Christ. Luke 10, 20. *Reioyce that your Names bee written in heauen.*

[To write with a mans pen.] To write such a stile as men do vse in their writing, & in such Letters as the most rude may reade, and know what is written. Esay 8, 1. *Write in it with a mans pen.* Hab. 2, 1.

[To be Written in the booke of Remembrance] To be loued, respected, cared for, rewarded and remembred of God. Mal. 3,16. *A Booke of Remembrance was writtē before him, for such as feare the Lord.* See Remembrance.

[To suffer Wrong] To bear and put vp quietly and patiently, any harme done vnto vs, without seeking reuenge. 1 Cor. 6,7. *Why rather suffer yee not wrong?*

Y. E.

Y. E.

[Yeare] The ſpace of 12. months. Luke 3, 23. *Ieſus beganne to be about thirty Yeares of age.*

2 The whole ſpace & time of our life. Pſal. 90, 9. *We haue ſpent our yeares as a thought.*

[Yeare of Sabbath & of Iubilæ] Our perfect reſt from ſin & all infirmity through Chriſt in heauen, as the reſt of the ſeuenth day did likewiſe. Leuit. 25, 4, 5, &c. compared with Col. 2. and Heb. 4.

[Yeares of an hyreling] That as a yeare being expired, the hyred labourer doeth receyue his reward, ſo the people of *Arabia* ſhould at an appointed time receiue the wages of their iniquity, their whol glorie, euen multitude of people, their riches and power beeing taken from them. Eſay 21. ver. 16.

Y. O.

[Yoake] An inſtrument of wood or iron to ioyne men, or Oxen, or other creatures together; ſeruing either to tame or to punniſh. A Materiall yoake.

2 Afflictions for ſinne, or the croſſe ſent from God. Lam. 3, 27. *It is good for a Man to beare the yoake from his youth.* This is the yoake of Tribulation.

3 Our greeuous ſins, which be the cauſe of our afflictions. Lamen. 1, 14. *The yoake of my Tranſgreſſions is bound vpon my handes.* This is the yoake of our ſinnes.

4 The cruell bondage, wherin Tyrants keepe Gods people. Eſay 9, 4. *Thou haſt broken the yoake of their burthen.* This is the yoake of oppreſſion.

5 Fellowſhip or agreement in any thing, good or euill. 2. Cor. 6, 14. *Beare not the yoake vnequally with Infidels.*

6 Gods Commandements that wee ſhould beleeue in Chriſt, and liue vprightly. Mat. 11, 29. *Take my yoke vpon you.* Alſo verſe 30. This is the yoke of Gods promiſes & precepts, which is not heauy to the Regenerate man.

7 The Law of Moſes, with a ſtrict condition of performing it perfectly, Acts 5, verſe 10. *To lay a yoake vpon them, which neither our Fathers, nor we were able to beare.* This is the yoake of perfect obedience to the Law. A Metaphor.

Y. R.

[Yron barre] That which is hard to bee brokeny or ouercome.

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come. Esay 45,2.

[Yron Furnace] Carefull griefe, anguish, and sorrow of heart, for great and greeuous thraldome and slauery. Deut. 4,20. *The Lorde hath brought you out of the yron Furnace.*

[Yron sinew] An obstinate sinner, which will not yeeld to the word of God, no more thē an yron sinew will yeeld. Esay 48,4.

[Yron yoake] A yoake most strong and heauy, that is, some greeuous and cruell bondage. Deut. 28,48. *And hee shall put an yron yoake vpon thy necke.*

[Yong men] Such as for yeares were but young, being growne past childehoode, and entering into mans estate. 1. Sa. 21,5. *The vessels of the young men were holy.*

2 The first borne of the Israelites, which executed the holy things, till Priests and Leuites were consecrated, Exod. 24,5. *Hee sent young men of the children of Israel, vvhich offered burnt Offerings.*

[Yoake of his burthen] The burthen put vppon the people, as a yoake, to wit, the corporall bondage of the Babylonians, and tyranny spirituall by Satan and sinne, being eased of the former by *Cyrus*, and by Christ of the latter. Esay 9,4.

[Youthly lusts] High conceite of himselfe and his owne excellency, ioyned with disdaine of others. 2 Tim. 2,22.

[Your Prince] Christ the Ruler and Lord of the Iewes, *Daniels* people. Dan. 10. verse 21. Like that chapt. 9. 25, 26. Col, 1, 18.

Z. E.

[Zeale] INcreaſe of affections; as of griefe, ioy, hatred, loue, Iohn 2,17. *The Zeale of thy Houſe hath eate me vp. Reuel.* 3,19. *Bee Zealous and amend.*

2 An honeſt and commendable deſire kindled in our hearts, to imitate or goe beyond others in well doing. 2. Cor. 9,2. *Your zeale hath prouoked many.* Titus 2,14. *Zealous of good workes.* 1. Cor. 12, 31,39. Gal. 4,18.

3 An earneſt deſire of doing good thinges belonging vnto vs, and of hindering euill things, beeing ioyned with ſound knowledge and hearty loue of Gods glory, and of our Neighbours good. 2. Cor. 7,11. *Yea, what Zeale?* Col. 4, 13. *I beare him record, that hee hath a great Zeale for you.* Thus far it is taken in good part.

4 Earneſtneſſe of affection in good things, when neyther the manner nor ende of doing is good. Such was the zeale of *Iehu.* 2, Kings 10,6. and of the Iewes. Rom. 10,2. *They haue the Zeale of God, but not according to knowledge.* Alſo of *Paul* being a Phariſie. Acts 22, 3. *And was zealous toward God.* Here it is taken in il part. Gal. 1,14. Acts 21,20.

5 Fierce and fiery bitternes, when men are earneſt and hot in a bad cauſe. Phil. 3 6. *Concerning zeal, I perſecuted the church* Heere it is taken in ill part.

6 Enuy, indignation. Acts 5, 17: alſo 7 9. & 17,5. *The Iewes mooued with zeale, or enuy.* The Greeke word tranſlated Enuy, or Indignation, doth ſignifie Zeale, in ill part. Acts 13, 45. and 17,5. 2 Corin. 3,3,13,14. 2, Cor. 11, 20. Gal. 5, 20.

7 The moſt earneſt loue of God, for ſ good of his church and his owne glory. Eſay 9,7. *The zeale of the Lord of Hoaſts will performe this.* Eſay 37, 32. Heere it is taken in good part.

Vnto true Chriſtian zeale, there bee theſe ſixe things required. 1. A deſire and luſt after ſomething which is truely good, or againſt ſomething which is euill indeed. 2. That in this deſire there be earneſtneſſe and vehemency. 3. That there be a greeſe for the want of this good thing wee deſire, or for ſome abuſe done to it. 4. That this deſire and greeſe bee tempered with charity and diſcretion. 5. That we ſeeke not our own, but Gods glory. Laſtly, that all this do proceed and come from ſincere and diſtinct knowledge of the word. Gal. 4, 18. Rom. 10,2. 1, Cor. 10,31. *Note.*

[Inhabitants of Zion] The church of the faithful. Eſ. 12, 6.

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A Dictionary, for that Mysti-call Booke, called the Reuelation of Saint Iohn.

OF this Booke it hath beene said, that euery word is a Mystery, and surely not without cause: for not onely is the truth of it hid from the naturall man (as all other Diuine truths be, which concernes our saluation by Christ.) 1. Cor. 2. but being a Propheticall booke, of things long after to be done, and penned in darke phrases, borrowed from the olde Prophets; the vnderstanding of it hath beene found hard, euen to the godly, and the learned. Whence it is, that some eschew the reading of it priuately, others decline the publike reading, others forbeare to Comment vpon it, and some haue refrained from Preaching out of it. Howbeit, it being a part of holy Scripture, penned by the Spirit, for the comfort and instruction of the Church, in these last and worst dayes, there beeing a gracious promise of a precious blessing, made to the reading and hearing of it, and the euent of the Prophesies therein, now for the most part fulfilled, (the best Commentary of Propheticall writings,) giuing great light to the true knowledge of things; therfore as their labour is much to bee commended, who haue by their Sermons and Interpretations (Preached and Printed) endeuoured to make cleere this obscure Scripture: so let not me be

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bee thought to haue taken in hand, a bold or need'esse enterprise, by aduenturing to anatomize and vnbowell this whole Booke in a short Dictionary, pulling the words in sunder, and putting them in Alphabeticall order, for helpe of young Students in Diuinity, and vulgar Christians, which will more willingly assay to reade and study this Booke, when they shall haue at hand a declaratiõ of all mysticall words familiarly deliuered. Howsoeuer I please or profit others by my endeuour; yet I hope to offend the lesse, because I treade in the steps of our most learned & soundest expositours, whose opinions, with their reasons, I do report, leauing it to the Reader to consider of. Farewell.

A. B.

A. B.

[Abaddon, and Apollyon.] ONE that burneth with a deſire of hurting and deſtroying men; ſuch an one is the Diuell principally, and his Vicar Antichriſt, or the Pope. Reuel.9,11. *They haue a King ouer them, whoſe Name in Hebrew is Abaddon, and Apollyon.*

[Abhomination.] That which deſerueth to be abhorred and held as loathſome, for ſome great ſpirituall filthineſſe. Reuelation, 21,verſe 8. *Abhominable,&c.*

[Abundance of pleaſures] Al kinde of earthly delights, & the Church of *Rome* moſt riotouſly and exceſſiuely being giuen vnto,did by that meanes enrich the Merchants of the earth which ſolde ſuch wares. Reuel.18,v.3. *And the Merchants of the earth haue waxed rich of the abundance of her pleaſures*; that is, (ſaith *Brightman*) by the great plenty of all ſort of delicacies, by immoderate luſt of enioying them,entiſing men,like *Zerxes*, to deuiſe and inuent new kinds of pleaſures. This (vpon the matter) is all one with the former ſignification.

A. C.

[According to their workes] As the thoughts, words, and works of men, haue been good or euill; ſo they ſhall receiue at the hand of the Lord.Reue.20. 12. *And they ſhall be iudged according to their workes.*

[Accuſer of the brethren] Sathan or the Diuell, who (euer ſince the fall of our firſt Parents whom he deceiued) doth inceſſantly, day and night, complaine of the godly vnto God,requiring him by his Iuſtice, to condemne them all. Reuel. 12,10. *The Accuſer of our Brethren is caſt downe.*

A. I.

[Aire] That Element wherein we breathe, called the aire, which ſpreading it ſelfe ouer the Earth and Water, doeth compaſſe them in both on euery ſide.

2 The Dominion and power of Satan (the Prince that rules in the aire) vpon the which, and namely, vpon that part of it which is the kingdome of Antichriſt, almighty God,towards the ende of the world, will poure out a moſt greeuous vengeance,and alſo an vniuerſall wrath, which

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ſhall moſt fearefully ſtrike the whole body of Antichriſt, ſo as he ſhall not haue ſo much as the Aire for him to breathe in, otherwiſe then as a Creature armed againſt him for his deſtruction. Reuel. 16, 17. *And the ſeauenth Angell powred out his Viall into the Aire.*

A. L.

[Almighty] One of infinite power, moſt able to defend his poore church, and to break downe and deſtroy the power of the Dragon, of Antichriſt, of Sinne, of Death, euen of all our enemies. Reuel. 19, 6. *The Lord God Almighty hath reigned.*

[Altar, golden Altar] Chriſt his Prieſt-hood and Mediation, which was ſhaddowed vnder the figures of the Lawe, whereunto this Scripture alludeth. Therefore heere is no ground for popiſh Prieſt-hood Sacrifice, and Altar; for the which, ſeeing there is no Scripture at all, neither is there any alluſion in Scripture to ſuch things, as the *Rhemiſts* fooliſhly dreame vpon this place. Reu. 8, 3. *Another Angell ſtood before the Altar, and vpon the Golden Altar.* Other Diuines vnderſtand by the Altar, and Golden Altar, the ſelected company of Saints, or the company of moſt holy men. The former is the more receiued ſignification.

[Alaſſe, Alaſſe,] A voyce of lamentation, and exceeding great griefe of heart, is ſignified thereby, in reſpect of great loſſe vnto Merchants by the fall of Rome. Reuel. 18, ve. 16 *Saying, Alaſſe, Alaſſe, that great City, &c.*

[Alpha] Chriſt, that moſt mighty and eternall Sonne of God, who gaue beginning to all thinges (for all thinges are of him) and at his pleaſure can put an end to all things. Reuel. 22, 13. *I am Alpha and Omega, the firſt and laſt, the beginning & the end. Alpha*, one of the firſt Greeke Letters; and *Omega*, one of the laſt, be here expounded, to be that firſt and laſt beginning and ende; that one eternall and Almighty GOD, which neuer chaungeth his minde, and is able to performe what he promiſeth. Such an one is Chriſt, therefore worthy to bee beleeued when hee ſpeakes of thinges paſt, or to come. See chapt. 1, 8.

A. M.

[Amen] The conſtant truth, euen Chriſt faithfully fulfilling his promiſes; which are al, yea, and Amen. Reuel. 3, 14. *Theſe things ſaith, Amen.*

2 So be it, or let it be ſo. Reuel. 22, 21. *Amen.*

A. N.

A. N.

[**Angell**] A created Spirit, or ſpirituall ſubſtance, which is called a Man, becauſe it aſſumed and tooke the ſhape of a man. Reuel. 21,17. *By the meaſure of man; that is, of the Angell.* This ſame is vnderſtood of the Miniſters of the Goſpell, which do nothing in their ſeruice after their owne pleaſure, but (as Angels of God) in all things do reſpect the will of God.

2 The Miniſter of the word, which is Gods Meſſenger, ſent to declare his will to ſome Church, ouer which he is ſette by the Holy Ghoſt. Reuel. 2,1. *Vnto the Angell of the Church of Epheſus, write.*

3 The Lord Ieſus Chriſt, our King and Sauiour, who maketh interceſſion for the Saints, with God the Father, offering vppe their Prayers (as the Calues and Sacrifices of their lips.) Reuel. 8,3. *Then another Angell came.* By the mediation of this Angell, the Church is kept ſafe amiddeſt great dangers, and receiueth many heauenly gifts. Some by this other Angell, vnderſtand a certaine man, after the vſe of Scripture; to wit, *Conſtantine* ỹ great. Other take ỹ word properly for a created Spirit: ỹ firſt is the moſt receiued expoſitiō.

[**Seauen Angels**] So many created ſpirits, as Seruants and Miniſters of God, beeing alwaies in readineſſe (which is meant by ſtanding before God) to execute his heauy iudgements vpon the wicked, namely, Anti-chriſt and his members. Reuel. 8,3. *I ſaw ſeauen Angels which ſtood before God.* Theſe Angels, whether good or bad, it appeares not by the Text.

[**Foure Angels**] Foure vncleane ſpirits, or diuels of hell, as appeareth by this, that the plagues which theſe foure Angels muſt execute, are ſpirituall, tending to the deſtruction of ſoules, ſuch as Diuels do execute. Reuel. 7,1. *I ſaw foure angels ſtand vpon the foure Corners of the Earth.* Theſe foure Angels were foure wicked ſpirits. 1, Of Contention. 2. Of Ambition. 3. Of Hereſie. 4. Of War. Alſo chapt. 9,14. by foure Angels is meant ỹ foure chiefe heads or authours of the Turkiſh Gouernement, ruled by Diuels.

[**Another Angell**] Chriſt Ieſus, who is another differing from the common Angels, not only in number, but in Eſſence, Office, and Operation, exceeding all Angels, being an eternall Angell or word of God, Mediator of the Couenant. Re. 7,2. *I ſaw another Angell come vp from the Eaſt.* So is another Angell taken, ch. 8,3. & 10,1. but others do vnderſtand that

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other Angel.chapt.7,1.of *Conſtantine* the Great, who came out of the Eaſt parts, and ſucceeded *Diocleſian* in the Empire. Howbeit, ſithence it is Chriſt alone, who hath the ſeale to ſet vpon all the elect; therefore the former ſignification,is to be receiued in mine opinion.

2 A created ſpirit,throughly furniſhed with power, and with light of glory (as enſigne of Power) deputed & appointed to this ſeruice of ruinating Babylon.Reue.18,6.*I ſaw another Angell.*This is to be noted through this booke, that the Angels, both holy & vncleane ſpirits, according to the Nature of the worke to be done, are the adminiſters and executioners of Gods decree and counſell, both for ſafety of his true flocke, and for the ouerthrow of the falſe Antichriſtian Church and Turkiſh conuenticles, aſſembled againſt Chriſt.

3 The Miniſters of the truth, which liued in the ſucceeding age: whereof *Iohn Huſſe* and *Hierome* of *Prage* were chiefe, mightily ſtriuing againſt the Primacy of the Pope.Re.14,8. *And ther followed another angel.*

[**An Angell ſtanding in the Sun**] An heauenly Spirit,Miniſter,and Proclaimer, euen in the Sun: that is,openly, and in the ſight of all (as Proclamations are wont to bee made by one ſtanding in ſome high place, where he may be heard) of a glorious conqueſt and victory, which Chriſt and his Church ſhould haue and get, ouer the Beaſt & the falſe Prophets,his ſtrong enemies. Reu. 19,ver.17. *And I ſaw an Angell ſtand in the Sunne.* Yet ſome Diuines interpret this of ſome particular man, which ſhoulde be a member of ſome particular Church,brightly ſhining aboue other Churches,in purity of heauenly doctrine, & light of the holy truth. By comparison with Reuel. 12,1.this rare Man ſhould ariſe out of the Weſterne Church,to call Chriſtians of the Weſt vnto battell, or rather to take the ſpoyle of the Beaſt & the falſe Prophet, being ſubdued in warre. The former expoſition is of Interpreters more commonly receiued: yet both may ſtand together;for Chriſt,the author & giuer of the victory ouer the Antichriſtian army,and his Inſtrument whoſoeuer, are not contrary.

[**Another Beaſt**] The eccleſiaſticall Dominion and kingdome at *Rome*, exerciſed with tyrannous and beaſtly fury and fiercenes.It ſucceeded the politique power of the Emperors beeing now to bee found reſident in the corporation of the Pope and his falſe Prophets, and

and forgerers of false doctrine. This Dominion and power ecclesiasticall, though it be the same with the former politicke power of Emperors, in nature and constitution, both beeing bloody and beastly, yet it is called another beast, because this power had another Originall and beginning. For the former Beast with seuen heads came out of the sea: this other Beast came vp out of the earth, that is, his authority was encreased and raised vp euen aboue Laymen, not exempting the Emperor himselfe, which became vnderling and Vassall to the Pope, hauing before great authority ouer the Clergie alone. This hapned in the time of *Gregory* 2. Hence it is, that the Monarchy and Dominion of the Pope, was both the seauenth head of the former Beast, described in the beginning of the 13. chap. And also, a Beast of himselfe, euen in respect of the double power, w this second beast did challege, that is, the higheſt power ciuill ouer all Emperours and Kings: also the higheſt power spirituall ouer the Faith, ouer the consciences and soules of all men. Reuel. 13, 17. *And I beheld another Beast comming vp out of the earth, &c.* It is vsuall in Scripture, by Beasts, to vnderstand kingdomes and dominions ruled in a beastly fashion. As in *Daniel* often, and in the Reuelation.

A. *P.*

[Apples desired or lusted] The fruites, desired and lusted after, by a Synecdoche of the part for the whole. When it is saide here, these are departed, it signifieth, either that theyr desired and longed for harueſt of all ripe and delicate fruites was perished, so as they had not their wonted abilitie; or else their wanton lust after such fruites (about which they spare no cost to procure them) was now extinct and quenched, which causeth the friendes of Rome to mourne. Reuel. 18, 14. *And the Apples which thy Soule lusted after, are departed from thee.*

A. *R.*

[Armageddon] The Mountaine of * *Megiddo*, where *Iosiah* was slaine. 2 Chro. 35, 22. as some thinke, or the destruction of an army, as others thinke: or as others thinke, a cutting downe subtilty; or the Towne *Megiddo*, mentioned, Iudg. 5, 19. where *Debora* and *Baruch*, with a small number ouerthrew *Sisera*. Certaine it is, that by this name, is signified the place of that vnrecouerable destruction, giuē to such wicked Kings and their forces assembled in battaile, for that great Whore of Rome, against

*Som think it to bee an allusion to Dan. 11, 45

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the Lord & his people: which affoords a ſpeciall comfort to Gods Church. Reuel. 16,16. *And they gathered them together into a place, called in Hebrew, Armageddo.*

A. S.

[**To Aſcend into Heauen**] After much labour taken in preaching the Goſpell, and many reproches ſuffered for it, to be raiſed vp to great Dignity & honor here in the Church (which is called Heauen in this Booke of Reuelation) and after this life ended, to bee made partakers of heauenly glory. This is the portion and comfort of all the faithfull witneſſes of Chriſt, as experience of all times do prooue. It was fulfilled to *Luther, Caluin, Melanchthon, Peter Martyr, Bucer,* and many others. Reuel. 11,12 *And they ſhall Aſcend vp to heauen in a Cloud.*

A. T.

[**Athirſt**] One who feeling a great want of the waters of life (the graces of the Spirit) doth highly value them, and earneſtly couet and ſeeke after them, neuer giuing ouer till they be ſatisfied. Reuel, 22.17. *Let euery one that is Athirſt come.* Reuel. 21,6.

A. V.

[**To Auenge**] To recompence vnto the wicked after their merits, puniſhing iuſtly the cruell iniuries done by thē to the Saints, for the Name of Chriſt. Reuel. 19,2. *And to Auenge the blood of his Seruants.*

B. A.

B. A.

[Babylon] THE City of *Rome*, & the Romaine power, exerciſed there by the Pope & his Cleargy. For *Rome* the weſterne Myſticall Babylon, was to the Chriſtians in reſpect of tyranny & cruell perſecution, what the Eaſterne Babylon was to the Iewes: being alſo like vnto ỳ Babylō in *Aſſyria*, for idolatry, ſuperſtition, and worſhip of diuels; as it muſt at laſt bee likei t for fearefull euents, in a greeuous ruine and downefall; and for this likeneſſe ſake, Popiſh Rome beares the name of Babylon. Reuel. 14, 8. *Babylon that great City is fallen*: alſo Chapt. 17, 5, 9, 18. Where it is plaine to him that will vnderſtand, that by Babylon is ment Rome; this beeing the onely City in the world, which in S. *Iohns* time, was ſeated on ſeauen hills, and which reigned ouer the Kings of the earth, and by a ſtrong hand, or cunning enticements, compelled Kings and Nations to admitte her Idolatries and Hereſies; which is, to commit fornication with her, as it is ſaid in ver. 2, of the 17. Chapter of this Booke.

The King-dome of Antichriſt worthily called Babylon, becauſe it is a kingdome of confuſiō.

[Balaams Doctrine] The Doctrine taught by the *Nicholaitans*, touching the lawfulneſſe of fornication, and of eating things offered to Idols: which Doctrine, to make it more odious, is heere called the Doctrine of *Balaam*, who gaue counſell to *Balaac*, to entice the *Iſraelites* to fornication ſo as afterwards they might more freely commit Idolatry. Reuel. 2, ver, 14. *Thou haſt them which maintaine the doctrine of Balaam*. Other Diuines do diſtinguiſh betweene the Doctrine of ỳ *Nicholaitanes*, which was touching bodily fornication, in the promiſcuous vſe of women, and the Doctrine of *Balaam*, which beſide the defiling of the body, tended to the polluting of the minde by Idolatry. And thus it ſeemeth to me, the Holy Ghoſt doth diſtinguiſh them in this Epiſtle, to the Church at *Pergamus*, ſpeaking of them ſeuerally; of the one, verſe 14. of the other, verſe 15. The Church of *Epheſus* was troubled with the error of the *Nicholaitans*. chap. 2, 6. This Church of *Pergamus*, with the Doctrine of *Balaam* that curſed Charmer.

[Ballance] The tongue, ſtalk, or handle of the Ballance, and by Synecdoche of the part, the whole Ballance: an inſtrument apt for waighing of victuals, as it vſed to bee done in time of great famine & dearth,

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represented heere by the black Horse, and the Rider, with Ballances in his hand. Reuel. 6, 5. *He that sate on him, had Ballances in his hand.*

[Battell in Heauen] That great strife and combate, eyther which Christ in his owne person, fought with the great Dragon the diuell, when Iesus spoyled him, and triumphed ouer him on the Crosse. Col. 2, 15. whereof the Psalmist prophesied. Psal. 60, 8, 9. Or that which is in the militant church sought continually betweene the godly and vngodly; elect and reprobate; vnder the conduct of those two great Captaines, Christ, and the Dragon. Or finally, that warre which *Constantine* the great, as Christs Champion, armed with his vertue, did make first vpon *Maxentius*, the wicked Emperor; & after vpon two other Tyrants, persecutors of the Christian Church, *Maximius*, and *Licinius*. And some Diuines will haue this battell in Heauen, to be that most dangerous endeuour and attempt of Satan, whē he first (in the very Spring of the Church) laboured to destroy the eternall saluation thereof, beeing founded in Christ. Reuel. 12, 7. *And there was a Battell in heauen.* Let the learned iudge of these seuerall significations; whereof the two first, (in mine opinion) cannot be meant, because this part of the Reuelation is of things to come, and of particular euents.

B. E.

[Foure Beasts] The Angels of God, those heauenly spirits, the cheefe and principall Ministers of Gods power, alwaies attending about the Throne of God, beeing most vigilant seruants, full ready with all expedition, to serue God in the gouernment of the world, and of all creatures; which are here expressed by foure most noble Creatures amongst others; to wit, a Lyon, Calfe, Man, Eagle: to shew, that ouer these and al other creatures (euen to the least) God ruleth by the ministry of his Angels. Or else, as some will haue it, the Lyon resembleth the noble courage of Angellicall Spirits; a Calfe, their strength: an Oxe beeing the strongest of beasts, as a Lyon is most couragious; a Man representeth their wisedome & great vnderstanding, wherein man excelleth all inferiour creatures: and an Eagle which soareth aloft, signifieth their knowledge of high and great secrets. Howbeit, some there be, which thinke these foure beasts to be al such seruants of God, as haue employed their labour faithfully, in deliuering vnto the Church the truth of Doctrine, and in administring other holy things.

The

The first signification is most commonly embraced. Reuel. 6, 7. *Round about the Throne were foure Beasts, full of eyes before & behinde; the first Beast was like a Lyon.* They do er, which apply these foure Beasts to the foure Euangelists.

[That Beast] All the Heathen Emperors of *Rome*, with al them that ioyned with them in the persecution and murder of Gods seruants. Reuel. 20, 10. *Where that Beast and that false Prophet are.* Heere note, that false Prophet beeing distinguished from the Beast, signifies the Pope with his Cleargy. All these shall suffer eternall paine, together with the Turke, for corrupting ỹ world with lyes, errors, superstitions, and destroying the Saints.

[A Beast rising out of the Sea] The Romane Empire, or ciuill monarchy of *Rome*, which should bee a maine Instrument of the Dragon, to make war against the Church. This Empire is likened vnto a Beast, because it should in a furious brutish manner persecute Gods people. It is said to come vp out of the sea, to sig. that at first it did arise out of the contentions and diuisions of other Nations (which are as a raging Sea) and that the rule & kingdome of the Emperors, should be turbulent, tempestuous, variable, and vnconstant. Of this Empire, the estate, acts, effects, and vse, for instruction of the godly, are described in the 10, verse of this 13. chapt. where beginneth the History of another Beast, the Ecclesiasticall and Propheticall body, or corporatiõ; to wit, the Pope of *Rome*, and his Cleargy. Others expound this Beast of that Antichrist, and apply to him the things heere spoken, but the former is plainest and soundest: for hauing in the 12. chapt. described the arch-enemy to the Christian Church; to wit, the diuell, good order required the two principall instruments; to wit, the ciuil and ecclesiasticall estate of *Rome* should bee opened, which is done in this 13. chapt. Reu. 13, 1. *And I saw a Beast arise out of the Sea, hauing seauen heads, and ten hornes.*

[A Beast comming out of the bottomlesse Pit] Antichristian kingdome and power, which in the spirituall combate, shall be inferior to the witnesses or seruants of Christ, but not so in the bodily and carnall war, wherein Antichrist shall preuaile. He is said to come out of the bottomelesse pit, not to signifie (as some thinke) that the great Antichrist shoulde bee a Diuell, but because the beastly power of Antichrist should be giuẽ him of the diuel: as chap. 13, 2. and exercised for the

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the diuel, to eſtabliſh his kingdome of darkneſſe, by fighting againſt the true doctrine of religion) with the faithfull followers of it, for the vpholding of hereſie and idolatry. Reuel. 11,7. *And the Beaſt that cometh out of the bottomleſſe pit, ſhal war againſt them, and kill them.* In Chapt. 9,11. hee is there called the Angel of the bottomleſſe pit.

[Bed] Not pleaſure and delicacie, but affliction and calamity, as puniſhment of adulterous doctrine. Reu. 2,22.

[Beginning] Chriſt, the eternall Son of God (in reſpect of his eternity) who himſelfe is before all things created, and of whom all things which bee made, had their beginning, & without whoſe ſuſtaining vertue, they all ſhould quickely come to nothing. See Iohn 1, 1,2. alſo Col. 1,15,16. Therefore ſuch as couet to bee bleſſed, muſt reſolue to cleaue to him, out of whom there is nothing ſaue corruption and deſtruction. Reuel, 1, 8. *I am Alpha, the beginning, and the end.*

2 Chriſt, in reſpect (not ſo much of eternity) as of his preheminence & principalitie, whee holdeth ouer all things, euen as Mediator, God & man, hauing all things ſubiect vnto him. See Epheſ. 1.22. *And hath made all things ſubiect vnto him, &c.* Therefore all Creatures, reaſonable and vnreaſonable, owe to him their whole intire obedience, as Phil. 2,10. *That at the name of Ieſus euerie Knee ſhould bow.* Reuel. 3, 14. *That beginning of the Creatures of God.*

[Be with you all] The continuall preſence of all ſpiritual bleſſings, euen vnto the ſaluation of the Church, and euery member of it. Reuel. 22,20. *The grace of our Lorde Ieſus Chriſt Be with you all.*

[Bitter Belly] The indignation and griefe of godly miniſters, to ſee the doctrine of the word deſpiſed, and errors preferred. Alſo the molleſtations which they are put to ſuffer, for the publiſhing of it. Reuel. 10, 9. *It ſhall make thy Bellie bitter.*

B. L.

[Blacke horſe] Famine, dearth, which is full of ſorrow, therefore reſembled by a black colour, which is a ſad and doleful colour, and wel agreeth vnto perſons famiſhed, whoſe bodies lacking iuyce and bloude, are diſcoloured and become blackiſh. Lam. 4,7. Reu. 6,5. *Lo a Blacke horſe.*

[To Blaſpheme] To vtter reproachful and railing words againſt God, as the Papiſts do, ſundry wayes. Firſt, they aſcribe the plagues wherewith God

God plagueth them, to his iniuſtice, not to their owne iniquities. 2. They raile vpon the holy Goſpel, and charge it to be the cauſe of all euils in the world. 3. It is an vſuall thing with Italians and Spaniards, (the Popes creatures) in theyr rage and fury, to vtter blaſphemous ſpeeches againſt GOD. Reuel. 16, 9. *They boyled in great heate, and Blaſphemed the Name of God.* Againe ver. 11.

[**Names of Blaſphemy**] Infinite Blaſphemies, and moſt plentifull reproaches, which in progreſſe of time, the Antichriſtian Kingdome did aboũd in, being full of all kinde of impieties and iniuſtices in the Pope their head, and in the whole body: in their Orders, Decrees, Doctrines, worſhip, and manners; nothing amongeſt them free from Blaſphemies. *Rome* now (eſpecially ſince the Councell of Trent) beeing an heape of moſt execrable blaſphemies, hauing many names: whereas at firſt it had but a name of Blaſphemy borne in the head onely. Reu. 17, 3. *Full of Names of Blaſphemy.* Who ſo conſidereth with how many horrible errours, (ſaith one) the three great volumes of *Bellarmine* beſtuffed, will ſay, There is not one Leafe, but it is ſpotted with blaſphemy.

[**To be Bleſſed**] To bee endowed in this life with ſpirituall and heauenly bleſſings, and after a ſhort life, led in the ſauour of God, ſtored with graces and comforts of the Spirit, to be at laſt lifted vp into bliſſe and glory, in the kingdome of God; firſt in ſoule, afterward in body. This is the fruite which is promiſed them, who in all ages ſince Chriſt, reade and keepe, know & do, the words of this Reuelation. See Chap. 1, 3. *Bleſſed are they which reade and heare the wordes of this Propheſie.* Alſo Chapter 22, 9, 13. Chap. 14. Away then with that dotage of the Ieſuit, who ſtraineth this propheſie, and the fruite of it, vnto the 3. yeares next before the coming of Chriſt to iudgement.

[**To be Bleſſed fully, or to be henceforth Bleſſed**] To be perfectly happy, when the ſoules of the faithfull, after martyrdome conſtantly ſuffered, ſhall enter into that Celeſtiall glory, which they had long looked for, and greatly longed after. Reuel. 14, ver. 13. *The dead which dye in the Lord, are fully bleſſed.* If it be tranſlated, are [*Bleſſed from henceforth*] that is, preſently or foorthwith: The Greek word [*aparti*] wil beare it well, and the trueth alſo. What then becomes of Popiſh Purgatory, wherein ſoules departed, are ſore tormented with infernal paines (if we beleeue

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leeue them) and doe not reſt from their labors.

[Blood] Cruell ſlaughter & death, which ſhould happen by the plague of warre vppon the Antichriſtian Armies or Souldiers, which fight for the Pope, as a iuſt and meete recompence of their cruel ſlaughtering and ſhedding the bloud of Gods Children. Reuel. 16, 4. *The Riuers and Fountaines of water became blood*. Theſe Riuers and Fountaines, ſome expound of the Ieſuites; whence other Papiſts drawe inſtructions (as the Sea is nouriſhed by Fountaines and Riuers:) the turning of theſe into blood, is the putting of thoſe to death, which were chiefe Mayſters in Popery; which was done in this our Kingdome and Dominion, 1581. when an Acte was made, to make their comming into the Realme (to diſſwade Subiects from their Allegeance) to be treaſon.

[Blood of a dead man] The cruell warres which GOD would ſend vppon the Popiſh Kingdomes, which ſhould be as a Sea of blood, wherein men ſhould die by the ſword, as the Fiſhes died in Egypt when the waters were turned into blood Reuel. 16,3. *The Sea became as the blood of a dead man.*

[To ſhed the Blood of the Saints] To exerciſe crueltie vpon the Saints and Prophets of God, euen to death, yea, & to torment alſo, many times by the Antichriſtian, Popiſh, or any other Tyrants, to ſatiſfie their owne fierce & bloudie diſpoſition and malice, conceiued againſt them for Chriſt & his Goſpell ſake. Reu. 16,6. *For they ſhedde the blood of the Saints & the Prophets.* Reu. 6,10

[To drinke Blood] To take in bloode as men take in other drink, as *Cyrus* did by the compulſion of *Tomyris*.

2 To haue their own blood abundantly ſhed, til they ſwim in it, and do drink (as it were) their owne blood. A fit puniſhment for Popiſh and all other cruell perſecuters, that they ſhould one ſlaughter another, til they be bathed in their owne bloudes: as it hapned to the *Midianites* in the Iudges; and to Papiſts alſo, as Stories witneſſe. Reuel. 16,6. *Thou haſt giuen them Blood to drinke.* This phraſe ſeemeth to bee fetched from Ezekiel 16,38. *I will giue thee the blood of wrath*, that is, I will cauſe thee to bee cruelly ſlaine, as they which are killed in fury and wrath.

[Blood of the Lambe] The Sacrifice of Chriſt his death, together with his perfect iuſtice and holyneſſe imputed. Reuel. 7, 14. *They waſhed their robes in the Blood of the Lambe.* Reu. 12,11. The Saints ouercame the Dragon & his armie, not

not by their cõstancy to death, but by their faith in the blood and death of the Lambe Christ Iesus. 1 Iohn 5,1,5.

[To Blow] To breath, or inspire the heart with graces, as the holy Spirit vseth to doe by the Ministry of the Worde, which is heere threatned, to bee for a time remooued and hindered. Reuel. 7,1. *That the winds should not Blow.*

B. *O.*

[Booke] This Prophesie, or Booke of Reuelation (as appeareth by the opening the seales of this *Booke here shewed *Iohn* in a Vision) contayning the Decrees, counsels, & will of God the Father, touching the gouernment of the world, namely of his Church, till Christ come. Whereas these counsels are written in a Book, it signifieth the certainty of them, that they are surely determined. And whereas the Booke was written within and without (after the fashion of writing in Parchments, vsuall in those times) it signifieth the largenesse of this propheſy, that there be many thinges to be reuealed. And whereas it is sealed with 7. seals, it sig. these decrees only to be knowne to God, vntill hee was pleased to manifest them: & whereas no creature was able to open the booke, or to looke on it, this sig. both the difficultie & dignity of these secrets, that they must bee with great honor reuerenced. Reuel. 5, 1. *I saw a Booke written, &c.*

[Little booke] The Scripture, containing the doctrine of grace, by the powerfull preaching whereof, in the latter end of the world, Antichrist is to be ouerthrown, as hath bin begun to be fulfilled, through ỹ publishing of the diuine truth writtẽ in that book, by *Luther*, *Wicliffe*, & others. Reu. 10, 8. *Go & take the litle booke.* to v. 9, 10. Some expound the taking of this litle book, to be the restoring of propheſy, or preaching the truth vnto the Church, w̃ is all one with the former.

[To eate this booke] To hide the knowledge of it in the heart, and to digest it by godly Meditation. Reuel. 10, 9. *Take it, and eate it vp.* The effect of this Booke should bee sweetnesse (like the sweetnesse of Hony) in the mouth but bitternesse in the belly. To know & beleeue it, brings exceeding delight to the Christian mind: but the earnest desire to vent and publish it to others, the heauinesse and sorrow for the contemning of it, and preferring errors before it, shall be as gall to Gods Seruants. In this phrase there is allusion to that in Ezek. 3, 3. Ier. 15, 16. Iob 32.

[Bookes opened] Mens Consciences, or records & testimonies of

Some thinke this book to be the whole Bible: Others think it to be the new Testament, but they doe erre.

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of euery mans conſcience, being vnfolded and manifeſted through the mighty power of God, wherein (as in Bookes) are written all mens thoughts, words, and workes. Reuelat. 20, 12. *And the Bookes were opened.*

[Booke of Life] Gods immutable and eternall Decree, wherein (as in a Booke) the names of the elect are written (as Soldiers names vſe to bee written in a Muſter Booke.) Vpon this moſt firme and mercifull decree of ſaluation to eternall life by Chriſt, doth depend the election of the godly who otherwiſe are not without many blots, and very foule ones too, in their conſciences, which yet are wiped out by the blood of Chriſt, according to Gods euerlaſting Loue and purpoſe. Reuel 20. 12. *Another Booke was opened, which was the Booke of Life.* Alſo Reuel. 22, 19.

[Bottomeles pit] Hel, where the diuels be tormented, and whence commeth all tyrannical and wicked beaſtly ſauage both power and practiſes of the cruel enemies of ỹ Church. Hel, for the largeneſſe of the place, and deepeneſſe of the paine ſuffered there, is called [Bottomleſſe] and a [Pit] becauſe it is below, in the nether moſt parts of the world, a darkiſh vncomfortable place, like a pit or dungeon. Reuel. 11, 7. *The Beaſt that commeth out of the bottomleſſe pit.*

2 The company of Reprobates and earthly minded men among whom Satan reigneth as King. Reuel. 20, 3. *And caſt him into the bottomleſſe pit.* Cõparing this place with chap. 12 verſe 13. It is plaine, that Bottomles pit, ſignifies the earth, that is, earthly minded men, which are but Chriſtians in ſhew onely, and name; for vnto ſuch Satan is ſent.

[Bought from the earth] The elect of God the Father, redeemed by Chriſt, ſealed vp to the day of Redemption by the holy Spirit, by whoſe effectual ſanctification, they haue eſcaped the fellowſhippe of the falſe church, ſignified by earth, as it were brands pulled out of the fire, and are made Members of the true Church, euen God his ſincere Worſhippers. Theſe alone can prayſe the Lambe with ioyful hearts. Reuel. 14, 3. *Forty foure thouſand, which were bought from the Earth.*

[Bowe] The Tongues of Gods Miniſters, out of which, wholeſome words (as ſharpe Arrowes) are ſent to pierce euen the hearts of men. Reu. 6, 2. *Had a Bowe.*

[To Boyle in great heat] To feele great diſtemper and torment in the body (vppon the ex-

extreame heate of the Sunne) ſcorching and drying vp the fruites of the earth, and all greene things, whereof commonly followes greeuous diſeaſes; as burning Peſtilences, hot Agues, with other noiſom paines, which cauſe Idolaters, though not openly and directly, yet obliquely and ſecretly to blaſpheme God. Euen as *Herodotus* reporteth of the people *Athlantici*, that they vſe to ban and curſe the Sunne, becauſe it broyles them with the too much and immoderate heate thereof. Reu. 16.9. *And men boyled in great heat, & blaſphemed God.*

B. *R.*

[Bright Morning Starre] Chriſt Ieſus, who to vs (being couered with the night of ſpirituall darkneſſe) is the beginning of all light, both of holyneſſe and happineſſe (euen as the Morning Starre is to the day) and at length, all darkeneſſe both of ſinne and miſery being vtterly diſperſed, hee ſhall bring vs to the ful brightneſſe of heauenly glory, where there ſhall bee no night, but a perpetual and moſt clear light of bleſſednеſſe. Reuel. 22,19. *I am that bright Morning Star.* In the ſame ſence, he is called, Iohn 1. *The Light of the World*; and by the Prophet, the *Sonne of Righteouſneſſe*, See Reuel. 2, 28.

[Brimſtone] The extreame cruelty of the bloudie enemies of Chriſt and his church, in terrible manner deſtroying mens bodies with death, and their ſoules with falſe Religion. Reuel. 9.17. *And of Brimſtone.* alſo verſe 18,19.

2 The ſharpe bitterneſſe of hel paines Ren. 21,8. *With fire and Brimſtone.*

[To Bring forth] To beget children ſpiritually vnto God, as the Church doth by the miniſtry of the Goſpel, through the power of the Spirit. Reuel. ch. 12. verſe 3. *To deuoure her Childe, when ſhee hath brought it forth.*

B. *V.*

[To Buy and ſell] To exerciſe Arts belonging to the ſuſtentation of this life, or to haue Traffick and entercourſe of Merchandiſe with men, which was denied to all, ſaue ſuch as were ſubiect to the Romane Popiſh power, Re. 13,17 *That no Man may buy and ſell, &c.* whereof we reade in their Decrees, that no man might haue to doe with him, to whom the Pope was enemy.

[To Buy Ware] To entertaine the Doctrine and ſuperſtitions of Rome, and al meanes which ſerued outwardly and pom-

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pompouſly to decke the church of Rome, and to ſet ſoorth her idolatry. All theſe ſhall waxe vile, no man ſhall giue any more price for them, after the full fall of the Romiſh Citty, & impiety. Reuel. 18, 11. *For no man Buyeth their ware any more.*

[Burthen] Affliction and tribulation, by exile, impriſonment, &c. for the Goſpel. Reu. 2,3. *Thou waſt burdened, & hadſt patience.*

2 Propheſie of calamitie. Reuel. 2,24. *I will put vpon you no other burthen*; that is, I will ſpeake to you no worſe thing, but onely to require what to do; no calamity will I propheſie and denounce againſt you, as againſt other Churches. In this phraſe, there is alluſion & reſpect vnto the forme of ſpeech, vſed by the olde Prophets, who vſed to cal the propheticall predictions of publique calamities, by the Name of burthen; as the burthen of *Babel*, the burthen of *Moab*, of Egypt, &c. Eſay 13,6,15,1. and 19,1.



C. A.

[Cage of Vncleane Byrds] NOt a place commonly called a Cage, wherein Birds are ſo kept, as they cannot flye out; but ſome hollow vaſte, ruinous place, wherein rauenous and ill-fauoured Birds, as Vultures, Owles, Kites, Rauens, &c. vſe to neſtle and abide.

2 A ſeate of fierce, cruell, ſauage, and vncleane men, which liue by ſpoile and violence; of which kinde of men, Rome the Weſterne *Babel*, is as full as Eaſterne *Babel* was, of vgly, horrible Birdes, when it was deſolated, whereof wee reade in the Prophets. Eſay 13. Ieremy 51. Vnto vvhich places, Iohn alludeth, Reuelation 18, verſe 2. *Babylon is a Cage of euery vnclean & hateſull Bird.*

[Calfe] Strength, beecauſe among Beaſts, Calues & Oxen bee ſtrong; and becauſe the Oxe is profitable, therefore ſome Diuines thinke, that vnder this one kinde by a Synecdoche, are meant, all Beaſtes which are for vſe and profite. Reuel. 4, 7. *The ſecond Beaſt like a Calfe.*

[Carkaſſes or coppes] The dead bodies of the Saints, but eſpecially of the Prophets of God, expoſed and laide forth to opprobry, and the ſcorne of the world, by the followers of Antichriſt. Reuel. 11, 8. *And the Carkaſſes ſhall be in the ſtreets of the great City.* Verſe 9. *And they ſhall not ſuffer their Carkaſſes to be buried.* Heereby is expreſſed the great crueltie of the Papiſts, not content to kill the Seruants of GOD, and that with torment, but diſhonour their dead bodies, by caſting them in the ſtreetes, and denying buriall to them. Alſo, by a proportion, theſe carkaſſes may be expounded of the holy Scriptures; whereof the Papiſts haue but (as it were) the bare and naked corps, hauing by their gloſſes and Interpretations, of the falſely (ſo called) Apoſtolique Sea, corrupted the ſence and true meaning of them, which is the life and Soule of the Scriptures, which conſiſteth in ſence; not onely in Letters and Syllables.

[Carried away of the floud] To bee ouercome and maſtered with greeuous perſecutions, as a Houſe drowned and carried away with a violent Floud. Reuelation chapt. 12, 15. *That he might cauſe her to be Carried away of the flood.*

[To be carried by the ſpirit.] To bee rauiſhed after a Di-

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nine extraordinarie sort, as the Prophets were, when Visions were shewed vnto them. Thus was Iohn rauished here, when hee must see the vision of the great Whore. Reuel. 17, verse 3. *So he carried mee away in the Spirit.*

[**To be Carried into the wilderneſſe**] Either the place wher Iohn must see this vision, to be solitary, as apteſt for contemplation; or that this great Whore was seated in the Visible Church, being now laide waste and desolate as a Wilderneſſe, or elſe, that the manifestation and knowledge of this whore, and her Dominion, must be fetched from men liuing in some obscure place, (as it were in a Desart) from whence there was no such matter to be looked for. Reu. 17,3. *Hee Carried me away into the Wilderneſſe.*

[**To bee Cast into the Earth**] To bee throwne out of the bounds of the true and holye Church, to exercise his rage amongst the reprobates, both heathen and al others, seeming godly, yet strangers from true godlineſſe. Reuel. 12,9. *He was euen Cast into the earth.*

[**To be Cast into the Lake of fire, &c.**] To bee tumbled and throwne downe into Hell, which is heere called a Lake of Fire, and bottomleſſe pit, to signifie the horror and sharpeneſſe of infernall paine. Reuel. ch, 20. verse 14. *Death & hell were cast into the Lake of Fire. &c.*

[**To Cast out Water**] To inflame the Nations, and put them into raging tumults against the Church of Christ. Thus Sathan did, when he stirred vp many people to persecute the Christian Church; euen in her infancy and cradle. Reuel. 12,15. *The Serpent Cast a Water out of his Mouth after the Woman.* Some, by these waters, vnderstand great store of Hereſies, lyes, slanders, reproches, wherewith the Serpent sought to drowne the poore Church.

[**To Cast out**] To be refused as prophane. Reuel. 11,7. *The Court which is without the Temple, Cast out.*

C. H.

[**Great Chaine**] The doctrine of the Gospell, and Namely, that part of it which concernes Christian liberty, whereby (as it were by a Chaine, and fast bound) Christ kepte Sathan fast bound for a long time. Reuel. 20,1. *And a great Chaine in his hand.*

[**Chalcedone**] A rich, precious, pure, and glorious stone and Pearle, representing the spirituall purity of the holye Church on earth, and the celeſtiall

ſtiall glory of the Triumphant church in heauen. So much is meant alſo by ỹ Iaſper, Chryſolite, &c. Reu. 21, 19, 20.

[Childe or Man-childe] Eyther Chriſt alone, or ioyned to the Church his body, to which hee communicateth his owne power, according to his promiſe. Reuel. 2, verſe 27. Reu. 12, 5. *She brought forth a Manchilde.*

[Chrystall] A moſt cleere Glaſſe, through which our eie-ſight may run to eſpy euery the leaſt ſpot.

2 Either the whole World, thorough which Gods ſight pierceth, ſeeing euery thing more cleerely, then wee ſee a ſpot in Chryſtall; or as ſome Diuines thinke, the moſt holy and pure doctrine of the Goſpell, in which, as in a Chryſtal Glaſſe or Mirrour, we ſee the glory of God with open face, and not darkely, as the Iewes did before, vnder ſhadowes of the Law. Reuel. 4, 6. *And before the throne was a Sea of Glaſſe like to Chryſtall.*

[Cleere as Chrystall] The water heere ſpoken of, not to bee foule and troubled, like muddy water and puddle of mans inuentions, but moſt pure, and of excellent cleereneſſe. Reuel. 22, 1.

[Church] A company of mẽ called out of the world by the voyce of Chriſt, to knowe and worſhip one true God, according to his word. Reuel. 1, 20. *Seuen ſtarres, are the Angelles of the ſeauen Churches.*

[Church of Epheſus, Pergamus, &c] That particular company gathered at *Epheſus, Pergamus*, &c. vnto the Faith and Religion of Chriſt, Reuel. 2, 1. *Vnto the Angel of the Church of Epheſus.*

C. I.

[City beloued] The holye Church heere Militant vppon earth, which becauſe it is loued of God through Chriſt, therefore neither the Turke, from the Eaſt, nor Antichriſt from the Weſt, ſhall vtterly deſtroy it, howſoeuer they fiercely aſſault it. Reuel. 20, 9. *And they Compaſſed the tents of the Saints about, and the beloued Cittie.* Some Diuines vnderſtand this, not of the whole Church, but by an excellency, of the company of belieuing Iews, which toward the end of the World, ſhall bee gathered and ioyned vnto the Church of beleeuing Gentiles.

[Holy City] *Hieruſalem*, which is aboue, or the celeſtiall church, whereof *Ieruſalem* that holie Cittie in earth, was a Figure. Reuel. 22, verſe 19. *He ſhall haue no part in the holye City.*

2 The church of Chriſt here

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on earth, consisting of holye members, sanctifyed by the blood and Spirit of Christ. Reuel. 21, 2.

[Cities of Nations] The company of such people as ioyn to Antichrist, and fight against Christ. Reuel. 16, 19. *The Cities of the Nations fell.* These Cities some others expound, to bee the whole Regiment of wicked men; as of Turkes, Iewes, Barbarians, and others, that embrace false and strange Religions. All which, it is certain that they must perish at the second comming of Christ, although all be not alike Christs aduersaries.

[That great Citie] Not anie one Towne inuironed vvith wals, the people whereof are linked together by bondes of the same Lawes, but the entire and ful iurisdiction of som one towne (as namely of *Rome* the seate and place of Antichrist) together with ỹ whole company of them that are subiect to the proud power of Antichrist. Reuel. 16, 19. *And the great Citie was diuided into three parts.*

C. L.

[Clowds] Powers, Dignities, Honours, Principalities, in high place, yet nor supreme; as clowdes which bee placed high, yet are vnder the heauens. Reuel. 11, 15. *The Angell cryed to him that sate on the Clowd.*

[Cloathed with a clowde] One, full of Maiesty. A clowd in Scripture beeing a visible signe, to represent diuine Maiesty. As Exodus 33, 9. 1 Kings 8. Reuel. 10, 1. *I sawe another mighty angell, Cloathed vvith a Clowd.* Some other Diuines, expound this cloathing with a clowd, to signifie the obscure knowledge of Christ, beeing yet not so fully knowne, as afterward. The former is the more receiued exposition.

[Cloathed in Sacke cloath.] Men, full of greefe and lamentation, as if they did alwayes fast and mourne. Also, stirring vp others to repent, and bee sorrowfull for their Idolatrie, and other workes of darkenes, whereof wearing sackecloath is a signe and token. Finally, this cloathing his Witnesses with Sacke, admonisheth that Christ would call men to Repentance, euen by very meane and contemptible Seruantes, couered not with Purple, but with Sacke. Reuel. 11, 3. *They shall Prophesie 1260. daies, cloathed in Sacke-cloath.* This alludeth to the fashion of the olde Prophets, who were thus apparrelled.

[To come with clouds] To returne as Christ shall doe, with great glory to iudge ỹ world, hauing

hauing ready before him, ſtorme, tempeſt, and thunder, to reuenge himſelfe vpon the wicked his enemies. Reuel. 1,7. *But commeth with Clouds, and euery eye ſhall ſee him.* In this ſpeech, there is an alluſion vnto the praiſe of the Prophets, who thus deſcribe the notable iudgements of God, vſing the Clouds and al other Creatures for the good of his owne, and deſtruction of the vngodly. See Dan. 7, 13. alſo Pſal. 18, 5, 6, 7, 8, 9. &c.

[Sitting on a Cloud] A glory peculiar to Chriſt, who as he aſcended ſitting on a Cloud; ſo at his ſecond coming, hee ſhall returne gloriouſly, (a Cloud being to him inſtead of a Chariot or Throne rather.) as in Acts 1. and Reuel. 1, 7. Reuel. 14, 15. *Crying to him that ſate on the Cloud.* Some Diuines (not without great ſhewe of reaſon) interpret this Cloude heere ſpoken of, of ciuill powers, lifted vp as Clouds in the ayre; and him who ſate on it, to be ſuch Rulers and Princes as Chriſt did vſe, for the furthering of his Church, and hindering the kingdome of Antichriſt. The reaſon is, becauſe the Sonne of Man, who ſate vpon this Cloud, doing all at the Commandement of the Angell, as appeareth in the words of this Text, cannot bee Chriſt Ieſus, who is ſubiect onely to his Father, and that as he is Mediator. This latter expoſition ſeemeth for this reaſon, to be the better.

[White Cloud] The vprightneſſe & integrity (repreſented by white) of Chriſt the Iudge, not miſcarried in his ſentence by ignorance or crooked affections (in their opiniõ who vnderſtand this Text of the laſt Iudgement.) But ſuch Diuines as referre this text to things done betweene the firſt and ſecond coming of Chriſt, do interpret this white Cloud, of courteous, louing, beneficiall, and healthfull Princes and Eſtates; as *Saxony, Haſſia, Pruſſia*, the free Cities of *Argentorate, Tiguris, Berne*, &c. with their good and religious Gouernors; as they expound the Angell coming out of ỹ Temple, to be *Iuſtus Ionas, Philip Melanchthon, Bucer, Zuinglius*, & others, which ſtirred vp good Rulers to aboliſh Popery, and erect the faith and religion of the Goſpell, in their Iuriſdictions & Dominions. Reu. 14, 14.

[The Cluſters of the vineyard] The wicked men of the world, w are compared to Cluſters, becauſe they grow ſo thick, euen on heaps. Do but conſider how many renounce the name of Chriſt: how many are Idolators amongſt ſuch as acknoledge his Name: how many hypocrites and wicked men,

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euen where the Gospell is maintained: and this will appeare a meete comparison. Reuel. 14, 18. *Thrust in thy Sickle, and gather the Clusters of the Vineyard.* Some very learned, restraine these Clusters vnto Popish religious buildings, & persons which did abound and flourish, euen as a Vine spread full of clusters, and that in this our kingdome, till the daies of *Henry* the eight, when through the zeale and corage of *Cranmer* and *Cromwell* (two great men) this Popish Vine was Lopped and cut, yea and rooted out.

C. O.

[To come downe from heauen] To haue God for the Author and founder (not men) of any thing, or to haue an Heauenly originall and beginning Reuel. 21, 2. *And I saw newe Ierusalem Come downe from heauen.*

2 To be deputed and assigned to some great seruice and worke, about the ruinating of *Babylon* by the appointment of God. Reuel. 18, 1. *I saw an angel Come downe from Heauen.* Thus also is the Diuell saide to come downe into the Earth. Reu. 12, 12. To signify, that he was sent amongst the Reprobate, the childrē of this world, by the iust iudgement of God, to execute his vengeance on their soules & bodies.

[To Come] To inuade and take vpon him, the Tyrannical gouernment and power ouer Gods people, as Anti-christ shall do. Reuel. 17, 10. *Another is not yet Come; but when he commeth, &c.* Some vnderstand this of the Empetour *Nerua*, and his short and cruel reigne; but the former is better and fitter.

[To Come anon] To follow or fall out shortly within a small time. Thus the Scripture vseth to speake of the last day, when eternall woe (heere called the third woe) shall be executed vpon reprobates; as the end is at hand, the Iudge is at ỹ doore, these be the last dayes, &c. becausse in Gods account, a thousand yeares ot be but as a day. Reu. 11, 14. *The third woe shall Come anon.* Other learned men thinke the meaning to be that the calamities which shall happen to Gods enimies afore the comming of Christ, shal be but short, in comparison of some miseries which shall happen vnder the second trumpet. Both expositions may stād well together.

[To Come] To approach, draw neere, or bee present; so do the whole Church present, and that which is to succeede, and euery true member in whom Christ his Spirite dwelleth,

leth, all and euery one, earneſtly deſire the full accompliſhment of good things, promiſed and propheſied of in this Reuelation, to be preſent, and to draw neere, eſpecially, the marriage of the Lambe, Reuel. 22, 17. *The Spirit and the Bride ſay; Come, and let him that heareth ſay; Come, &c.*

[To Commit Fornication] To partake with the Romiſh Church in her ſpiritual whoredome, namely, in the corruption of true Faith and religion, by Hereſie and Idolatry. This is one cauſe of Babylons down fall, that ſhee was not content onely to adulterate and depraue Gods worſhippe, but drew people, yea Kinges and Princes, into ſociety of her errours and ſuperſtition. Reuel. 18, verſe 3. *The Kings of the earth haue committed Fornication with her.*

[To Compaſſe the Saintes] To bring the church into a narrow ſtreight, beeing beſet with the diuels army on euerie ſide. Reuel. 20, 9. *And they compaſſed the Tents of the Saints about.*

[To Conquer] To ouercom the enemies of God by arrows of Peſtilence (as ſome thinke) ſhot out of the Bowe of Gods wrath, but (as it is more reaſonable to thinke) by the gladde tydings and promiſes of the Goſpell, ſhot as Arrowes out of the tongues of the Apoſtles and other Miniſters of the word, as out of a bow) whereby the Nations were ſpeedily ſubdued vnder Chriſt. Reuel. 6, 2. *He went forth Conquering, that he might ouercome.*

[To Corrupt the earth] To defile and pollute mē of earthly mindes, both with bodily & ſpirituall adultery, whereinto the great Whore, to wit, the Romiſh Synagogue hath led Nations and kingdomes. Reu. 19, 2. *Hee hath condemned the great Whore, which hath Corrupted the earth with her fornication.* Of their bodily Fornication, their Vaults and Priuies were witneſſe, and their Temples of ſpirituall.

[To Count] To reckon, or to make a Computation of a number. Reuel. 13, 18. *Let him that hath wit, Count the number of the Beaſt.*

C. R.

[Crowne] Victory, triumph, and heauenly glory, which ſhal be giuen to faithfull Miniſters at the end of their labours, as a Crowne or reward. Reu. 3, 11. *Hold that which thou haſt, that no Man take thy Crowne.* Some do referre this Crowne, not to the reward of eternall life, but to that honor mentioned in v. 9. It may bee both: the one a forerunner & pledge of the other.

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2 A ſigne or token of conqueſt and victorie. Reuel. 6, 2. *And a Crowne was giuen vnto him.*

[**Crowne of twelue Starres vpon her head**] The bright, ſhining, and glorious Miniſters of the Goſpell, to wit, the 12. Apoſtles chiefly, and other Apoſtolicall men, which all receiued from that ſame moſt bright Sun, the Fountain of all Diuine wiſedome, the heauenly doctrine (as their chiefe Ornament and Crowne) euen as the ſtars do borrow their light from the Sun. Reuel. 12, 1. *And vpon her head a Crown of twelue ſtarres.*

[**Crucified**] Slaine, and put cruelly to death, either by the death of the Croſſe, or anie other kind of violent death. Reuel. 11, 8. *Where our Lord alſo was Crucified.* Chriſt our Lord was not ſlaine at *Rome* (whereof this Text ſpeakes, by the figure of Sodome and Egypt) otherwiſe then in his Members, according to that which is ſaide, Acts 9, 5. *Saul, Saul, why perſecuteſt thou me?* Yet Chriſt was ſentenced to death by a Roman Gouernor, and to a kind of death peculiar to the Romanes.

C. V.

[**Cup of Gold**] The Title of the Catholique church, of *Peters* chaire, of Chriſts vicar, & the whole externall profeſſion of Chriſtian Religion; whereby, as by a fine goodly cuppe, both people and Princes of the world, haue beene entiſed to drinke vp, and draw in, moſt abhominable filthy ſuperſtitions, idolatry, and Hereſies, which the Romiſh church offered vnto them, in that Golden cup of faire goodly Titles and ſhewes. Reuel. 17, 4. *And had a Cup of Golde in her hand, full of abhomination.*

D. A.

[Day smitten] THe light of diuine truth obscured and darkened by a most thicke clowde of filthy ignorance, sent by the iust iudgement of God, to punish such as were willingly blinde, at the shining forth of the gospell. Reuelation 8, 12. *And the Day was smitten*. Some other by the [*Day smitten*] doe vnderstand the taking away of the gladnesse and ioy which men had in the fruition and inioying of the light of the Gospell. These two sences, although they seeme to differ, yet they doe after a sort meete in one: the latter, beeing as the effect; and the former, as the cause. For the darkening of the trueth of GOD, must needes diminish the ioy of Gods people.

[Dayes] A certaine compasse and space of time, appointed of God for certain purposes. Reu. 10, 7. *In the Dayes of the voice of the seuenth Angel.*

[Day and night] Continually, or time without any end, or any ceasing, euen for euer and euer. Reuel. 20, 10. *And shall be tormented euen Day and night, for euermore.*

[Day nor night] Neuer, at no time ceasing to praise God, but keeping on therein a perpetuall tenor. Reuel. 4, 8. *And they ceased not day nor night saying, Holy, holy, &c.*

D. E.

[Death] A most greeuous plague, more speedily bringing death, then the other plagues fore-mentioned, and vexing by more sortes of feeling then one. Reuel. 6, 8. *And his name that sate thereon, was Death.* A Metonimy of the effect for the cause. See the like Reuel. 18, 8. Death, being ther put for the plague or Pestilence hapning in Rome, during the siege thereof, as the cause of ensuing death.

2 Persons, men and women guilty of the sentence of the second death, which is eternal torment in hell. Reuel. 20, 14. *Death & hell shalbe cast into the Lake of fire.* Others, in a good sence do expound it thus: After the vocation of the Iewes, there shall bee no Torment of death & hel, sauing in the burning Lake, where death shall for euer feede vpon the Reprobate: but the first exposition is best in my iudgement.

3 Dissolution of soule from body, and separation of both from God for euer. Reu. 21, 4. *There shall be no more Death, nor crying, nor paine, &c.*

[That

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[That first begotten of the Dead] Christ, which title is giuē him in respect of his Priesthood, by ẅ by his owne death, he hath ouercome death, and made a full expiation and satisfaction for all our sinnes. For this is to be the first begotten of the dead, death being vanquished and ouercome, first to rise from the dead: now he is called the first begotten, for two causes: first, because he is the Prince and Head of those which rise, as the Apostle declares, Col. 1, 18. In which respect also hee is called the first Fruites of them which sleepe, 1, Cor. 15, 20. Secondly, because all the faithfull and redeemed, shall in their time through the vertue of his resurrection, and this his mighty conquest of hell, death, graue, and Satan, be raised vp and set free from the bondage of corruption.

[Second Death] The eternall separation of soule & body, euen of the whole Man, from the glorious presence of God, to be deliuered vnto endlesse paine and torment in hell. Reuel. 2, 11. *Hee that ouercommeth shall not bee hurt of the second Death.* Reuel. 20, 6. *On such the second death hath no power.*

[To Deceiue] To leade into error, by making men beleeue they see true myracles & signes, when they see onely a shew and false appearance; or by some signes, which bee not fained and false, to establish mens mindes in false Doctrine and Idolatry; therefore called by the Apostle, 2, Thess. 2, 9. *Lying wonders.* Such are all the wonders done in Popery. Reu. 13, 14. *And Deceiued them which dwell on the earth, by signes and wonders, which were permitted him to do.*

[To Deceiue no more] Not to be able to seduce and misleade men so strongly & openly, as had beene suffered Satan to do, by that we reade, chapt. 12. But now being fast chained vp, and mightily by the power of Christ restrained, he had no might for a thousand yeares so to preuaile. Reuel. 20 3. *Hee should Deceiue the people no more.*

[Depenesse of Satan] Eyther the vaine bragging, as of some, which boasted of great and plentifull knowledge in the secrets and mysteries of God, which yet in truth, deserued to bee called no better then the deepenesse of Satan; or else the sleights and subtilties of Satan, which certaine men presumed alone to be priuy too, and of the manner how they were to be resisted; vnder which pretence, they permitted the promiscuous and common vse of women in the Church

Church of *Thyatira*, esteeming all other Teachers as simple fellowes, in comparison of themselues. This latter exposition is very probable, but the former is more receiued. Reuel. 2, 24. *Neither haue knowne the Deepenesse of Satan as they speake.*

[Not to deny Christs name] Not to giue place to the punishments and threatnings of Tyrants, as by the feare thereof, to be moued to forsake the truth. Reuel. 3, 8. *Thou hast kept my word, and hast not denyed my Name.*

[To Deuoure by fire] By some extraordinary iudgment to destroy, as God did the turkish Armies, when he powred out his wrath from Heauen vpon them, according to that which is written. Reuel. 16, 21. Ezek. 38, 19. Reuel. 20, 9. *Fire came downe from Heauen from God, and Deuoured them.*

[To Deuoure the enemy] By feruent prayer, and publishing the iudgements of God, to threaten and procure Gods vengeance vppon their heads, that maliciously resist ȳ truth spoken by his Witnesses. Reu. 11, 5. *If any Man will hurt them, fire proceeds out of their mouthes to Deuoure their enemies.* In this, there is an allusion vnto that which was done by *Moses*. Numb. 16: and by *Elias*, 2 Kin. 1.

[To Deuoure her Childe] To take out of the way and destroy, eyther by fraud or open force, all that should spiritually be begotten of the Church, especially such as should stand vp to maintaine the Religion of Christ. Thus hath Satan alwayes attempted to do, but especially, in the first age of the Church. Reuel. 12, 4. *The Dragon stood before the Woman to Deuoure the Childe.*

[Deuill] An egregious and notorious Calumniatour, delighting exceedingly in accusing & detracting others. Thus hath Satan done from the beginning, accusing God to man, of enuy. Gen. 3, 3, 4: and men to God, of hypocrisie, as Iob 1. Hence he is called the Deuill. Reuel. 12. 9. *That old Serpent called the Deuill.* Reuel. 20, verse 10.

D. O.

[To Do his Commandements] To endeuour obedience vnto the voyce of Christ, by keeping his precepts, and beleeuing his promises, according to the measure of grace receiued. Reuel. 22, 14. *Blessed are they that Do his Commandements.*

[Doctrine of Balaam] That which the *Nicholaitans* taught: (after the example of *Balaam*) touching the common vse of Women, and that all things offered

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fered to Idols without difference, might lawfully be eatē. Reuel. 2, 14. *That maintaine the Doctrine of Balaam.* See *Balaam.*

[Doore] The Conscience and heart of sinners, whereby Christ findes entrance into vs. Reuel. 3, 20. *Hee stands at the Doore.* According to some, [*Doore*] signifies all hinderances, inward and outward, to keep Christ from entring. This is a good Interpretation, because our heart is the house, rather then the Doore.

2 An open way, meane, & passage, giuen of God to *Iohn* the Euangelist, that he might see and vnderstand such deepe and hidden secrets, so shut vp in Heauen, as no humane capacity could euer haue reached to perceiue them. Reuel. 4, 1. *Behold, a Doore was open in Heauen.*

D. R.

[Dragon] The Deuill, for his terrible fierceneſſe likened to a Dragon, being the Prince of that army, that maintaineth warre against Christ. Reuel. 12 7. *Michael fought against the Dragon.* Some other, by the Dragon, vnderstand vnrighteous and cruell Princes, assisted and strengthened by false Teachers, Corrupters of the truth, Heretiques, &c. All which joyn in battaile together against the truth, and the sincere maintainers of it: but in chapt. 20, verse 2. the Dragon is there expounded to bee the Diuell and Satan, who yet must work by meet instruments. Al which hauing one common worke, & beeing but one corporation with the Diuell their Captain, are therefore well comprehended vnder one name; as the whole company of the faithful beare the Name of Christ their Head. 1, Cor. 12, 12.

[Drunke with the blood of the Saints] The blood of the Saintes to bee so abundantly shed by great *Babylon* (the Mother of whoredomes, the Romish Church) as she was wholy imbrued and coloured in blood. Reuel. 17, 6. *I saw the woman Drunke with the blood of the Saints.* The meaning is, that so great was her cruelty, as intemperate persons do not more greedily drawe in the most delicate wine, then shee shed the bloode of Gods people.

[Drunke with the wine of fornication] Such as are neuer satisfied with Idolatry, (spirituall fornication) which they drinke in, as men do drinke in wine. Reuel. 17, 2. *The Inhabitants of the Earth are Drunke with the wine of Fornication.*

D. W.

D. W.

[To Dwell on the earth] To be a Reprobate, not predestinated to life eternall, nor regenerate by the Spirit, whom Antichrist shall haue power to seduce and corrupt, and to leade to destruction. Reuel. 17, 8. *They that Dwell on the earth shall wonder.*

[To Dwell with the Saints] To haue communion with the elect, & holy men and women, by a most perfect and immediate fellowship, such as shall bee in heauen betweene God and his people after the last iudgement; whereas they are knitte together now imperfectly, and by meanes of the word & Sacraments Reue. 21, 3. *And hee will Dwell with them.*

D. Y.

[To Dye in the Lord] Eyther to suffer Death as the Martyrs doe for the Lords cause, in defence of his truth, against Antichrist; or to fall asleepe in Christ, dying in his faith, as all the Saints do. Reu. 14. 13. *The dead which Dye in the Lord, are blessed henceforth.*

E. A.

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E. A.

[Eagle] EIther all Fowles and Birds (by a Synecdoche of one principall Bird the Eagle, named in stead of all) as beeing all, both great & little, gouerned by the prouidence of God: or else the knowledge of great and high mysteries, represented fitly by the Eagles mounting aloft in the ayre. Others, by the Eagle vnderstand *Iohn* the Euangelist, who diued deepest into that high mystery of the Diuinity of Christ, and his Incarnation. The middle signification is best, the last is worst; because these words must bee taken of Ministers, which should be after this Vision, not of such as had beene before (as Apostles were:) as it is written in the first verse of the fourth chapter, *Come and I will shew the things that must be done heereafter.* Secondly, such as apply these foure Beasts to the foure Euangelists, do vary much. One saith, *Marke* is the Eagle, as *Aretas*: other say, the Eagle signifies *Iohn*. Some say *Iohn* is figured by the Lyon, as *Aretas*: others say, *Marke*: and *Augustine* saith, *Mathew* is the Lyon. Reuel. 4,7. *The fourth Beast an Eagle.*

[Eare] The outward Organ of the body; to wit, that sense which is the Instrument of vnderstanding.

2 The minde where-with we vnderstand things, and attend to get more vnderstanding. Reuel. 2,7. *He that hath an Eare, &c.*

[To haue Eares] To haue the minde prepared, or the vnderstanding opened, obediently to heare & attend the things of God; such are called vpon to marke, in the conclusion of euery Epistle. Others will but contemne the word. Reuel. 2, 11. *Let him that hath an Eare to heare.*

[Inhabitants, or dwellers in the Earth] Men and Women, whose names are not written in Heauen in the Booke of life; Reprobate persons, which minde earthly things, and imbrace false Religion for filthy lucre sake. Thus also the word [*Earth*] often signifies in this Reuelation, Men of Terrene and earthly mindes. Reuel. 12, 9, 12, 13, 16. *Woe vnto the Inhabitants of the Earth.* also 8.5. *Fire cast into the Earth.* Also v. 7. & chapt. 13, 8. and 16, 2. In all which places, by the Earth, and such as dwell in it, is ment the wicked world, or § Church falsly (so called) consisting of earthly minded men, which are not chosen and sanctified of

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of God, to haue their conuerſation in Heauen.

[Earthquake] A moſt vehement ſhaking of the Earth, with horrible trembling. Reu. 6,12. *Loe, there was a great Earth-quake.* This is a fearefull iudgement, whereof many examples, in all ages, and a forerunner of great mutations.

2 Great alterations and changes of Religion and ciuil gouernements throughout the World, after the cuſtome of the Scriptures, which vſe to call ſome notable change, a ſhaking of the Earth, as Hebr. 20,26. and Pſal. 68,9. The deliuering the children out of Egypt, is called the mooning of the Earth. Reuel. 16, 18. *And there was a great Earth-quake, ſuch as was not ſince men were vpon the Earth.* Meaning hereby, ſome extraordinary puniſhment inflicted vppon the vngodly world, by ſome great and vnlooked for alteration of State.

[To come vp from the East] Chriſt Ieſus our Lord, the Sun of righteouſneſſe, to ariſe in the Doctrine of the word, and to ſhine vppon the Chriſtian Churches, to expell from them ſpirituall darkneſſe, euen when a whole rout of infernall ſpirits are let looſe to fill ỹ world with the darkeneſſe of hell; to wit, with ignorance, ſuperſtition, idolatry, and hereſie. Reue. 7,2. *I ſaw another Angell come vp from the Eaſt.* Thus the Scripture elſewhere ſpeaketh of Chriſt, as in the Song of *Zachary*. Luke 1. alluding vnto the cuſtome and manner of the Sun, which from the East ſeemeth ſtill to ariſe and aſcende, till it come to the middeſt of heauen: which ſome do interpret of *Conſtantine*, who aſcended out of the Eaſt parts of the world, as Stories ſhew, namely *Euſebius*; and by whom, as a maine Inſtrument of God, the light of the Goſpell did breake foorth, to the ſcattring of the miſts of errors, and the enlightening of the Church, after moſt darke-ſome times. This expoſition differs heerein from the former (which is more commonly receiued) in pointing to the Miniſter, or Inſtrument; whereas the former pointeth to the author of ſuch a mercy. In which caſe, both ſignifications agree well; becauſe author and inſtrument be not contrary, but ſubordinate one to the other.

[East, weſt, North-gate] The commodious ſituation of the ſpirituall City, the Church (as ſome thinke) or the Celeſtiall City, the kingdome of Heauen (as others thinke) by compariſon to the conuenient ſite of earthly *Hieruſalem*, where the entrance by gates, diſpoſed in all foure quarters of the winde,

winde, was very conuenient for the comers vnto it from all coasts of the Country of *Indæa*. See Ezek.48,30. Reuel.21,13. *On the East part there were three Gates, &c.*

[**To Eate the flesh of the Whore**] To endeuour (out of a deepe detestation) the vtter ruine of Romish Dominion & Popish Prelates; by cutting short their Reuenues, refusing their pardons, forbidding appeales to *Rome*, and to goe to *Rome* for consecration of Byshops, casting downe their superstitious buildings, and conferring their Demains and Liuings to better vses, denying Peter-pence; which all and much more, hath already bin done in our Realme of England, and in some other Nations & free Cities, which haue called backe the profits that went from amongst them, to feed and enrich *Rome*. This is heere called the eating of her flesh. Reuel.17,16. *They shall Eate her flesh.*

E. *G.*

[**Egypt**] *Rome*, together with Romish iurisdiction, which in Saint *Iohns* time did reach vnto *Hierusalem*, where *Pontius Pilate* was Deputy to *Cæsar*, the Emperor of *Rome*; which is likened to Egypt, in respect of Idolatry, and the bondage wher-with she held Gods people, most cruelly enthralled. Reuel.11,8. *Which spiritually is called Egypt.*

E. *N.*

[**Enemies**] Wicked men, Pope, Popelings, and other vngodly persons, which hated, afflicted, and killed Gods seruants. Reuel.11,12. *And their Enemies see it.*

[**To enter into the Temple**] To be able to haue accesse to the Maiesty of God, and to abide his glory. Others take it to meane thus much, to bee kept from hauing approch vnto the Church of Christ heere on earth for a time, as yet the Iewes are. Reuel.15,8. *No man was able to Enter into the Temple.* Heere is an allusion to that which is written. 1 Kings 8, 10,11. where it is saide; *The Cloud filled the house of the Lord, so as the Priests could not stand to Minister.*

E. *V.*

[**Euphrates**] A Riuer called by that name, beeing both broad and deepe; which did runne along by the great City *Babell*, seated in *Assyria*, and was thereunto such a great defence, as when *Cyrus* & *Darius*, Kings of the *Medes* and *Persians*, would take *Babylon*, they

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had this deuice, to cutte out great Ditches and Trenches, and ſo let out the Riuer aboue, before it came to the City, by which meanes the waters beeing made ſhallow and almoſt dryed vp, the Souldiers waded ouer, entred the City, and ſurpriſed it.

2 All impediments, lets, and hindrances, whereby the paſſage vnto Rome, the myſticall Babylon and Seate of Antichriſt, was ſtopped vp againſt the Kings of the Eaſt, that they could not come at it to beſiege and ſubdue it; the remoouing of theſe impediments; to wit, (the great honor, glory, riches, and ſtrength of Rome) is here ſignified by the drying vp of *Euphrates*. Reuel. 16, 12. *The ſixt Angell powred out his Viall vpon the great Riuer Euphrates, and the waters thereof dryed vp.*

E. X.

[Excellent] That which in his kinde is beſt and moſt worthy. Reuel. 18, 14.

E. Y.

[Eye-ſalue] That Spirit of light and of true wiſedome, which doth open and illuminate the eyes of our ſoule, being before vtterly blinde. Reu. 3, 18. *And anoint thine Eyes with Eye-ſalue, that thou mayeſt ſee.* It is a ſpeech borrowed from a medicine, proper and peculiar to the curing of the Eyes, called of Phyſitions, *Collyrium.*

F. A.

[Face] THE bright Countenance of Christ, shining vppon the faithful, to the exceeding comfort and reioycing of their hearts, expelling and driuing from them heauinesse and sorrow. Reuel. 1, 16. *And his Face shone as the Sunne in his strength.* Some orher Diuines, by the Face of Christ, do vnderstand the pure worship of Christ (as it is commanded in his worde) wherein he is to bee seene and knowne of his, as cleerely and as plainely, as we may know any one by his Face. And touching this interpretation, the very truth is, that the Scriptures by the Face of God, doo often signifie his worshippe; therefore *Caine* being separate from Gods publike worship, is saide to bee hid from Gods Face. Gen. 4, 14. *And to go out from the presence of the Lord.* v. 16. Againe, the imploying of our selues in Gods worship, is called in the Psalmes, the seeking of his Face. Psal. 27, 8. Ps. 105, 4.

2 The terrible dreadfull presence of Christ, being thorough his might and Maiesty, very fearefull to all things and persons, saue his owne. Reuel. 20, 11. *From whose Face fled away the Earth and Heauen.*

[Mens Faces] Dissembled humanity, counterfeit curtesie, when the countenance & behauior is not terrible & fierce, nor words rough, but all in shew amiable and faire, yet without all truth and sincerenesse, the sooner to allure and entice men to fall in and ioyne vnto them: the ministers of Antichrist, Religious men (as they are called) doo excell in this kinde of shaddowish humanity, being most notorious flatterers for their owne gaine, & to draw mighty ones to their side. Reuel. chapter 9, verse 7. *Their Faces were like the Faces of men.*

[Face as the Sunne] The exceeding great glory of Iesus Christ, beeing to such as know him by faith, the same, for sweet and comfortable aspect to cheere their hearts in tribulations, that the Sun is to the world, after Clouds, Mysts, & darkenesse. Reuelation, chapt. 10, verse 1. *His Face was as the Sunne.*

[To be faithfull vnto death] Constantly to keepe and hold the Faith of the Gospell, not beeing driuen from Christ for any feare, or persecution, or death it selfe; seeing such as are couragious, should be richly rewarded. Reuel. 2, 10.

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[Is Fallen] Rome, and Romiſh, both City and Dominion, (as it ſtandeth now vnder the Pope and his Mitred Byſhops and Cleargy) not onely to bee ſubiect vnto ruine and deſtruction, but that moſt certainely it is to be pulled down, loſing by little and little, their riches, glory, ſtrength, credite of Religion, and holineſſe, which made them honoured, followed, and feared of Kings and Nations. And for the vndoubted truth heereof, therefore (as if it were downe and fallen already) the Holy Ghoſt in the preſent time, ſaith, *It is fallen*; yea, doubleth it (to note the certainty and greatneſſe of the fal) ſaying the ſecond time, *It is fallen*. And becauſe all men ſhould take knowledge, beleeue, and marke the better, Gods rare iudgement vppon Romiſh *Babylon*, therefore her fall is proclaimed by an Angell from Heauen, & with a mighty loud voyce. The euent of which Propheſie, as in a good part we haue ſeene already fulfilled, in the decay of their religious Houſes, of their reuennues, and falling of many Kings and people from that whoriſh Synagogue, through the Doctrine of the Goſpell: ſo the full Fall draweth on apace: God haſten it. Reuel. 18, 2. *Babylon is fallen, &c.*

[Fat things] Things of the beſt, moſt pleaſurable & commodious to the fleſh; as Monaſteries, Abbies, goodly dignities and promotions, which raiſed much pompe, delight, and pleaſure. Popery was full of ſuch Fat things, the loſſe whereof, ſhall make them mourne. Reu. 18, 14. *All things which were Fatte, are departed.*

F. E.

[Feare of torments] The dread and horrour which the friends of *Rome* ſhall conceiue, for the horrible vengeance which GOD in his appointed time ſhall take vppon her, for her Idolatry, luxury, and cruelty, ſo as they ſhall nōt dare come neere to reſcue her, but ſhall keepe aloofe. Reuel. 18, 15. *They ſhall ſtand a farre off, for feare of her torment.*

[Great Feare] That terror and trembling of heart, which ſhould poſſeſſe the enemies of Chriſt, vpon the reſtoring to life of the two dead & ſlaine witneſſes, which was fulfilled in the yeare of our Lord, 1550. when God maruellouſly reuiued the fainting Spirits of the profeſſors of his Name at *Meydenborow*, who ſo courageouſly defended the doctrine of the former Prophets and Witneſſes which were ſlaine, as the King of the Romanes, the Emperor alſo, and the

the Fathers of the Councill of *Trent*, through great fear conceiued of their valour, and forces of the godly professors of Christ, were driuen to theyr heeles, as is to be seen in *Sleyden*. Reuelat. 11, 11. *And great Feare shall come vpon them who see them.* Others, refer this to the dayes of *Caluin*, *Martyr*, *Bucer*, *Wicliffe*, *Husse*, *&c.* who so stoutly maintained ỳ trueth against Antichrist, which others before (guided by the same Spirite, and were now dead) had now done, as it caused the friends of Anti-christ much to feare.

[**To Feare his great Name**] To worshippe God by a true Faith, seruing him according to his word, and studying to liue godly. Reuel. 11, 18. *To them that Feare thy Name, small and great.* Some doe restraine, those that Feare Gods Name, more specially, to the Iewes which should beleeue.

[**Fearefull**] Such timorous faint-hearted men (Emperors or Subiects) who for Feare of them which can kill the body, denied Christ before men. Reuel. 21, 18. *But vnbeleeuers, Fearefull, &c.*

[**To Fall before ones Feete.**] To prostrate the bodie before one, in signe of Religious Diuine worship, which *Iohn* of infirmity did to an Angel. Reuel. 19, 10. *And I fell before his Feete.* It is a signe of submission to the true God alone. Reu. 5, 8. *They fell downe before the Lambe.*

[**Fellow-seruant**] One, who in common with the Prophets and Ministers, serueth ỳ same God, as Angels do, especiallie in reporting the secrets of God vnto his Prophets, which might declare them vnto the Church. Reu. 19, 10. *For I am thy Fellow seruant, &c.*

[**Feete like fine Brasse**] The constancy of Christ, in an vnwearied desire of prouiding for the good of his Church: also, his firme power, to treade downe all the enemies thereof, together with the most excellent purity and brightnesse of his wayes. All this is represented by the mettall of brasse, fine burning, &c. *Reuel.* 1, 15. *His Feete like to fine Brasse, burning as in a Furnace, &c.* Other do interprete these Feete of Brasse, of the stableness of the Churches, namely, of *Smyrna* and *Pergamus*, firmely & with inuincible constancie abiding afflictions for the Name of Christ, whē they were not only not hurt, but did shine more brightly like fine brasse; as if alluſion heerein were made, to those visions of Ezek. 1, 7. and Dan. 10, 6. both these Interpretations may well stand together: for the perseuerance of the Church in tribulations;

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and their being more purified by their afflictions, may and doth proceed from Christ his inuincible power, supporting them; and exceeding purity communicated to them.

[Feete like Beares feete] Continuance and stablenesse ioyned with cruelty. For bears Feete being plaine, flat, and long, with broad nayles, doo affoord him more strength, & enable him to more fiercenes. This is applied to the Romaine Empire, which exceeded the *Persians*, *Medes*, *Assyrians*, and *Babylon*, in rapacity and stability. Reuel. 13,2. *His Feete like Beares Feete.*

F. *I.*

[To Fight] To proclaime and make warre, in the behalfe of Antichrist, against Christ & his Church. Reuel. 17, ver. 14. *These shall fight with the Lambe.*

[To fill double] To afflict and bring vppon the great whore; to wit, *Rome*, most greeuous calamitie, with extreme sharpnesse and rigor, in recompence of all her abhominable wickednesses. This must bee done to *Rome* in the last laying of it waste; and it is to be done by those which were sometimes Citizens and Subiects of *Rome*. Reuel. 18 6. *In the Cup that shee hath filled to you fill her double.*

[To finish their Testimony] To accomplish and performe the charge and function, deliuered vnto them, by giuing bolde Testimonie vnto Christ and his Gospell. Reuel. 11,7. *And after they haue Finished their Testimony, &c.*

[Fire of the Altar] A holy and constant profession of the truth, proceeding from the Spirit of Christ, which is like a fire enflaming the hearts of the faithfull, and stirring vp troubles among the wicked. Reue. 8,5. *Hee filled it with Fire from the Altar.*

[Fire and Brimstone] The most extreme and sharpe torments where-with the wicked, but especially the Turke, the Romane Antichrist with their seruants, shall be tormented in hell. Reuel. 20,10. *Was cast into a Lake of Fire and Brimstone.*

[Burnt with Fire] Some extraordinary and fearefull iudgement, which shall so destroy Romish *Babylon*, as things be burnt in a Fire. Reuel. 18,8. *And she shall be burnt with fire.*

[Flame of Fire] Most light-some and piercing, entring into all things, euen the most secret & hidden, bringing darknesse it selfe into light. Of this property be the eyes of Christ. Reuel. 19,12. *And his eyes were as a flame of fire.* See Reuel. 1, 14.

[Fiery Feathered ones] The

terrible cruelty and fiercenes, both of the horſes, and ſuch as ſate vpon them, fighting for the wicked Religion of *Mahomet* vnder the Turke. Reuel.7, 19. *Hauing fiery Habergions.*

[**Fire and Hayle mingled with blood**] A ſpirituall tempeſt and ſtorme of errors, lyes, and ſtrong deluſions, caſting downe, ouer-ſpreading and waſting greeuouſly mens ſoules, euen as if Fire, Bloode, and Hayle, were all mingled together, and caſt downe vnto the earth, to beate downe, corrupt, and waſte the fruite therof. Reuel. 8,7. *There was Haile and Fire mingled with blood.*

[**Fire from Heauen**] Such lying ſignes and wonders, as Antichriſt and his Miniſters ſhould be ſuffered to do; therby to deceiue the world with errors. See Math.24. 2. Theſſ. 2,12. Reuel. 13,13. *He made Fire to come from Heauen.*

[**Fire out of their mouth**] The Doctrine of the Goſpell, deuouring and conſuming as fire ſuch as reſiſt and fight againſt it: for that word which is the ſauour of life to ſome, is the ſauour of death to others. Reuel.11,5. *If any will hurt them, Fire proceedeth out of their mouth and deuoureth their enemies.*

[**Fire and Smoake**] The ſowre bitterneſſe of Gods plagues, euen vnto choaking, and ſtrangling of men, which is the property of ſmoake. Reue. 9,17. *Out of their mouths went foorth fire and ſmoake.*

[**Firſt Heauen**] Heauen, as it is now vnder Vanity; or as ſome thinke, the former good and pure eſtate of the Church, giuing place to a purer, or to the calling of the Iewes. Reue. 21,1. *Firſt heauen is paſſed away.*

[**Firſt loue**] Charity toward God, and toward our neighbour, which the Angell of the Church of *Epheſus* did ſhew foorth at the beginning of his Miniſtry, very zealouſly performing all good meanes, and vſing all duties, for the furthering of Gods glory, and the good of his flocke. Reuel. 2,4. *Becauſe thou haſt left thy firſt loue.*

[**Firſt workes**] Great diligence in preaching the word, and adminiſtring the cenſures of the Church, for the preuenting of crimes, or recouery of ſuch as be fallen. Reuel. 2,5. *And do thy firſt workes.*

[**Firſt voyce**] That Reuelation which from heauen, *Iohn* did firſt receiue, touching thoſe things which were to be done, for the time to come. Re. 4,1. *And the firſt voyce which I heard, was like a Trumpet.*

[**Fiue months**] A ſhort ſpace of time, a definite number put for an indefinite, for the comfort of the faithfull, leaſt they ſhold imagine that this plague

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was to increaſe without meaſure. Reuel.9,5. *That they ſhold be vexed fiue Months.* Others by fiue Months,do vnderſtand 150.yeares, reckoning euery day for a yeare.Others by fiue Months,do thinke fiue ages to be ſignified. But M. *Bullenger*, doth interpret the fiue months wherein theſe Locuſts heere ſpoken of ſhould bee ſuffered to rage and vexe men, of that whole ſpace of time, whatſoeuer it was, wherein it ſhould continue;which yet is limited by a few months, for the conſolation of the Elect.This is the beſt expoſition as I do Iudge.

F. L.

[**Fleſh of Kings, Captaines, &c.**] The great dainties wherewith God will feede ſuch as he calleth to this Feaſt; euen all ſorts of men which fight for Antichriſt. **See ſuch a diſcription**,Ezek. 39,17,18.Re.19,18.

F. O.

[**Forme of the Locuſts**] The figure,likeneſſe, and guiſe; to wit,ſuch as be ſtrong Horſes, prepared to battell. Such are the Popiſh Cleargy, ſtrongly linked together with ready & prepared mindes, againſt all ſuch as ſhould any way mutter againſt the vſurped power of the Pope and Sea of *Rome*. This hath beene, and is apparant enough,though the fierce incurſions of the *Saracens* haue beene more famous. Reuel.9, 7. *And the Forme of the Locuſts was like vnto Horſes prepared to battell.*

[**Fornication**] All ſorts of bodily vncleanneſſe about generation; whether whoredom, adultery,rape,inceſt, buggery, or fornication. For all theſe (as it is too wel knowne)were rife, and ſtill be, in the kingdome of Antichriſt. Reuel.9, 21. *They repented not of their Fornication.*

[**Fore-head**] Openly, before men, in profeſſion and practiſe. Reuel. 17,5. *And in her Fore-head was a name written.*

[**Foure Angels bound**] Adminiſters of the wrath of God (in that number that is conuenient) for the ſlaughtering of the four quarters of the world; theſe Angels being reſtrained before by the power of God, were now to be ſtirred vp, and haue the Bridle giuen them licentiouſly to practiſe tyranny, as God had ordained. Reue.9, 14. *Looſe the foure Angels which are bound.*

[**Foure corners of the earth**] The cheefe quarters & coaſts of the World, which were occupied & poſſeſt by the foure Angels,ſent with Commiſſion to ſtop the foure windes. Reu. 7,1. *I ſaw Foure Angels ſtand on the Foure corners of the earth.*

[Foure

[Foure hornes of the Altar] The higheſt part or top of the Golden Altar of Incenſe, which ſtood before the Vaile, againſt the Arke of Couenant, where ſolemne Prayers once a yeare were made by the High-Prieſt vnto God, who heard & accepted them through Chriſt, repreſented by the Golden Altar; in whom, and by whom alone, the Oblation of our prayers are pleaſing vnto God. Reue.9,13. *I heard a voyce from the Foure hornes of the Golden Altar.*

[Foure windes] One and the ſelfe-ſame Winde, in Nature being diuers, according to the Regions and Coaſts frō whence they blow, as from Eaſt, Weſt, &c.

2 The efficacy and ſecret mighty force of the holy Spirit, which by Chriſt himſelfe is compared vnto winde. Ioh.3, 8. *The winde bloweth where it liſt; ſo is euery one borne of the Spirit.* Reuel.7,1. *Holding the foure windes of the earth.*

[Fourth part of the earth] The fourth part of men, dwelling in earth, which by the iuſt iudgement of God, were to be puniſhed, for the contempt of the Goſpell; with thoſe Foure great plagues ſpoken of, Leu. 26, and heere againe diſtinctly mentioned; to wit, the ſword, famine, peſtilence, and wilde beaſts. Reue.6,8. *Power was giuen to them ouer the fourth part of the earth.*

[Foure-ſquare] That which is ſteddy, of continuance and profite, ſuch is the true Church leaning vpon Chriſt as a foundation. Reuel.21,16. *And the City lay foure-ſquare.*

[Foure and twenty Elders] The holy Catholike Church, euen the whole Company of Gods elect; eſpecially, ſuch as hauing now ended their warfare, doo triumph in Heauen gloriouſly, euery one (as it were) ſitting vpon a Throne as a King; which honor, the elect do attaine vnto, by and thorough Chriſt, who hath made all the faithfull, Kings and Prieſts vnto God. In the number of 24. there is an alluſion vnto that diſtribution of ſacred Offices, and the Seruants of the King, mentioned in 1. Chron. 24,25,26,27. Chapters. Reuel.4,4. *Vpon the ſeates I ſaw Foure and twenty Elders ſitting.* Whereas ſome by 24. Elders vnderſtand the 12. Prophets, & the 12. Apoſtles. It cannot ſtand with the ſcope of this Viſion heere ſhewed to *Iohn*, which reſpects not any number or company which were paſt and gone; but rather that which was to come, euen the whole number of beleeuing Gentiles, which as Kings and Princes ſhold miniſter to God their Soueraigne King.

[Found

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[**Found no more**] To be no more at all, to bee vtterly rooted out, as if it had neuer bin. Reuel. 18, 21, 22. *And shalbe Found no more.*

[**Fountaine of Waters**] The Springs from whence do flow and yssue Waters and Riuers, for the vse of men. This is the proper signification.

2 The Ministers of the Gospell, from whome (as Fountaines and Springs) the Doctrine of life doeth flowe foorth vnto others, by a continuall Fluxe or yssue, which were to be depraued and corrupted by Heresie and impiety of some principal teachers. Reuel. 8, 10. *And it fell into the third part of the Riuers, and into the Fountaine of waters.*

[**From the Foundations of the World**] Before the beginning of the world, euen from all eternity, God chose certaine vnto saluation, whose names are saide to bee written in the booke of life, and the other not written. Reuel. 17, 8. *Whose Names are not written in the Booke of Life, from the foundation of the world.* Ye haue the like Phrase, Reuelation 13, 8. to note the eternall decree of GOD, touching the force and efficacy of his Sons death.

F. R.

[**Freely**] By the meere mercie of God, without any of our merit, and desert of our endeuour and working at all. Reuelat. 21. verse 6. *It shall bee giuen him of the wel of life freely.*

[**Fruite euery Moneth**] Such fruite, as shall bee continually new and fresh. This Tree here spoken of, beeing laden with fruite all the yeare long. Reuel. 22, 2. *Bring Fruite euerie Month.*

F. V.

[**Full of abhomination**] Abounding in abhominable and most filthy errors, Superstitions, Idolatries. Reuel. 17, 4. *A Cup in her hand Full of abhominations.*

[**Full of Names, &c.**] Most plentifull blasphemies, all being repleniſhed with horrible impieties and iniquities, Full of reproach vnto God. Reuel. 17, 3. *Full of Names of Blasphemy.*

[**Full of Eyes**] One, most watchfull and quicke-sighted, beholding and knowing, not onely manifest & open things, but euen inward and hidden things, which bee furthest off from our knowledge. Reuel. 4, 8. *They were Full of eyes within.* See verse 6. *Full of eyes before & behinde.*

[**To Fulfill the Will and Words of God**] To execute & accomplish the Decrees and Prophesies of God, both touching

ching the exalting of the great Whore, to wit; Rome: and touching her pulling downe and deſtruction. Reuelation 17. verſe 17. *God hath put in theyr hearts to Fulfill his will, and to doe with one conſent, &c.*

[To Fulfill the Wrath of God] In due time to execute the Full puniſhment vpon the great enemies of his Church: which for the certainty of it, *Iohn* vttereth in the time paſt, though it were yet to come, when he wrote this Booke of Apocalipſe. Reuel. 15. verſe 1. *For by them is Fulfilled the wrath of God.*

G. A.

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G. A.

[Garment dipt in Blood] A Warlike and fierce attire, such as Warriours weare, which haue ouercome theyr enemies in battaile, hauing their Garments sprinkled and stained with the blood of the slaine.

2 The vengeance which Christ as King and conqueror will take vpon the beast, and vppon the Kings of the earth which take his part. This is represented by this bloody garment, wherein there is an alluding to that ancient figure in Esay chap. 63. where Christ is brought forth with his garments dipped in blood, hauing made slaughter of the enemies of the Church. Fearefull is the end of Christ his enemies. Reuel. 19, 13. *He was clothed with a Garment dipt in blood.* Some expound this Garment of Christ his humane Nature, wherein by his blood shed, he reconciled the elect to God. But the former signification agreeth best with the Text.

[Garment downe to the feet] The perfect righteousnesse of Christ imputed, wherewith his Spouse the church (for whose couering this Garment serueth) is cloathed from the crowne of the head, to the soale of the feete. Reuel. 1, 13. *He was cloathed with a Garment downe to his feete.* Some expound this of the purity & innocency of that Priest-hoode, which Christ did exercise for his Church. Others, of the venerable dignity and maiesty of Christ, as King of his Church: and indeede, Kings did weare long robes in token of Maiesty. Also, Priests by Gods appointment. But the first exposition I hold best. Wee often find Christ his imputed iustice, compared to a Garment, Psal. 32, 1. Math. 22, 12. and Reuel. 16, 15.

[To keepe his Garments] To hold fast & preserue without losse (and spot as much as may be) such giftes and graces (of righteousnesse & forgiuenesse of sinnes by Fayth) as Christ giueth to couer and decke the soule withall. Reuel. 16, verse 15. *Blessed is hee that watcheth and keeps his garments.*

[To Gather together] To bring such as were farre scattered asunder into one place; either to make warre, or arme them against the people of God. As Reuel. 20, 8 *Gather them togither to battell*; or else to helpe to effect and worke the worthy and most deserued destruction of the Enemies of Gods

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Gods people, which fight for the beast; and to take their part in the prey. Reuel. 19,17. *Come & gather together your selues vnto the Supper, &c.*

G. E.

[Gentiles] The people and Nations subiect vnto Romish tyranny; and namely, such as were out of al Regions gathered to the Councill of *Trent*, who triumphed ouer the scriptures, beeing now smothered and strangled (as it were) and the Interpreters thereof also murthered. Reuel. 11, 9. *And they of the Gentiles shall see their Corpes.*

G. I.

[To giue glory to God] To glorifie God, by renouncing Idols, superstitious vices and errours, and to turne to the Creator of the world, to confesse and worshippe him after his owne will. This Fruite, is knowne to haue followed vpon some great plague inflicted and sent to the Anti-christian rout. Reu. 11. 13. *The Remnant were sore feared, and gaue glory to the God of heauen.* Reuel. 16 9. *And they repented not to giue glory to God.*

[To Giue] To recompence and reward good things to the godly, according to mercy: or out of iustice, to render euill vnto the vngodly. Reuel. 22, 6. *I will Giue to, &c.* and 22, 12. *To Giue, &c.*

G. L.

[Glory, honor, &c.] Prayse increased, when the holynesse, maiesty and truth of God is acknowledged and much extolled. Reu. 4, 11. *To receiue Glory, honour, and power.*

[Glory of God] His glorious presence, testified by some visible signe like vnto that Exod. 40, 34, 35. Reuel. 15, 8. *And the Temple was full of the smoake of the Glory of God.* The presence of God in and with his church now vnder the gospel, though it be with more brightnesse of knowledge, and more plentiful graces then it was vnder the Law, yet is it obscure in respect of that reuelation which the Saints shall inioy in Heauen. Withall, this smoake of Gods Glorie in the Temple, may import, that howsoeuer Gods glorious presence with his church, now bee manifest enough, yet the wicked cannot see it, as if theyr eye-sight were darkned with smoake; which lastly, may shew foorth his anger (vsually signified in Scripture by Smoake) against such Enemies.

2 The brightnesse of God (or diuine brightnes) immediatly

mediately communicated vnto the Saints in heauen, who ſhall haue ſo exceeding great light from the moſt perfect preſence of God, and Chriſt the Lambe, as they ſhall neede neither Sun, Moone, or Starre. Reu. 21, 23. *For the Glory of God did light it.* Alſo ver. 11. *Hauing the glory of God,* that is, moſt admirable, diuine, and Celeſtiall Glory. Some do ſo vnderſtand this, of a moſt glorious diuine brightnes of Gods preſence, as withall they reſtraine it to the ages of the Church, w ſhall be next afore the end of the world. Both may be vnderſtood; the one, as a forerunner and preparation to the other.

[**Glorie and honor of Kinges and Gentiles**] All that maieſty, with thoſe great and excellent things, which Kings and people had, ſhall be laide downe, at what time the glorie of the heauenly Citty is giuen them. Reu. 21. 24. 26. *Shal bring their Glory and honour to it.*

[**To Glorifie her ſelfe**] To exalt and lift vp her ſelfe, her doctrine and decrees, with great pride and inſolency, preferring her Traditions and Ordinances aboue Gods written word and his ſacred ordinances, as eccleſiaſtical Rome hath done. Reu. 18, 7. *Inſomuch as ſhe Glorified her ſelfe, &c.*

[**To Glorifie his name**] To ſet foorth the glorie of Gods great name, by acknowledgement and praiſing his Iuſtice, in his vengeance vppon the wicked, and his exceeding loue and benignity toward the Saints. Reuel. 15. 4. *Who would not feare thee, and Glorifie thy great name?*

G. *N.*

[**To Gnaw their Tongues**] To take moſt greeuouſlie the fall of their pompe, dignitie, and authority; alſo furiouſlie, for extreame ſorrowe to bite their owne tongues. Reuel. 16 ver. 10. *And they Gnawed their tongues for ſorrow.* Some do expoũd this, of renouncing their own proud words & writings. But the former ſignification is the better.

G. *O.*

[**To Go out no more**] To remaine for euer in the Church triumphant, being moſt firmely ioyned vnto Chriſt, and immediately. Reuel. 3, 12. *And he ſhall Go no more out.* Hee alludeth vnto 1 Kin. 7, 15. Some vnderſtand it of the ſtablenes of Gods children in the church Militant; Namely, of ſuch faithfull ones, as were Members of the Church at *Philadelphia.* But it may well beare both ſignifications, for Chriſt his true Members, ſhall continue

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tinue ſtedfaſt in the Church Militant, till they bee tranſlated into the Church Triumphant.

[To Go out of Babylon] To depart as farre as may be from all ſociety and fellowſhip with the Romiſh Synagogue, in their hereſies and Idolatries. Reuel. 18, 4. *Goe out of her my people &c.* This exhortation & charge heere in the Apocalips, is like to that in Ieremy, chap. 51, 45. *My people, Go out of the midſt of her.* This of Ieremy was ſpoken, touching departing from Babylon in the Eaſt when it was to be deſtroyed; and that in the Reuelation, concerneth the ruine of Babylon in the Weſt, to fore-warne the godly to auoide it, by departing away.

[To Goe into Deſtruction] To periſh finally and vtterly to bee deſtroyed. Reuelat. 17, 11. *And ſhall Goe into deſtruction.*

[God of heauen] The true God, Creator of ỹ whol world, whereof heauen is a chiefe and principall parr. Reuel. 11, 13. *And gaue glory to the GOD of heauen.*

[His God] A God, fauourable vnto him in Chriſt, euen ſo farre, as to make him euerlaſtingly happy, Reuel. 21, 7. *And I wil be his God.*

[To be their God] To bee ioyned vnto God, by perfect and immediate fellowſhippe, which ſhall bee the portion of the faithfull in heauen. Reuel. 21, 3. *& God himſelfe ſhall bee their God with them.*

[Before God] In the preſence of Chriſt, the Iudge of the world, being God, equall to his Father. Reu. 20, 12. *I ſaw the dead ſtand before God.* 2 Cor. 5, 10.

[Gog and Magog] All the ſecret and open enemies of Chriſt and his Church, both Papiſts and Turkes, banding themſelues againſt the goſpell in theſe laſt times, ſince the looſing of Sathan. And thus much the very names themſelues import: for *Gog* ſignifieth one couered, and *Magog* ſignifies one vncouered. Reu. 20, 8. *Euen Gog and Magog to gather them to battell.* For the better vnderſtanding of this place, wee muſt haue recourſe to Ezekiel, Chap. 38, and 39. where vnder the names of *Gog* and *Magog*, are comprehended ſuch Princes, as gathered great armies to fight againſt Iſrael, after they came from the captiuity of Babylon. This Story is heere in the Reuelation applied to thoſe enemies as Sathan ſhould muſter together againſt the Church of Chriſt, a little before his comming to iudgement. Other Authors, referre *Gog* and *Magog* to the Turkes and Perſi-

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ans, and ſuch Regions as are at their command. Certaine it is, that a mighty armie of ſuch Heatheniſh people, ſtirred vp by the deuill (beeing nowe let looſe) is meant heere.

[**Golden Altar**] Chriſt Ieſus, who is both High-prieſt, Sacrifice, and Altar. This place alludeth to Exod. 30. 3. *Vnto the Altar of Incenſe which was before the Veyle.* Some expound it of the ſelect companie of Saints, the firſt fruites of the world. **See Altar.** Reuelation 8, verſe 3. *To offer vpon the Golden Altar.*

[**Golden Cenſor**] An inſtrument (belonging to the holie of holyes) whereon the Prieſt did burne ſweete Incenſe before the Lord, which did figure the Mediation of Chriſt, in which the Prayers of the Saints were acceptable. Reuel. 8, 3. *Hauing a Golden Cenſor.*

[**Golden Crowne**] Kingly dignity and power, wherewith Chriſt himſelfe, or the executioner of his iudgements ſhall bee endowed. Reuelat. 14.14. *Hauing on his Head a Golden Crowne.*

[**Golden Reede**] An inſtrument to meaſure withal (which being of gold) doth ſignifie the Church meaſured, to bee of a moſt excellent worke, and of a worthy workemanſhip. Reuelation 21, verſe 15. *And hee had a Golden Reede to meaſure the City withall.*

[**Streets of pure Gold.** All, euen & meaneſt parts (as ſtreets in a Citty) of the Church, to be moſt precious, beautifull, and glorious. Reuel. 21, 21. *And the ſtreet of the City is pure Gold.* Some hereby vnderſtand, that the actions of Gods Children, ſhall be pure, holye, and vnblameable.

[**Euerlaſting Goſpell**] The gladſome tydings of euerlaſting reconciliation with GOD, through faith in Chriſt alone, according to the eternall Decree of God. Reu. 14, 6. *Hauing an euerlaſting Goſpell.* This giues a ſore check to ſuch, as charge the Doctrine of ſaluation by Faith in Chriſt, with nouelty, ſlaunderouſly calling it, a yeſterdayes Bird, a ſtart-vp-Doctrine.

[**Golden Girdle**] The diligẽce and readineſſe of Chriſt, in gouerning his Church, whoſe worke heerein is precious and acceptable to God. Reu. 1, 13. *Girt with a golden Girdle.*

G. *R.*

[**Great Babylon**] *Rome*, as it is now gouerned by the Pope, being like vnto *Babylõ*, a great City (in *Chaldea*) for tyranny, pride, power, idolatry, ſuperſtition, impiety. Reuelat. 17, 5. *That Great Babylon, Mother of*

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whoredome. This cannot bee meant of Heathenish Rome, vnder the Emperors, who did not thrust their Idolatry vpon other Nations and Kings, but left them euery one to their religion: neither had Heathnish impiety any such Mystery in it, as with shew of piety it should deceiue numbers, seeing Heathenish superstition was palpable and execrable to all sorts of Christians; therefore, this must signifie Popish Rome, which with her Great shew of religion and godly deuotion, enticed Kings and people vnto her way.

[Great Citty] Some large Towne inuironed with walles, and inhabited by Citizens, ioyned together by the bande of some Lawes, &c.

2 The whole iurisdiction & regiment of Antichrist, sitting at Rome, and reigning with great tiranny ouer mens Consciences, and raging cruelly against the bodies of the Saints. Reuel. 11, 8. *Their Corpes shall lye in the streets of the Great Citie.*

3 Whatsoeuer Domination, Power, and Gouernment; either of Pope or Turke, or which any enemy of ℣ Church doth enioy & exercise against Christ and his Church. Reuelation 16, verse 19. *And that Great Cittie was rent into three parts.*

4 The Towne and Iurisdiction of *Rome*, as it was gouerned by the Emperours, which had Empire and rule euen in *Iohns* time, ouer not people onely, but Kings also; *Rome* then being the Queen of Nations, & Mistris of the world. Reuel. 17, 18. *The woman is that Great City.*

5 The holye Catholique Church, consisting of beleeuing Gentiles and Iewes, called and ioyned vnto the communion of Saints in the latter end of the world. Others vnderstand it of the Celestiall Church. Reuel. 21, 10. *And shewed me that Great City.*

[Great day] That time, wherein Christ shall shew his terrible vengeance and power, for the destruction of such as hurt his church, and for the deliuerance of his people. Reuel. 6, 17. *The Great day of his wrath is come.*

2 The time, wherein the enemies of the church shal assemble themselues together, by the appointment of the mighty God, to endanger the safety of the Church by bloody and cruell warre. Reuelat. 16, 13. *To Gather them to the battell of the Great day of GOD Almighty.*

[Wings of a Great Eagle.] The swiftnesse which the Church vsed, in auoiding the malice and tyranny of Sathan, that

that olde Serpent, furiouſlie purſuing her, while ſhee was yet (as it were in her ſwathing clowts. Reuel. 12,14. *To the woman were giuen the wings of a Great Eagle.*

[Great Earth quake.] See Earthquake.

[Great Haile] Stones of a maruellous greatneſſe, ſufficient not onely to kill, but euen to cruſh and bruiſe mē in pieces. Reu. 16, ver. 21. *A Great Hayle.*

[Great and meruailous] That which for the exceeding greatneſſe and greeuouſnes of it, doth deſerue to bee wondered at, and admired. Reu. 15,1. *I ſaw another ſigne in heauē great and marueilous.*

[Great white Throne] A ſeate royall, full of exceeding Maieſty and greatneſſe, ſuch as Kings and Iudges vſe to ſit in. Reu. 20, 11. *And I ſaw a Great white Throne.*

[Great voyce] A voyce or ſpeech moſt plaine, cleare, and eaſie to be vnderſtood. Reuel. 11,12. *After this they heard a Great voyce.* This was a commanding voyce, from God to man.

2 A voyce of exceeding ioy and gladneſſe, ariſing & ſpringing vp in the faithful for the reformation of the Church, according to the worde of God. Reuel. 11,15. *There were Great voyces in heauē, ſaying, &c.* This is a voice of thankſgiuing and praiſe, from men to God.

[Great Whore] The Cittie of *Rome*, being become eccleſiaſticall and pontificall, by the gouernment of the Popes and Cardinals. For ſhee it is, that ſits vpon many Waters, ruling ouer many Nations, Kingdomes and Tongues, and hath committed ſpirituall fornication with the Kinges of the earth, inticing (by meruailous craft) both Princes and people to her idolatrie. Reuel. 17, 1. *Come and ſee the damnation of the Great Whore.*

[Great Wrath] Plentifull indignation, anger, and furie, which the deuill hath conceyued againſt ſ church of Chriſt. Reuel. 12, ver. 12. *The Deuill is come downe vnto you ful of Great wrath.*

[Gréene Graſſe] The Fruites of the earth, of all ſortes, by a Synecdoche of the part for the whole. Reuel. 8,7. *And all Green graſſe was burnt vp.* Some do vnderſtand this ſpiritually, of the great Famine and ſcarſity of the word, and of Chriſtians in ſhew, which haue taken no ſound roote, but were (as Greene graſſe) ſoone ſcorched and findged with the heat of perſecution.

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G. V.

[No Guile] Sincerity, truth, vprightneſſe in Doctrine and conuerſation. Reuel. 14, verſe 5. *In whoſe Mouth is founde no Guile.* Some vnderſtand this, of the moſt pure integritie which beleeuers haue, not by perfection of their owne Vertues, but by imputation of Chriſts perfect holineſſe. Both theſe ſignifications may well ſtand together. For the Saints themſelues haue an vnperfect vprightneſſe, by infuſion of grace, and a perfect integritie from Chriſt, by imputation of his righteouſneſſe.

G. A.

H. A.

[Habergions of Iron.] THE well-fenced eſtate of Popiſh Cleargy, Monkes, Friers, &c. who were as ſafe, as men armed with iron Habergions; and vaine was all endeuour againſt them, till the time of their Kingdome was expired. Reuel.9,9. *And they had Habergions, like to Habergions of Iron.*

[Habitation of Diuels] A place or houſe haunted by diuels, or wherein Diuels were ſhut vp as in a priſon. Reue.18, 2. *And is become the Habitation of Diuels.* Such a City now is *Rome*, where their doctrine is the doctrine of diuels; being flatte contrary to the written word; their worſhip, the worſhip of diuels, being but of Idols and rotten bones; and their workes, workes of the Diuell.

[Halfe an houre] A very ſhort ſpace of time, wherein the Church ſhould enioy an happy reſt, after the open enemies thereof were bridled, and *Conſtantine* the great aroſe out of the Eaſt. Reuel.8,1. *There was ſilence in heauen, about halfe an houre.*

[Halleluia] Praiſe yee the Lord. It is an Hebrew voyce or word, whereby the people of God were wont mutually to exhort and ſtir vp one another ioyfully to praiſe God, for his vengeance againſt his and their enemies, (as heere againſt the great whore) and for their merciful deliuerance. Reuel.19,1. *Saying, Halleluia.* The cauſe of receiuing theſe Hebrew words in Scripture, (as *Oſanna*, *Abba*, *Amen*, *Alleluia*, *&c.*) it is to be as ſignes & tokens of that coniunction, which beleeuing Gentiles haue with the holy Nation of the Iewes, to whō there is but one God, and one Religion.

[Harpes] An inſtrument vſed in the Temple vnder the Law, whereon they praiſed God, according to thoſe times when the Church was in her infancy.

2 Praiſe and thankſgiuing, offered vp to God by ſ church (repreſented by the 24. Elders) for the opening of the Booke and the Seales thereof. Reuel. 5,8. *Hauing euery one of them Harpes.*

3 The ſweet concent of godly Teachers in Churches, making a pleaſant Harmony. Reuel.14,2.

[To hate the Whore] To haue the Church of *Rome* degenerated, in execration, euen with loathing; to abhor her as a Whore, a Mother of whoredome, ẅ hath bewitched the

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Kinges of the earth with her Golden Cup, the butchery of Gods Saints, like to Sodome and Egypt, therefore worthie to be hated. Reu. 17,16. *They shall Hate the Whore.*

[Hatefull Birds] Vncleane and euill-fauoured Fowles, such as haunt and frequent forsaken and desolate places, being odious to al other foules for their rauening: such bee the Vulture, the Crowe, the Rauen, the Owle, the Kite, &c.

2 Vncleane and filthy men (such as the now Romish Synagogue doth, and long hath abounded with) which liue by rapine and iniquity; and in that regard are hatefull to all ciuill honest men, but most hatefull to the Saints. Reuelation 18, verse 2. *Vncleane and Hatefull Birds.*

H. *E.*

[Heads] All Turkish Princes, Bassaes and Begles, together with their Emperour the Grand Sultan; all alike Instruments and ministers of execrable cruelty and fury, exercised both by themselues, & others vnder them. Reuel. 9, verse 19. *Hauing Heads where-with they hurt.*

[Ouer his Head] Aboue him, or vpon his head. Reuel. 10,1, *The Rainbow was ouer his Head.*

[Heads of Lyons] Most notable cruelty and fiercenesse, wherein the Turkes doe excell all other Nations and people, that euer were heard of, both Saracens and Romanes. Reuel. 9,17. *The Heads of the Horses, were as the heads of Lyons.* Hereby is noted vnto vs, that to the sternnesse of their countenãce they had added the strength of their iawes, to expresse their singular inhumanity.

[To Heale the Nations] To preserue in health, and keepe from all diseases, preuenting them, and remouing all causes of them. Reuel. 22,2. *And the Leaues to Heale the Nations with.* This health, Christ doth afford the soules of beleeuers, vnperfectly here, and most perfectly in heauen.

[To Heare] To bend the minde inwardly, to heed wel, and marke the admonitions of the Spirit in the word. Reuel. 2,7. *Let him that hath an eare, Heare.* Reuel. 13, 9. *Let him Heare*, that is, let him bee attentiue.

2 To receiue a thing by the outward sense of hearing. Reuel. 22, 18. *I protest to euerie one that Heareth the word of this Propheſie.*

[Heate of the Fire] Inwarde indignation, blinde zeale, and bitternesse of minde, together with outward strife, contenti-

on,

on and debate, wherewith not onely open enemies, but Hypocrites ſhould bee vexed, for ſtriuing againſt the Sunne and light of the Goſpell, ſhining vpon their conſciences, and checking them. Reu. 16, 8. *It was giuen him to torment Men with Heate of fire.*

[Heauen] The Church on earth, and the godly, which be the true members of it. Reuel. 12, 12. *Reioyce the Heauens, and ye that dwell therein.* Alſo, Reu. 13, ver. 6. *And them that dwell in heauen.* Reu. 6, 13. *Starres of Heauen*, that is, the Miniſters of the church. The reaſon why the church reformed heere on earth, is called [Heauen] is becauſe of that heauen (which is the ſeate and habitation of the Saints.) There is no more liuely Image and picture heere in earth, then the vniuerſall companie of Saintes, which is the true Militant Church of Chriſt.

[Heauen departed] The whole face of the church (and not the Miniſters alone) to be couered with that black darknes of calamity which is heere threatned. Reu, 6, 14. *And the Heauen departed.*

[Middeſt of Heauen] The middle ſpace or diſtance betweene heauen & earth.

2. An eſtate of a Church, ſomewhat purged from filthy corruption, yet not ſo purified as it ought. Reuelat. 8, 13. *Heard an Angel flying from the middeſt of Heauen.*

[New heauens] The Heauens, which are nowe vnder vanity and corruption, reſtored into a perfect eſtate and liberty. Reuel. 21, 1. *I ſaw New Heauens.* Some Interpreters, which thinke this chapter, to giue (not a deſcription of heauen, the ſeate of the bleſſed, ſhewing what ſhal be the happineſſe of the Saintes, after the reſurrection and iudgement,) but of the church which ſhall bee on earth a little afore the iudgement, when the Iewes ſhall bee reſtored to the Communion of Saints, do interpret [New Heauens] of the moſt pure way of worſhipping God; and the [New Earth] to ſignifie a new people, in whoſe aſſemblies God wil be honoured. Let the Learned iudge w ſignification is fitteſt, for both are true.

[Heauens open] The great glory of Chriſt his holye church, manifeſted and apparantly ſhewed to the eies of all. Reuel. 19, 11. *After I ſawe the Heauens opened.*

[Heauen to reioyce.] The company of the godly, to leap for ioy and gladneſſe, becauſe of the victory and ſaluation which Chriſt giueth them ouer their ſpiritual enemies, deliuering and ſauing thē from their

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fury. Reu. 18, 20. *O Heauen, reioyce ouer her.*

[Hell] The Graue, which is the companion of death, or the estate which followes after death; both the Greeke word signifies Graue, and the matter requires this sence. For manie Saints were to dye amongest others; but it were wickednes to thinke the Saints to bee deuoured of the Hell of the damned. Reuel. 6, 8. *And Hell followed after him.* Reuel. 20, ver. 13. *Death and hell deliuered vp their Dead.* Also verse 14. If here we should vnderstand hell for the place of the damned, it would bee absurd to say; That Hell was cast into the burning lake, that were to say, Hell was cast into Hell.

H. I.

[High Mountaine] The eminencie of the Christian church (as it shall bee restored before the coming of Christ,) excelling whatsoeuer dignitie is in earth: or the place and stately seate of the Church, (more purely reformed) shaddowed out by a Mountaine. Reu. 21, 10. *And carried mee to a great and high Mountaine.* Herein there is an alluſion vnto that which is written. Esay chap. 2, 2. *In the last dayes, the Mountaine of the House of the Lord, &c.* The meaning of both places is, that the glory of the spouse of Christ, shal be reuealed in the sight and face of all the world, so as no hie Mountaine shall be more eminent & conspicuous, or easier to bee seene and beheld.

H O.

[To Hold the Starres] To defend and vpholde the Ministers of the Church, with speciall care of them, and mighty power. Reu. 2, 1. *These things saith he, which holdeth the seuen Starres.*

[To Hold the foure windes] To stop the course of the Gospell, and keeping backe of the heauenly inspiration of the holy Ghost which goeth with it. Reuel. 7. 1. *Holding the foure winds of the earth.*

[An Hold of foule Spirites] A prison or straite place, fast kept, where the diuels are pend and shut vp, at the pleasure of the soueraigne Iudge of the world. Such a place shall *Rome* (now fallen) bee vnto the Deuils which reigned once there; but now, that they haue none so to abuse and deceiue as before, it shall be as a prison, hel, or place of torment to them. Reu. 18, 2. *An Hold or Cage of fowle Spirits.*

[Holy] A true beleeuer, or godly Christian, who is partaker of Christ his holynesse by im-

imputation, and hath holineſſe begun in his owne ſoule, by the Spirit of ſanctification, ſeparating him from the worlde and ſtudy of worldly things, that he may bee dedicate vnto God, both in bodie and ſoule to ſerue him. Reu. 20, 6. *Bleſſed & Holy is he which hath part in the firſt reſurrection.*

[Holy Apoſtles] Not thoſe twelue, which in an excellent degree were Holy, and laid the foundation of the Chriſtian church after Chriſt his Aſcenſion, but ſuch godlie men, as ſhall execute the function of teaching in the latter ages of the world; who, becauſe they are as deere and precious in Gods ſight, as the old Apoſtles and Prophets (though they be inferiour in giftes) they are therefore called heere Holye Apoſtles and Prophets, by the Spirite, who prouoketh them by name to reioyce, becauſe the great Whore hadde more ſpecialy hated & moleſted thē. Reu. 18, 20. *Reioyce ye Holy Apoſtles & Prophets.*

[Holy City] The Church, in ſingular manner renewed and purged in earth, a little before the laſt day, as a Type & ſigne of that moſt holy and glorious Church, which ſhal be in heauen after the laſt iudgement. Reu. 21, 2. *And I ſaw that Holy Citie.* The ſame is meant by holy Ieruſalem. ver. 10.

[Holy Ieruſalem] The vniuerſall Church then being on earth, farre more excellent and glorious, by a more illuſtrious preſence of God, then before was woont, as an Image of the celeſtiall Church. Reu. 20, 10. *That Holy Ieruſalem.*

[To be Holy ſtill] To increaſe, proceede, and perſeuer in a godly life. Reu. 22, 11. *Let him be Holy ſtill.*

[Hony in the mouth] The ſweetneſſe of Diuine trueth, which in the ſtudye, finding out, and knowledge of it, is delightfull and ioyous. Reuel. 10, 9. *But it ſhall be in thy mouth ſweete as Hony.*

[Ten hornes] Ten Kings. See Ten Kings.

[Horſes] The Saracens likened to horſes for their ſwiftneſſe and promptneſſe to battaile. See Iob 39, 25. Reu. 9, 7. *The forme of the Locuſts was like vnto Horſes.*

[To the horſes bridles] Very deepe, very far and wide: It is an exceſſiue ſpeech, noting the greatneſſe of the ſlaughter: as alſo the greatneſſe of ſpoyle, like vnto the ouer-flowing of grapes preſſed in a winepreſſe, wherein horſes may ſwim euen to the neckes. Such abundance of ſpoile ſhould ariſe by the fal of the Clergy, and ſuperſtition of *Rome.* Re. 14, 20. *Blood came out of the Wine preſſes vnto the Horſes Bridles.*

[White

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[White Horse] Christ, subduing and triumphing swiftly and mightily by his word, not ouer the prophane Gentiles (as was figured in the Vision, ch. 6,2.) but ouer the obstinate Iewes, beeing now conuerted to God. Reuel. 19,11. *And behold a white Horse.*

[Hoasts] Armies, or companies of Warriours and Souldiers, prepared vnto battaile vnder Antichrists Banner. Reu. 19,19. *I saw their Hoasts gathered together to make battaile.*

[Hoasts in Heauen] Christs retinue or company of Saints, Citizens of his Church heere, being holy, innumerable, royall, and pure. Reuel. 19,14. *The Hoasts which were in Heauen.*

[Hot] One truely zealous, who with right affection doth vehemently loue God & godlinesse, abhorring, and not being able to abide impiety, idolatry, and superstition; his feruent minde beeing like to hot Water, boyling, and ready to bubble and play ouer. Reuel. 3,15. *I would thou wert eyther cold or Hot.* Such be cold as bee secure, and without care or feeling of godlinesse.

[Houre] Any moment of time, which cometh suddenly vpon men, when they looke not for it. Reuel. 3,3. *Thou shalt not know what Houre I will come.*

[At an Houre, at a day, &c.] In a short time, and with speed being ready to doo mischiefe when the determined time is come, and so to continue without wearinesse, till their appointed time is expired; which is thought will bee, when the yeare of our Lord shall bee 1696. for so long the name and tyranny of the Turkes shal endure. Reuel. 9.15. *Which were prepared at an Houre, at a day, at a month, at a yeare.*

[Houre of Iudgement] The certaine time appointed of God, to bring some greeuous vengeance on the followers & friends of Antichrist, for their horrible impiety and vnrighteousnesse. This is called, Reuel. 10,7. *The finishing of the Mystery of God.* Reuel. 14,7. *For now cometh the Houre of his Iudgement.*

[Houre of temptation] A time of tryall, by great calamities, but very short, beeing to last but an houre (as it were) Reuel. 3,10. *I will keepe thee in the Houre of tentation.* What is a great time in respect of eternity?

H. V.

[An hundred forty foure thousand] A certain number, which doth arise iust of twelue times twelue thousand, to note vnto vs, not that the twelue Apostles did multiply their talents, euery one twelue times: but that

that the number of the elect & faithfull among the Iewes, in the dayes of the Gospell, shold be not onely certaine to God, but such as might be measured and told of men; whereas the number of elect Gentiles (howsoeuer certaine to God, yet vnpossible to be numbred of vs.) See verse 9, of this chapter. Reuel. 7, 4. *And there were sealed an hundred and forty foure thousand.*

[Husband] Christ Iesus, which hath by faith espoused the church vnto himselfe, who decketh, and spiritually trimmeth her selfe in this her Pilgrimage, that she may bee ready and prepared at that great and solemne Marriage day. Reuel. 21, 2. *As a Bride trimmed for her Husband.*

H. Y.

[Hyacinth] Smoake, which is of colour like to Hyacinth; to wit, Blew and Red; one of the Instruments of Turkish tyranny and cruelty, in killing men, which they shall doo, by Fire, Smoake, and Brimstone. Reuel. 7, 17. *Hauing fiery Habergions, of Hyacinth and Brimstone.*

I. A.

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I. A.

[Iacinth] A Precious Stone, called a *Iacinth.* One of thoſe Stones whereof is made the Gate, which ſignifies Chriſt, the onely way and doore vnto life, by whom if any enter, hee ſhall be ſafe. Reuel. 21,20. *The eleauenth a Iacinth.*

[Iaſper Stone] A moſt renowned and Noble Iewell, (beeing the Mother-Pearle) both for antiquity and variety. For there be diuers ſorts; one kinde is heere mentioned like to Chryſtall, moſt cleere, and of a thorough and moſt pure light, which cannot bee darkened and obſcured by any other colour.

2 The bright glory of God ſhining in his Church, beeing now more exactly purged frō all filth of mans inuentions, thē euer before. Reuel. 21,11. *Her ſhining was like to a Stone moſt precious, as a Iaſper ſtone, cleere as Chryſtall.*

3 The exceeding glory & Maieſty which God hath of himſelfe, and in himſelfe, incommunicable to any Creature. Reuel. 4,3. *And hee that ſate was to looke vpon like a Iaſper Stone.* Some Interpretors thinke by theſe three precious Stones, *Iaſper, Sardine,* & *Emeraude,* the myſtery of three perſons in one glorious god-head to be reſembled, and in ſome ſort opened. The Father, fountaine of Deity, ſhaddowed by the *Iaſper,* (which is *Mater gemmarum*) moſt ancient, and of greateſt variety. The Son (who was made fleſh for vs) ſignified by the *Sardine,* which is of a fleſhy colour; therefore called a *Carneoll.* The Spirit, by the *Raine-bow* or *Emeraud,* which is for beauty and pleaſure, moſt delightfull; to note the vnexpreſſable ſweetnes of the holy Spirit. Such then is God; one in Eſſence, three in perſons.

[Idolatour] One who maketh Images for religious vſe, or whoworſhippeth the Image of the true God, or of falſe. Reuel. 21,8. *And Idolators.*

I. E.

[Iezabell] A woman of that Name, wife of *Achab* King of *Iſrael*; whom ſhe drew on to moſt horrible Idolatry, beeing one alſo, which withſtood and perſecuted the Lords holy Prophets, and kept a Table for foure hundred falſe Prophets; whereof ſhe was a Ring-leader and a Captaine, bearing her ſelfe as an open profeſſed enemy of God and his truth.

2 A certaine notorious euill woman,

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woman, not named *Iesabell*) yet bearing her name for likenes in qualities; being a whore, a Witch, and Idolatrous; faining her selfe to vtter doctrine from the holy Ghost (as a Propheteſſe) yet shee had it from the Diuell himselfe. Her doctrine was the same, which before is calld *Balaams* doctrine. See there. Reuel. 2, 20. *Thou ſuffereſt the woman Iesabell, which calleth her ſelfe a Propheteſſe.* What she was, it is not knowne, but some notable filthy woman, which seduced & poisoned many.

I. *M.*

[**Image of the Beast**] Not a Picture set vp to represent one (such as Painters make for their gaines sake.) Neither any bodily Image, made to bee worshipped and honoured (as corporall Images set vp in the Churches for religious worship be.) But the expresse and liuely purtrature and representation, of that Honour, Kingdome, Power, and Soueraingety, which the first Beast; (to wit, the Romaine Heathenish Empire had;) and the second Beast; (to wit, Ecclesiasticall Rome) sought to reuiue. Reu. 13, 14. *That they ſhould make an image of the Beaſt.*

[**Images of siluer, gold, &c.**] Pictures made of gold and siluer, for religious vse and diuine adoration, whereof Papistry is full. Reuel. 9, 20. *That they ſhould not worſhip Images of Siluer, Gold, &c.*

[**To worship the Image of the Beast**] To adore and giue Diuine honour vnto the Pope, (who beares the Image of the Heathenish Emperor) by acknowledging a Diuinity in him; which whosoeuer refused to do, though they were Kings and Emperors, they lost not onely their liuing and dignity, but their head and life too; whereof the Ecclesiasticall Stories giue plentifull proofe Reuel. 13, 15. *As many as would not worſhip the Beaſt, ſhould be killed.* Reuel. 16, 2.

I. *N.*

[**Inchantment**] Spirituall Witch-craft, whereby Papists bewitched both Kings & people, that they should be deceiued with such grosse trumpery, and dote vpon such a foule Strumpet as Rome is. Reuel. 18, 2. *And with thine Inchantments were deceiued all Nations.* Yet euen the other kinde of Witch-craft, condemned in *Moses* Law, was much practised in Rome, not by Monkes and Fryers onely, but euen by some Popes, who were known Sorcerers, and Inchanters. Howsoeuer, this is not meant heere.

[In-

[Inhabitants of the earth] Not such as do dwell & abide heere on earth, for so the faithfull do; but such as mind earthly things, being reprobate and vnregenerate men. Reuel. 12, 12. *Woe be vnto the Inhabitants of the Earth.*

[To say in her heart] To thinke with her selfe. Reuel. 18 7. *Because she saith in her heart, &c.* There is an inward speech conceiued in the heart, as there is a speech outwardly vttered with the mouth.

[None in Heauen, Earth, &c.] Neyther Angel nor Man, good nor euill. Reuel. 5, 3. *But none in Heauen nor in Earth was able to open the Booke.*

[In heauen] In the Church of Christ, and company of the Saints, with exceeding great Harmony and consent praising Christ. Reuel. 19, 1. *I heard a great voyce in Heauen.*

[In the Spirit] One rauished by the Spirit, as the olde Prophets were. Reuel. 17, 3.

I. V.

[To Iudge] To be reuenged, to punish, or take punishment, according to the vse of the Hebrew tongue. See Gene. 15, 14. Deut. 32, 36. Reuel. 16, 5. *Because thou hast iudged these things.*

2 To giue an vpright sentence vpon our persons and workes, being first laide open. Reuel. 20, 12. *And the dead were Iudged according to the things which were written in the Bookes.*

3 To moderate and gouern his owne, by framing and ordering their liues vnto Iustice and righteousnesse. Reuel. 19, 11. *Hee Iudgeth righteously.* These words are drawne from Psal. 96, 10, 13. *Hee shall Iudge the people in righteousnesse.*

[Iudgement in one houre] A great and sudden vengeance, euen the fal and ruine of *Rome*, which shall come in a moment when it is not looked for. Reu. 18, 10. *For in one houre is thy Iudgement come.*

[To manifest his Iudgment] To open & make knowne the Arguments and sure tokens of Diuine Iustice, which may declare God vnto the whole world, to be a most iust Iudge. Re. 15, 4. *For thy Iudgments, &c.*

[Iudgements true and righteous] Gods deliuerances of his Saints, which are true, because they are performed according to his promises; and being fulfilled, by destroying his and their enemies, according to their merits. Hence they become righteous. Re. 19, 2. *For true and righteous are his Iudgements.*

[Iust] One extremely hating bloody cruell men, and punishing Romish Murtherers, with due punishment of death. Reu. 16, 5. *Lord thou art Iust.*

K. E.

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K. E.

[To keepe his word] TO abide in that dutye which the word commandeth, and to beleeue that doctrine which it teacheth. Reuel.3,10. *Because thou hast Kept the word of my patience.*

[To keepe, or deliuer out of tentation.] Not wholy to free from tryall by affliction, but to bestow strength to abide the combate and get the victory. Reuel. 3, 10. *I will Keepe thee out of temptation.*

[Key of Dauid] All power and rule, in commanding, forbidding, deliuering, and punishing, loosing, & binding: (by a Metaphor of Keyes w were a signe of gouernement) to represent the Regall power of Christ, whereby hee casteth out of his Church, or receiueth into it, as hee thinkes good. Reuel.3,7. *Which hath the Key of Dauid, &c.* These words are taken out of Esay, Chapt.22, verse 22. This power of opening and shutting, he bestoweth on his sincere Ministers, who execute it; especially in that part of Church-gouernement, whereby obstinate sinners are deliuered to Sathan; and truely-repentant ones, are restored to the Church.

[Key of bottomlesse pit] Power ouer the darknesse of Hell, which is shut vp in the deepest and innermost part or gulfe of hell.Reuel. 9,1. *To that Angell was giuen the Key of the bottomlesse pit.*

[Keyes of hell and death] The power of Christ, in deliuering vnto death and hell, such as haue sinned.Reuel.1,ver. 18. *I haue the Key of death and hell.* Fearefull is this power, whereby Christ is able to shutte the Gate of glory vppon such wicked men, as are thrust into hell, and to open the gate to the godly, whereby they may enter into life.

K. I.

[To kill with the Sword.] To put to any violent death; one kinde of violent death being named, to signifie the rest. *Reuel.*13,9. 15. *If any Kill with the Sword, he shall bee Killed with the Sword.* ver.15. *Should bee Killed.*

[King] Principally Sathan (that great destroyer, who drieueth the whole worlde, both vnbeleeving Iewes and Gentiles into destruction) and vnder him Mahumet, whom the *Saraceni* obey as their King. Also the Pope, (namely *Boniface* the fift, and *Hildebrand*) whom religious Locusts, to wit,

Bonifac quintus nacbes mit in Clerum

wit, Monkes and Fryers, acknowledge as their King and Founder, from whom they receiue (as from their King) institution and orders. Reuel.9, 11. *Now they had a King set ouer them.*

2 Such as rule as Princes ouer their Subiects heere in earth, vnder whom (by a Synecdoche) comprehend Emperors, Dukes, and all earthly principalities. Reuel. 10,11. *Ouer Nations, and tongues, and many Kings.* Reuel. 19,18. *The flesh of Kings.*

3 Elect partakers of Christ his kingdome, in whom they conquer sin, the world, & satan Re.1,6. *Made vs Kings to God.*

[Kings of the earth] The mighty men, which haue greateſt power here in earth, being themselues wicked & earthly minded men, vassals vnto their owne lusts, and vnto the lust & will of the Diuel, Pope, or the false Prophet Mahumet. Reue. 16,14. *And go to the Kings of the earth. Reu.* 18,3. *The Kings of the earth, &c.* also ver. 9, and 23. *The great men of the earth.* Reu.19,19,& 6,15.

2 Cheefe Christian Rulers, and godly Princes of the Gentiles, who shall bring their whole power and riches, and whatsoeuer glorious thing they haue, to amplifie & beautifie Gods Church, collected now out of Iewes as well as Gentiles. Reuel.21,29. *The Kings of the earth shall bring their honour and glory to it.*

[King of Kings] Christ Iesus, a soueraigne King, to whō al other Kings are but Subiects receiuing their Kingdomes from him. Reu.19,16. *King of Kings.* This is a name of supreme Maiesty and gouernement, written in Christ his Garment, to manifest vnto all, that he is aboue all: and in his Thigh, to signifie, that which may be thought loweſt, leaſt, & meaneſt in Christ (this most mighty King) to bee higher then the greateſt height and dignity which is in earth. This Soueraigne Empire of Christ, (whereof we reade, Dan. 2,44, 45.) shall appeare farre more gloriously in the latter ages of the Church, by subduing his enemies, and protecting and purging his Church, then euer it did in former ages.

[King of Saints] God himselfe, to whom all the Saintes yeeld obedience (as to their Soueraigne King.) Reu. 15,3. *Iust & true are thy waies, ô King of Saints.* The Saints hauing ỹ Almighty God for their King and Protector, & liuing according to his most pure Lawes, they neede not feare what diuels or men do against them.

[Seauen Kings] Seuen sorts, degrees, or orders of gouernement and rule, which are the

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speciall markes to discerne what City that is, which is the seate of that Antichrist; namely, that which together with seauen hils (a permanent marke, which euen in S. *Iohns* time was to be seene) hath also for a flitting marke, seauen formes & sorts of Regiments and Dominations; whereof, fixe had been whilest *Iohn* was aliue; to wit: 1. of Kings. 2. of Consuls. 3. of Dictators. 4. of *Decemuiri*. 5. of *Triumuiri*, or *Tribuni militum*. These fiue were now already past & abolished, before the time that S. *Iohn* liued: as it is written, *Fiue are fallen*. chapt. 17, 10. The fixt was of *Cæsars* or Emperours, who gouerned Rome when *Iohn* wrote the *Apocalipse*; therefore he saith, *One is*. verse 10. The seauenth was of the Pope, of which he saith in the same verse; *Another which is not come, &c.* becausse the Pope reigned not in *Rome*, til a good while after the death of Saint *Iohn*. Here then is a plaine description of *Rome*, to bee the seate of the Beast, euen of that great Antichrist; no other City in the world, hauing seauen hils, and seauen kindes of gouernement successiuely, sauing the City of *Rome*. Reuel. 17, 10. *They are also seauen Kings*. Such then are deceiued, as doo thinke by these seauen Kings to be meant, eyther the first seauen Kings, who in the beginning did sway the Scepter in *Rome*, or the seauen Electors of the Empire: the former were past, and the latter remaine all still. Or they who restraine it to seauen seuerall and singular persons, which should be, *Galba*, *Otho*, *Vitellius*, *Vespasianus*, *Titus*, *Domitianus*, and *Nerua*: All which were Emperours of Rome, betweene *Nero* and *Traianus*. But of all other, they most erre, who interpret these seauen Kings (as *Ribera* the Iesuite, and *Claudius*, a Fryar *Carmelite* of *Paris* doo) of seauen ages of the worlde, whereof, fiue should bee expired at the first comming of our Lord, the sixt should last from thence to the comming of Antichrist: and the seauenth from thence to the end of the world. This to bee reiected as a popish dreame, fitting these seauen heads to any City in ỹ world; whereas the holy Ghost purposed heere to giue an euident note, to know where ỹ throne of the beast (that is, Antichrist) should be.

Tacitus, in the beginning of his History, reckoneth fixe, for the seauenth was not in his time.

[Kingdome of our God] The royall administration of God in the Church, (the tyrannicall enemies thereof being extinct which delighted to glut themselues with the bloode of the Saints) and godly Kings sette vp, to gouerne his people in his waies. Reuel. 12, 10. *Now is*

come

come the Kingdome of our God.

[**Not to receiue a Kingdome**] To want, and to bee without that Regall and Princely power, which enableth men to rule ouer kingdomes and people. Reuel. 17, 12. *Which yet haue not receiued the Kingdome.*

[**Kingdomes of this worlde are Christs**] Heathenish Kings, conuerted to Christ, who after a sort, maketh his royall Maiesty visible in such gody kings, framing their hearts so, as to cause them to cast downe their Crowns & Scepters at Christs feete; and both in themselues and their subiects, to study cheefely how to promote his glory. Thus Christ reigned by *Constantine* the Great, & other godly Emperors of olde time: and of late by sundry worthy and religious Princes, in *Germany, England, Scotland, Poland,* and *Denmarke.* Reuel. 11, 15. *The Kingdomes of this world are our Lords, and his Christs, who shall reigne for euermore.*



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L. A.

[Lake of fire burning.] THE extreme torments of Hell, called before, the second death; also destruction, chapt. 17, 8. To bee cast into this Lake, is to be adiudged to most greeuous damnation and paine there, by an vnrecouerable sentence. This shall be done, as a most iust reward to Antichristian doctrine and tyranny, which shall bee most seuerely punished without any hope of recouery, eyther for the Papacy it selfe, or the men which embraced it, & fought so fiercely for it: for out of hell no redemption. Reuel. 19, 20. *These both were aliue cast into a Lake of fire burning, &c.*

[Lambe] Christ and his Church, humble, meane, and meeke as a Lambe. Reuel, 17, 14. *They shall fight against the Lambe.*

[Lambes marriage Supper] The participation and fellowship with Christ, in his heauenly ioyes and blisse, when the Church (his Spouse) shall be fully blessed. Reuel. 19. 9. *Called to the Supper of the mariage of the Lambe.* Some vnderstand this to belong to ŷ time of the calling of the Iewes, w shall be afore Christ his comming to iudgement, in which calling, they shall not refuse vpon vaine excuses, as at first. Mat. 22. But at the first hearing (thorough the most effectuall grace of Christ) they shall very readily obey the doctrine of Faith, wherein they shal ioyntly delight themselues, as men which sit together at a great Supper; which being in the Euening & end of the day, doth signifie, that this calling of the Iewes, shall be in the Euening and end of the world, as a forerunner and representation of the great Supper, which the Church & Christ shall haue together in Heauen. This expesition is not rashly to bee reiected.

L. E.

[To Leade into Captiuity] To expell, or driue out of ones Country, and to make them bond-men and slaues. Reu. 13, 10. *If any Leade into Captiuity.*

[Leaues of the Tree] The most certaine hope which the faithful now haue by Christ of the glory to come, which followes after a Christian hope, as fruite in the season, doth accompany and followe leaues & flowers. Reuel. 22, 2. *And the Leaues of the Trees healed the Gentiles.* Some vnderstand this of the graces and merites of Christ, fully enioyd in heauen; where

Where seeing there shalbe no difference betweene Iew and Gentile, nor any sores to be healed, therefore the former signification is better.

[Length as large as ỹ bredth] The dureable continuance of the Church of Christ (meant by length:) Also the comely beauty and forme which it shal shew (meant by the bredth) & the one beeing as large as the other, signifies a wonderfull proportion in the durance and comlinesse of the church. Reu. 21,16. *The Length was as large as the bredth.*

[Leopard] A certaine Beast, (which some call the Catte of the Mount, others a Libbard) very full of spots, diuersly coloured; also, exceeding swift, subtle, and fierce, beeing most furiously inraged against men, so as if it see but the picture of a man on a table or paper, it wil most fiercely run against it to teare it. Lastly, it is of such a sweet sauor, as alureth al other beasts vnto it, by which means they are caught and deuoured.

2 The Romish Byshop with his assistants, his popish Clergy, euen that Antichrist consisting of that corporatiō, which very fitly is likened to a Leopard, whose spottes represent the horrible filthines w sticketh in that Romish beast so fast as there is no more hope they will change, then that a Leopard will forsake his spots. Also that Romish rabble be most hatefull to true Christian men, not being able to endure the Image of such (being adorers of all other Images:) they are swift to mischiefe, vsing not more celerity in effecting cruelty, then they doe subtiltie in contriuing it, enticing manie thousands into their snares, by a kinde of venerable maiestie, and counterfet piety. Finally, they bee rauenous as Beares, proud, stout, and intollerably insolent and sauage withall as Lyons, hauing (to be short) al such immanities & deformities in them alone, as Dan. 7,4,5,6. Vnder seuerall beasts, seuerally applied to those three great Monarchies, to wit, *Assyrians* or *Chaldees*, *Persians* or *Medes* and *Greekes*. Reuel. 13, 2. *This Beast was like a Leopard, his feete like a Bear, & his mouth was like the mouth of a Lyon.* Whereas some Interpreters vnderstand this Leopard of the Romane Empire, ciuill, or becom Christian, but tainted with corrupt error, it doth not so wel agree as to that Anti-christ, to the corporation of the Papacie, whereof the Byshop of Rome is head and chiefe, who hath exercised, and doeth practise cruelties of all sortes, wanting no kinde of spirituall nor bodily spots and filthinesse.

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L. I.

[Lies] Error in doctrine, hereſies, diſſimulation in Religion, and counterfeit manners. Reuel. 22,15. *And ſuch as loue & make lyes.*

[Liars] Hypocrites, diſſemblers, and all which delight in error and falſe doctrine. Reuel. 21,8. *And Liars.*

[Light of a Candle] The very leaſt commodity of this life, (as a Candle lighted in the night,) which the pooreſt will not be without. So great ſhall be the fall of that City, wherein the leaſt good thing ſhall be wanting, and cannot bee had. Reuel. 18.23. *And the light of a Candle ſhall ſhine no more in it.*

[To lighten the earth with his glory] To illuminate mens mindes by the brightneſſe of the pure word of God, expelling darkneſſe of ignorance, & damnable hereſies, which had long couered the face of the World. Reuel. 18,1. *And hee lightened the Earth with his glory.*

[Lightnings] The terrible and vnauoydable puniſhments, which God from Heauen ſhall ſend vpon the perſecutors of his Church. Reuel. 4,5. *Out of that Throne came lightenings.*

[Linnen pure and bright] Angelicall purity, by the alone imputation of Chriſt his holineſſe to the Saints, who bee all Prieſts to God, al now entring into Gods Temple, where-into the Leuiticall Prieſts onely were wont to come. Reu. 15.6. *Cloathed in pure and bright Linnen.* He alludeth heerein, to the cloathing of the Prieſts vnder the Law. Exod. 28, ve. 42. Some vnderſtand by this pure Linnen, the equity and integrity of Gods iudgement vpon his enemies. *Iunius* writeth, that this kinde of cloathing with fine pure Linnen, it was of olde time, a ſigne of royall and Prieſtly dignity.

[To lift vp the hand to heauen] To ſweare, or by oath to confirme a thing. It was a geſture of olde, vſed by ſuch as did ſweare, and at this day is in vſe with the *Ethiopians*. Reu. 10,5. *He lift vp his hand to heauen.* Very often in the old Teſtament, lifting vp the hand is put, to ſignifie ſwearing. Gen. 14, 22. Numb. 14,30. Ezek. 20,5. To theſe Texts dooth *Iohn* allude.

[Little booke] A ſpeciall Booke, concerning the affaires of Gods Church, which is kept with Chriſt the Redeemer, out of which he tooke this *Apocalipſe*: thus M. *Iunius*. Reuel. 10, 2. *And he had in his hand a little Booke open.*

2 The holy Byble, which, though a large booke conſidered

red by it ſelfe, yet if it be compared with the huge volumes of popiſh ordinances and decrees, it is but little. M. *Gifford* takes it thus.

3 All Diuine myſteries, which to reueale, is in Chriſts power. *Claudius* doth thus interpret it.

4 All conſolatory Scripture, or Euangelicall promiſes, ẅ are written in a booke, that they might bee extant to comfort Chriſtians in all ages: and becauſe they leade directly, as a ready way to the Throne of grace, (through one Mediator) and not by long windlaſſes and circuits; therefore it is ſaide to be a little Booke. M. *Fulke* expounds it thus.

5 An vncertaine worke, or booke, written very anciently, touching the eſtate of latter times; affirming, that as the doctrine of grace was preached firſt to the Iewes, then to the Greekes, and laſtly to the Latines: ſo contrariwiſe, it ſhould returne from Latines to the Greekes, and ſo backe again to the Hebrewes, whence it firſt came; ſaith an vnknown Author.

6 The ſlender, meane, and weake knowledge of diuine truth giuen to ſome one certaine age, whereof *Iohn* ſpeaks. Maiſter *Brightman* takes it thus. Let godly Readers take what ſence of theſe they ſhall thinke meeteſt; I moſt encline to M. *Giffords* expoſition. That the holy Byble, which long had beene ſhut vppe from the people by the craft and malice of Antichriſt, ſhould at length bee cleerely knowne vnto the people.

[Little ſeaſon] A ſhort ſpace of time, wherein the tyranny of Antichriſt ſhould laſt, which of the learned is accounted to be about 390. yeares, or foure hundred. In which time the Diuell let looſe, did deceiue the world, with abhominable ſuperſtition, idolatry, wicked errors, and ſuch ſtrong deluſions, as was wonderfull. Reuel. 20,3. *And afterward he muſt be looſed a little ſeaſon.*

[Liuely Fountaines] All good things (which the memory of former euils cannot diminiſh) and to bee ledde to theſe Fountaines, ſignifies to be partakers of all thoſe good things; and that by the Lamb Chriſt his mediation onely. Reuel. 7, ver. 17. *And ſhall leade them to the liuely Fountaines.* Theſe wordes containe ỹ cauſe of the felicity deſcribed in the former verſes. See Iohn 7, ver. 33,39. what is ment by the waters of life. All ſpirituall good things or graces of the Spirit, abundantly ſhedde vpon the thirſty ſoules which deſire thē, and feele an extreme neede of them.

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[Euery Liuing thing] All the worſhippers of the Beaſt, as well the Cleargy and Popiſh Teachers (ſignified by the Sea) as the Laicall Papiſts (ſignified by the earth) one and other ſhall be horribly ſlaughtered in the great day of Gods vengeance vpon them (for which, GOD is praiſed in the next verſe) euen as Fiſhes dyed in the Sea, turned into bloode in Egypt, and men were driuen to drinke bloode, when the freſh waters were ſmitten. Reuel. 16 3. *And euery liuing thing dyed in the Sea.*

L. *O.*

[Locuſts] The falſe Prophets, and all the worſhippers of Mahomet in the Eaſt, ariſing out of groſſe errors and ignorance, flying (as it were) by companies, and feeding, not vpon their owne, but § things of others, like Locuſts, till they had in a manner deuoured and miſerably waſted both the Eaſt Regions of the Worlde, and the Weſt Countries of *Europe*. Alſo by theſe locuſts are ment eſpecially the great ſwarmes of Popiſh Prieſts, Fryars, Monkes, and Cardinals, euen the whole Popiſh Hirarchy, & pontificall Cleargy in § Weſt. Theſe are fitly likened vnto Locuſts, which are a little and vile vermine, ſpringing (as ſome ſay) out of ſmoke; flying together by great heapes and ſwarmes, eating vp & deſtroying greene things and fruites of the earth, being a very ſlothfull and idle creature: euen ſuch for all the world, are the popiſh Clergy-men. They are bred out of the ſmoake and darkeneſſe of Helliſh ignorance; they are ſlow-bellies, liuing vpon the ſweat of other mens browes: whatſoeuer in any region or country is moſt pleaſant, they draw it vnto them & eate it vp, laying waſte all the greene thinges in the Church, *ouer-ſpreading the earth in great heapes and rablements, ſtinging thouſand thouſands with their damnable deuiſes, & diuelliſh inuentions. Reuel. 9, 3. *And there came out of the Smoake Locuſts vpon the earth, which haue power, as the Scorpions of the earth haue power.* The popiſh writers themſelues do acknowledge by theſe Locuſts, to bee meant the maiſters of errors, hereticall teachers, ſuch as ſhould giue heede to ſpirits of error, and doctrines of diuels, bringing in dangerous errors, & denying the Lord; as *Franciſcus Claudius*, a *Carmelite* Fryer hath expounded this place. The *Rhemiſts* alſo vppon this Text, confeſſe thus much in their marginall notes.

**Vna ſecta minoritarum quadraginta prouincias obtinebat Sa. uel. enitid. 9. lib. 6. Vnius hæc Franciſci morum ſemi'ia totum terrarum orbem impleuit. Polid. Virgil. de inuent. lib. 7, cap. 4.*

Long white Robes. See Robes.

[To loose] To giue liberty and power, more fully to execute his rage and cruelty against the truth, and professors of it, to vexe them by all the meanes he can. Reuel. 20,3. *He must be Loosed.*

[Lord of Lords] A Soueraigne Lord, to whom belongs all power and domination, ouer all Emperors and Kings of the earth. Reuel. 17, 14. *For hee is the Lord of Lords, and King of Kings.*

[Strong Lord] Christ Iesus, infinite in power, which no earthly or hellish power is able to resist; therefore howsoeuer it seeme vnpossible, that *Rome* beeing propped vp with the might and riches of many great friends and confederats, should bee destroyed; yet it must be so, sithence he that executeth the iudgement is so strong a Lord. Reuel. 18, 8. *For he that condemneth her is a strong Lord.*

[Not to Loue their liues] To preferre the truth of the Gospell and faith in Christ, before their owne liues; being prodigall to spend euen their blood, rather then by any torments to be remoued from the Gospell. Reuel 12,11. *And they Loued not their liues vnto death*; that is, not their liues more then Christ. A comparatiue speech, like that in 1. Cor. 1 17. *Christ sent mee not to baptise, but to Preach*; that is rather, & more sent to Preach, then to Baptise.

L. *V.*

[Luke-warme] One which is neyther hot nor colde, being indifferent ready for all companies and religions, without loue or zeale to God: such are loathsome to the stomacke of Christ, and shall bee spewed foorth of his mouth, as vomit is offensiue to the stomacke, mouth, and man that speweth it out. Reuel. 3, 16. *Because thou art Luke-warme, and neyther hot nor cold.* It is an allegoricall speech, borrowed from Luke-warme things, which prouoke the stomacke to vomit, and signifies that newters and time-seruers, shall at last be cast out with loathing and detestation.

[To Lust after] Wantonly, to desire things delicate and pleasant. Reuel. 18, 14. *That thy Soule Lusted after.*

M. A.

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M. A.

[To Make all] TO compell and inforce euery person one and other, of what sex or condition soeuer. Reuel. 13, verse 16. *He Made all, both small and great, &c.*

2 To create things of nothing; as where it is said, *Thou O GOD, Made heauen and earth.*

3 To restore and renew thinges decayed and corrupt. Reu. 21,5. *I will Make al things new.* Some vnderstand this, of the restoring the Doctrine, worshipp, and people of God, to more purity heere in earth, afore Christ his second comming. Others, of the renouation of the worlde, at the last iudgement. Both mee thinkes, may well bee comprehended in these words, [of Making all new.]

[To Make the Image of the Beast] To haue any image in honor and great price, giuing to it great glory and respect. Reuel. 13,14. *That they shoulde Make the Image of the Beast.* What this Image signifies, See before in [Image]

[Measure of a Man] A description which shall bee made by godly Ministers, doing in all things (which concern the administration of the church) after the will of God, euen as the Angels do continually respect Gods pleasure. Reu. 21,17. *By the measure of a Man*, that is, of an Angell.

[Number of a Man] Not any particular indiuiduall man, liuing at such time as *Iohn* wrote (as *Peter, Thomas, Iames*) but a Kingdome, whose name may be sought out by a Man; and beeing found out of the Letters numerall of that name, there wil arise iust the number of sixe hundred sixty sixe. This name is *Latinus*, as shalbe shewed in the word [Number] Reuelat. 13, 18. *It is the number of Man.*

[Many Waters] Manie people, Nations, Languages, ouer which the great Whore reigneth. Reu. 17,1. *The great Whore sitteth vpon Many waters.* These Waters are expounded, verse 15. *The Waters are people, multitudes, Nations, & Tongues.* This proueth Rome to bee the great whore and throne of the Beast; for doeth not that Citie sit vpon Many waters? Are not now many counrries & Kingdomes subiect to the Byshop of Rome? And Manie more, haue bene subiect to him heretofore.

[Marriage of the Lamb] Most neere

neere and straight coniunctiō betweene Christ & his church, to bee gathered out of beleeuing Iewes and Gentiles; not Gentiles alone. Reu. 19.7. *The Marriage of the Lambe is come.*

[Marriage Supper] See Supper]

[Marke of the Beast] Some publique signe or token, whereby men were known to others and did professe themselues to be the seruants of the Beast; as the Iewes were seuered from other people by the Marke of circumcision, and Christians are marked by the sign of Baptisme, whereby they are sealed to Christ. So the followers of Antichrist are Markeable, and known by some externall signe and ceremony; but what this Marke is, Diuines do not all agree. Some wil haue the marke to bee, the profession to bee a Member of the Latine Church or Romane church. Some, the Chrysme in the Sacrament of Confirmation. Some say, the Marke to bee all one with the name of the Beast. But I like best of them which think, that the beast had sundrie Markes, wherewith hee branded his worshippers, because wee see in the Text, the Marke, the Name of the Beast, and the Number of his name, distinguished by the holye Ghost. And it is knowne by experiēce that some were more neerely marked to the Pope, and with a more speciall brand then others were. For Emperours, Kings, and other great men of the earth, were obliged to the Pope, by the marke of a solemn oath, promising and binding themselues, to be *Defenders & protectors of the chiefe Byshoppe and holy Church of Rome: as did the Emperor *Otho* the first of that name, in the yeare of our Lord 1442. sware to Pope *Iohn* the twelfth, that to his vtmost power, he would extoll him & the holy church. Now, the Popes Clergie of all sorts, as Cardinalles, Fryers, Monkes, Nuns, &c. they had their peculiar Marke, euen the ceremony of Popish Orders, called among themselues, an *Indeleble Charracter*. Furthermore, the lay-Papists professe themselues to bee the Popes vassals, worshippers of him, as of their spirituall Lord, by calling themselues after his name [Catholique Papists;] as theyr High-Priest the Byshoppe of *Rome*, doeth entitle himselfe, [the Catholique Byshop.] Finally, the Greeke Church, a great while withstood the power of the Pope, at the length tooke vppon them the number of his name, when *Michael Paleologus* the Grecian Emperor, promised for himselfe and all his subiects, to submit himselfe and yeelde the Primacy to the La-

*Distinct. 63 c. tibi domino

Clement lib. 2. titulo de Iure Iurãdo.

Character Indelebilis.

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Latine Byſhop, to bee ſubiect vnto the Mother Church of Rome. Thus of theſe 3. ſignes, the Caracter or Marke of the Beaſt, belongs to the Princes and Cleargy, as vnto ſonnes; his name vnto the people and vulgar ſort, as vnto his ſlaues; and the number of his name vnto the Grecians, as vnto ſtrangers. Reuel. 13, 17. *That no man might buy or ſell, ſaue hee that had the Marke, or the name of the Beaſt, or the number of his Name.*

[**To receiue a marke in the right hand, and in the forehead**] To witneſſe their ſubmiſſion vnto Antichriſt, the Romiſh Beaſt, by reſeruing vnto him and his Sea (the Church of Rome) the prerogatiue in all their actions, aduancing and preferring it with their beſt might and force; which is, to receiue the Marke in the hand (the inſtrument of ſtrength & action.) Alſo, publiquely euerie where, profeſſing their homage and ſubiection vnto the holy Apoſtolique, Catholique Sea of Rome, (as they call it) which is, to haue the Marke of the Beaſt imprinted in the forhead. Reu. 13. 16. *And he made all to receiue a Marke in the right hand, and in the forehead.* Some vnderſtand this, of hauing their forehead & hand, ſigned with their Chryſme in Confirmation, or with their greaſie oyntment. Others interpret it, of maintaining Papiſme, both ſecretly and openly. But the firſt interpretation is beſt.

[**Martyr faithfull**] A conſtãt witneſſe-bearer to the truth of God which he is ready to giue teſtimony vnto, with loſſe of his life, and doeth it indeede when neede is. Reu. 2, 13. *Whẽ Antipas my faithfull Martyr was ſlaine.*

M. E.

[**A Meaſure of Wheat**] Such a portion of bread as woulde ſerue a man for a day, if he eate wheate; and three meaſures of Barley, ſignifies three mens Bread corne, if they would eat Barley bread. This great ſcarſitie of victualles, is threatned as a plague for contempt of the word. Reuel. 6, 6. *A Meaſure of Wheate for a peny.*

[**To Meaſure the Citty**] To deſcribe accurately the church of Chriſt. Reu. 21, 15. *He had a Golden Reede to meaſure the City withall.*

[**Meaſure of a Man**] See Man.

[**Merchants of the earth**] Such as tranſport and import, for money, wares, and commodities by Shipping, thereby to inrich themſelues.

2 Such as make Merchandize and ſale (for filthy gaine) of Mens ſoules, through falſe Doc-

Doctrine and idolatry, and by this kinde of ware, gaine great glory and wealth to theſelues, therefore are called the great men of the earth. ver. 23. See v. 13. Such were the rich Cardinals, and other Popiſh Prelats. Reu. 18, 3. *And the Merchants of the earth waxed rich, by the abundance of her pleaſures.*

M. I.

[Michael with his Angelles] Chriſt Ieſus, that great and ſtrong Prince and Captaine of the hoaſt of God, head of the Angels and of his church. Reu. 12, 7. *Michael and his Angels fought, &c.* Some by Michael, vnderſtand the faithfull, who profeſſe the mighty God, and are aſſiſted with the Angels, in the battell againſt Satan. Others thinke, *Conſtantine* the Great to be noted out by *Michael*, becauſe of the great ſtrength wherewith hee was endowed of Chriſt (who therfore lent his owne name) to fight his battels againſt *Maxentius* and other cruell enemies of the Chriſtian Church. Wee may wel vnderſtand both him as inſtrument, and Chriſt as Captain and chiefe Commander, in this battell.

[Middeſt of heauen] See heauen. Reu. 8, 13. ch. 14, 6. ch 19, 17. All theſe places haue one meaning, to wit, of ſuchas haue auoided groſſe ſuperſtition, but not attained ſuch purity as is meete, and therefore hang in the middle, as ye would ſay, betweene heauen and earth, purity and impurity.

[To bee in Middeſt of the Throne, of foure beaſts and the Elders] The equality of Ieſus Chriſt (that Lambe) with the Father, in the eſſence & glorie of the Godhead. Alſo his ſpeciall and gracious preſence in the aſſembly of faithfull ones in the middeſt of his Church. Reu. 5, 6. *And loe, in the Middeſt of the throne, & of the 4. Beaſts, &c. ſtood a Lambe.*

[Middeſt of the foure beaſts] The company of the Saintes, the church of Chriſt, which only knoweth ſ counſell of God in his plagues, which he ſendeth vpon the vnthankful world for what cauſes they are ſent, and what vſe is to be made of them. Reu. 6, 6. *And I heard a voyce in the Middeſt of the foure Beaſts, ſay.*

[Mightily] Forcibly, with a ſtrong voyce, and great vehemencie of ſpeech, to ſtir vp attention, and to note the efficacy and vnchangeable certainty of the thinges denounced by this one Angel. Reu. 18, 2. *And he cried out Mightily. &c.*

[Mingled with fire] The doctrine of Heauenlie Trueth, cleare as Chriſtall, coloured with hot contentions & ſtriſe,

(as

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(as it were with fire:) or as others expound it, accompanyed with bitter perſecutions, as ſharpe as fire. For it is vſuall in Scripture, by the terme of fire to vnderſtande both feruent contention, as Math.10. Luke 12.and alſo fierce tribulations, as in Iob 1. 1 Pet.4, 12. Reuel. 15, 2. *I ſaw a Sea of glaſſe mingled with fire.* *Iunctus* by mingling of fire, vnderſtandes the Treaſures of Gods iudgements to bee diſpenſed at his pleaſure.

[Minde hauing Wiſedome] The moſt wiſe interpretation of that ſecret, touching the ſeauen heads here mentioned; or a mind indued with vnderſtanding from God, wiſely to knowe and marke this ſecret. Reuel.17,19. *Heere is the minde that hath Wiſedome.* It is a Preface to prepare attention, like to that Reu. ch.2. *He that hath eares to heare, &c.* So here, Attend to the interpretation of theſe things, in the vnderſtanding whereof, there is Wiſedome.

[Miſtery] A Myſtical name which is diſcerned and known onely by wiſedome. Thus *Beda* ſayth of it. Or a name which is otherwiſe to bee interpreted, then the ſhew and appearance of it is, deceiuing men vnder the Title of Religion, beeing moſt abhominable indeede. Reuel.17,5. *And in her forehead a name written, a Myſtery.* Some Interpreters thinke, that the name of the woman is called a Myſtery, becauſe her Deſcription is ſet down in a figuratiue ſpeech, and not in plain termes: and this doeth well agree with the former ſignifications. They are deceyued therefore, which reade myſtery with a great Caracter, as if [Myſtery] were the name of a woman; whereas it ſhews out the condition of her name, that it is ſecret and remoued from common vnderſtanding, needing interpretation.

[The Miſtery of God] The reſtoring of the Iewes by their calling to Chriſt, which being a thing farre from all thought and hope of men, is therefore called a Myſtery. Reuel.10,7, *The Myſtery of God ſhall bee finiſhed.* Some by this Myſterie, vnderſtand the Doctrine of the laſt iudgement, touching the rewarding of good and euill: Others, the whole Doctrine of the glorious redemption of the Church of Chriſt; which thinges, becauſe none comprehend ſo as they ſhall be, are therefore called Myſteries. But I preferre the firſt ſignification.

[The Miſtery of the Woman] That which is ſecret or hidde from our vnderſtanding (through our negligence and vnskilfulneſſe) concerning the Wo-

Woman and the Beast, that is, *Rome*, which God promised here to open and declare vnto *Iohn*, and by him vnto the Church. Reuel. 17, 7. *I will shew thee the Mystery of the Woman, & of the Beast that beareth her.* No maruell then, if so many be ignorant still of the woman and the beast, seeing her name is Mysticall; and what thankes owe the faithfull to God, for declaring this Mysterie of the name vnto them, to keep them from beeing deluded to theyr destructions, as thousād thousands be?

M O.

[Moone] That creature or great light, which giues shine by night. Reu. 21, 23. *Neither of the Moone to shine in it.*

2 The vanity of all earthly things, subiect to changeablenesse, as Riches, Honours, &c. which the members of the primitiue Apostolicall Church despised, being farre from that ambition and lust after honors and wealth, which hath since entred in, and raged. Reuel. 12, 2. *And the Moon was vnder her feete.* It is a godly and learned exposition, by the Moone to vnderstand that light & trueth of doctrine, concerning manners, receiued from the Word (as the Moone borroweth her light of the Sunne) after which the members of the first Apostolicall Churches directed their feete and steps; being for worship, gouernment, life, and manners, both vniforme, and (as yet) vndefiled with humane inuentions. But the first signification is godly, & also more vsuall.

[Song of Moses the seruant of God] Such a song of reioycing and triumph, for deliuery out of the cruell iawes of Antichrist; as *Moses* (who for honor sake, by an excellencie is called the seruāt of God. Deu. 34, 10) did sing with the Israelites after their deliuerance from the Egyptians. Exod. 15. there being no lesse power & goodnesse of God, shewed foorth in sauing from Antichrist, then from *Pharaoh*. Reuelat. 15. verse 3. *And they sing the song of Moses the Seruant of God.*

[Mother of Whoredomes, &c] One, that is the Mistris and Teacher of idolatry, (which is spirituall fornication.) As also the Mother and the Nurse of wickednesse of all sortes and kinds. Such an one is *Rome*, the Synagogue of Antichrist, boasting her selfe to bee the Mother church, the pillar of truth, out of which, there is no saluation; yet indeede, approues her selfe to be that stepmother of all those superstitions and impieties, which of long time haue

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haue bene deriued and ſpread abroad into the Weſterne and Eaſterne Churches, vnder the appearance of piety, and the title of the holy Church. Reu. 17,5. *That Great Babylon, the Mother of Whoredomes, and the abhominations of the Earth.* This is that Myſticall Name; which *Iohn* in a Viſion ſawe, written in the fore-head of the great Whore: and it is of great force, to ſerue vs how to finde out who that Anti-chriſt is, euen ſuch an one as doth not openly and profeſſedly, but ſecretly and in a Myſtery fight againſt Chriſt, his truth, all Religion & honeſty: which how it doeth fit Papiſme, one with halfe an eye may eaſily ſee. For Heatheniſh Rome, which Papiſts wold haue to be this Mother, did not put her ſuperſtitions vppon other Cities and countries which they conquered, but left them to their own Religion, neyther were their ſuperſtitions any Myſteries.

[**To ſee no Mourning**] To taſte or feele any want or calamity, which may cauſe men to mourne and to greeue. Reuel. 18. ver. 7. *I ſhall ſee no Mourning.*

[**Mount Syon**] The true Church of Chriſt in this world prefigured by Mount-Syon, & like to it for firme ſtableneſſe, being vnremooueable and inuincible by any aſſaults of afflictions. Reu. 14,8. *A Lamb ſtood vpon Mount Syon.*

[**Mountaine, Burning with fire**] Proud Tyrants, and arrogant Princes, ſwolne with ambition and luſt of honour, like Mountaines: alſo eagerly and feruently ſtudying and ſtriuing (as men ſet on fire, with deſire of dignities) forgetting and maintaining their pompe and promotion. Reuelat. 8, 8. *A great Mountaine burning with fire was caſt into the Sea.* It is very vſuall in Scripture by Mountaines, to deſcribe mighty Kingdomes, Empires, and Principalities; alſo haughtie and high minded Princes, as in Eſay 2, 14, 15. Vnto what Kingdome doeth this ſo fitly agree, as to that proud Kingdome of Antichriſt, aduancing it ſelfe, not onely ouer earthly Emperors, Kings, and theyr Empires & Kingdomes, but euen aboue heauen?

2 Great and ſtrong hils, which by Gods horrible iudgment ſhall be ſo ſwallowed vp as they ſhall be ſeene no more, or be any more extant. Reuelation Chapter 16. Verſe 20. *And the Mountaines vvere not found.*

[**Mountaines ſeuen**] Thoſe ſeauen hilles, on which Olde Rome was built, hauing iuſt ſeauen Mountaines, neyther more nor leſſe; whoſe Names are knowne to this day, when that

*Hic mons in-
ders proiec-
tus in mare,
cum de dig-
nitate & ho-
nore diuica-
bitur inter
eccleſiaſticos
tanquam pr
aris & ſocia
De qua re
vide Canones Nicæni
Concilij qui
bus de pri-
matu ſtatu-
tum eſt.*

Names of the ſeauen Mountains. 1. Palatinus. 2. Quirinalis. 3. Auentinus. 4. Cœlius. 5. Viminalis. 6. Aeſculinus. 7. Tarpeius.

Lege Virg. Geor. 2. Ouid. lib. 2. Ouid. Triſtium Eleg. 4. lib. 3. Eleg. 7. Roma eſt vbi ſua monumenta capitu. Antichriſtus eſt, ſedes Antichriſti.

that Citie was called, *Septiceps* and *Septicollis Orbis*, and by the Greekes ἑπτάλοφος. Theſe hilles are inhabited vnto this day, and neuer an one of them, but either a Monaſtery, or a Church, or ſome other Religious houſe ſtands vppon it. Therefore, the Papiſts cannot auoyde, but the ſeate of Antichriſt, of the Beaſt and the Whore, is at Rome, there beeing no Cittie in the world, that was knowne to bee ſcituated vpon ſeauen hilles, when the Apoſtles wrote this Booke, neither more nor fewer. *Reuel.* 17, verſe 9. *The ſeauen Heades are ſeuen Mountaines.* In Saint *Iohns* time, of all Citties in the world, *Rome* onely was builte on ſeauen hilles; it onely reigned ouer the Kinges of the earth; it onely had ſeauen formes of gouernment, it onely compelled other people to theyr Idolatrie; and ſuch a Cittie muſt be the ſeate of the Whore.

[**Mouth of the Dragon**] The Commiſſion, authoritie, and commandements of the deuill and his adminiſters (called heere the Beaſt and the falſe Prophet.) Reuel. 16, 13. *I ſaw three vncleane ſpirits like Frogs, come out of the mouth of the Dragon, and out of the Mouth of the Beaſt, and out of the mouth of the falſe Prophet.*

2 Rayling ſlanderous ſpeeches, and wicked blaſphemous calumniations and reproches, wherewith the diuell endeuored to bring the Chriſtian Church into great hatred and danger among worldly men. Reuel. 12, verſe 16. *Which the Dragon had caſt out of his mouth.*

[**A Mouth was giuen him**] Power of blaſpeming, with reprochful words, was by gods iuſt iudgement permitted vnto him, for the iuſt puniſhment of the wicked world. Reu. 13, 5. *A Mouth was giuen to him to ſpeake great things and blaſphemies.*

[**To open his Mouth to blaſpheme**] To ſpread abroad and caſt out by ſpeeches, execrable contumelies and reproches againſt the Diuine Maieſty, his Religion, his true Church in which he dwels by his Spirit, and againſt all the true members of his Church, the Saints of God. Reuel. 13, 6. *And he opened his Mouth againſt God, to blaſpheme his Name, his Tabernacle, and them that dwell in heauen.* How iuſtly may this bee verified vpon the Pope and his Creatures, boaſting himſelfe as God, reproching the chriſtian Church as a Conuenticle of heretiques, and with their vnpure Mouths, traducing all for Hereticall, Schiſmaticall, and moſt wicked men, which ſeparate themſelues

Sixtus Papa ſe cum ſpiritu Sancto æquat. Tom. 1. in Purgat. Sixti.

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ſelues from theyr Synagogue. A plentifull proofe of theſe Blaſphemies, is extant, in one Bull of *Leo* the tenth, againſt *Luther*.

[Out of his Mouth went there a ſharpe Sword] The Doctrine of the word of God (which is (as a Spirituall ſworde) and proceedeth from the mouth of Chriſt the Sonne of GOD, ſubduing all people vnto the Obedience of his Ordinances and Lawes. As in the nineteenth chapter of the Reuelation, and the fift verſe. *And out of his Mouth went there a ſharpe ſworde, that with it hee might ſmite the Heathen.*

N. A.

[Naked] ONe, exposed and laid open to shame, reproach, and contempt. For Garments are vsed to hide shame. Reuelat. 3,17. *Poore, and Naked.*

[Name] Opinion, report, or account of men. Reuel.3, 1. *Thou hast a Name to liue*, that is, thou art thought to liue vnto God, in the opinion and account of men, but art not indeed what thou seemest to be.

2 The truth of the Gospel, or Faith of Christ. Reuelat. 3, ver.8. *Thou hast not denyed my Name.*

3 God himselfe, who is become(through Christ)a Father of the faithfull. Reuelat. 14, 1. *Hauing his Fathers Name written in his Forehead.* Reuelat.22, ver.4.

4 Persons of the elect and Reprobates, men and women, so perfectly known to God, as Souldiers to theyr Captaine, who hath mustred their names in a Booke. Reuel. 13,8. *Whose Names are not written in the Booke of Life.* Also the elect & godly alone. Reuelat.chap. 3. verse 4.

[Name of Blasphemy] The arrogant boasting, and Titles full of reproach, to GOD, to Christ, and the christiã church. For example, in that the Pope is intituled, to be neither God nor man, but one betweene both. Also, our Lord God, the Vicar of Christ vpon earth, the vniuersall Byshop, the Head of the vniuersall Church. Also, the particular Church of *Rome* which vanteth her selfe to bee the foundation and forme of other Churches, the Mother-Church from whence *Peters* chaire cannot be sundred, that she cannot erre; and all to bee Heretiques, who in Articles of the Faith & Sacraments thinketh otherwise then shee doth: besides innumerable more blasphemous Names which ỳ Beast beares in his fore-head. Re. 13.1. *And vpon his head the Name of Blasphemy.*

N. E.

[New Ierusalem] That Cittie wherein the Saintes shall liue blessedly after this life. Reuel. 2,12. and Reu. 21,2. Some by[new Ierusalem]vnderstand a Church in earth, towards the end, which for purity of Doctrine and manners, shall exceede all Churches, that euer were, being a liuely Image of a Celestiall purity.

[New Name] The Title and name of the children of God, by grace of Adoption. Reuel.

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2,17. *In the Stone a new Name written.*

2 The ſociety of that glorious Kingdome which Chriſt ſhall in this worlde communicate to his, as farre as they bee capable of it. Reuel. 3,12. *I will put vpon him my new Name.*

[Name of my God] A manifeſtation to the world, that God will take his choſen ones vnder his ſpeciall protection. Reuel. 3, 12. *I will write vpon him the Name of my God.*

N. V.

[Noiſe of thunder] A mighty and glorious voice, like to the Noiſe of Thunder. Reuel. 6,1. *As it had beene the Noiſe of Thunder.*

N. V.

[Number of a man] Such a Number as a man may be able to finde out, not infinite & vnſearchable, but which the wit of a man endowed with wiſedome, may finde. Reuel. 13,18, *For it is the Number of a Man.* Others interpet the Number of a man, to be ſuch a name of a man (as by the Numerall Letters, whereof this number of ſixe hundred ſixty ſixe will ariſe,) yet meaning not the proper Name of any particular perſon, but *Nomen Gentile* (as it is called of *Grammarians*) the Name of Nation or Country paſſing from the head to the reſt of the people.

[Number is ſixe hundred ſixty ſixe.] A name conſiſting of ſo many and ſuch Numerall Letters, as being counted and ſummed vp, do make the number of *666.* which is the number of the Beaſt; both ỹ firſt Beaſt; (to wit, the Romane Emperor and Empire) and the ſecond Beaſt; (to wit, the Romane Pope and Papacy) for vnder the Beaſt is comprehended no one particular Man, but an order and ſucceſsion of men, euen a Kingdome. *Irenæus*, who liued neere the Apoſtles time (hauing ſeene and heard *Polycarpus*, who was one of the Diſciples of Saint *Iohn*, the Pen-man of the *Apocalipſe*) doth report, that before this time, this name (out of whoſe Numerall Letters ſhould ariſe *666.*) was λατεινος, and he himſelfe iudged it likely to be ſo indeed; becauſe (ſaith hee) the moſt true Kingdome hath that name. For they be *Latines* which now do reigne, as hee writeth, *Lib. 5. cap. 29. Aduerſus Hæreſes.* λατεινος, *nomen ſexcentorum ſexaginta ſex Numerum continet.* Now the Pope is head of the Latine Church, as ỹ Emperor was of ỹ Latine Empire. Therfore if the Emperor with his Empire (by *Irenæus* iudgement) might be called *Latinos*; much more the Popedome & the Pope; who is ſo much a latine,

tine, as he will allow no exercise of religion but in Latine. He compels all to pray in Latine: hee hath the Bible of the Latine Translation, which hee prefers before the Bible written in the Hebrew and Greeke tongues, by the Prophets and Apostles. His Lawes, Decrees, and people are all Latine. His Church Latine, and al condemned as Schismaticks, which wil not bee subiect to his Latine Law, and his Latine Faith. The Greekes being odious to Papists, vntill they consented to submit themselues to the Latine Byshop, as Primate and chiefe; and his Latine seruice. May not then the Name *Latinos*, wel agree to ỹ Popish Hierarchy, and better then to the Heathenish Empire? And that this should bee the very Name (howsoeuer the iudgements of men much differ, and the Name may bee fitted to other words) which hath the number of a man, containing *6 6 6.* is apparant by these presumptions. First, because the Name here spoken of, was such, as wise men might finde, and it was a Name which then might be found, when S. *Iohn* wrote, else in vaine had an exhortation beene to study and search it, had there beene no hope to finde it.) Also by *Irenæus* himselfe, and afore him, it was receiued by common consent. Lastly, the Greeke Letters of this Name beeing numbred, amounteth to *666.* as may bee perceiued in this which followeth.

His Number is fixe hundreth, threescore and sixe. Reuel. 13, 18.

λ	30
α	1
τ	300
ε	5
ι	10
ν	50
ο	70
ς	200

666. Doth not this direct vs by the finger, to the seate of Antichrist?

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O. D.

[Odours] THe merites of Christ our Mediator, which (as sweete Odors) make the Prayers of the Saints pleasing to God. Reuel. 8, 3. *Much Odours was giuen him.*

O. L.

[Old Serpent] The deuill or Satan, which through long experience (euer since the Creation of man) is wonderfull deepe in manifold craftes and subtilties. Reu. 12, 9. *The deuill that Old Serpent.*

O. N.

[One of the Angels] That Angel or Messenger of GOD, which was last of the seauen Angels that had the seuen Viols, mentioned before, Chap. 15. Reuel. 21, 9. *And there came vnto mee One of the seauen Angelles.*

[One consent] The agreement of minde, and of affections, which shall bee (by Gods Spirit) wrought in such Kings as shall execute his deepe decreed iudgement vppon the Whore (the Romish Hierarchy) for hir vtter ruine & wasting. The Kings did at the first no more certainly consent for the exalting, thē at length their Successors shall agree to pull her downe. Reuelat. 17, 17. *To doe with One Consent, &c.*

[At One day] Suddenly, in short space, at an instant (as ye would say) after the Whore hath long flourished and tyranized, she shall be by a stragе and sodaine calamity destroyed, both the people, by death, sorrow, and famine; and the Citty of *Rome* it selfe by fire, being burnt vp by the besiedgers; and turned into Ashes. This shall be the perfect fall of *Babylon*, which is alreadie much decayed, and hastening to ruine. Reuelat. 18. verse 18. *Her plagues shall come at One day.*

[One houre] The suddennes of the iudgment, which should crush Rome, and make her Fauourites mourne and dye for sorrow. Reuel. 18, verse 10. *In One houre that iudgement shal come.*

2 Either a short time, or at and about the same time. Reuelat. 17, 12. *Shall receiue power as Kinges at One houre with the Beast.*

[One minde] One counsell, consent, or purpose, which all the ten Kings had with theyr vnited forces and power, to de-

defend the tyrannie of that Beast, the Romane Byshoppe. Reuel. 17. 13. *These haue One minde.*

O. P.

[**To Open the Booke**] To vnseale the Booke, by declaring and reuealing vnto Iohn, and by him to the church; such secrets and Mysteries as were before hidden in Gods Counsel. This no creature could do, Christ the Mediator, hee was onely able; for he came out of the bosome of the Father, to declare him to vs, hauing all power. Reuel. 5, 2,3,5. *Who is worthy to Open the Booke.* Such a treasure is this booke of Reuelation, which is not otherwise communicated to the Church, but by the mediation of Christ who is the onely interpreter of his Fathers wil, and Doctor of his Church.

[**To Open the bottomeleſſe pit**] To set abroach, publish, & manifest such diuellish errours and heresies as came from the deepe pit of hell, which was done, when Antichrist got power and strength to obscure the truth of heauenly doctrine, and to deceiue the world with strong delusions. Reuelation 9, 2. *And he Opened the bottomleſſe pit.*

[**An Open doore**] The liberty and faculty which is giuen to the Church for preaching pure doctrine, exercising soūd worship, and an holye Discipline, with great readines and ioy, both of Ministers and people. Reuel. 3, 8. *I haue set before thee an Open doore.* Some do too narrowly restraine this to the preaching of the Gospell onely, which indeede is a Doore, whereby an entrance is giuen into heauen. It is better more largely to take it, for the ioyning together of word, worship, discipline, zeale of Ministers, Magistrates, and people. When all this meets (as in the Church of *Philadelphia* it did) there is a large and ready way made, for piercing into mens consciences.

[**To Open the doore or the gate**] To receiue and admit into the heart, the grace and power of Christ. Reuel. 3, 20. *If any man hear & Open the doore.* **See Doore.** Some vnderstande this, of admitting & receiuing all such ordinances of Christ, wherby the doore of our harts may be most speedily & forceably cast Open.

[**To Open the Mouth to Blasphemies**] To vtter and belch foorth reproachfull and contumelious words (as Antichrist doth, boasting that he is God aboue all Kings and Emperors.) Rev. 13, 6, *Hee Opened his mouth to blasphemie.*

[**Temple Opened in heauen**]

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The triũphant celeſtial church Opened by the death of Chriſt to all which beleeue in him, before he came in the fleſh; & to all, who ſince his comming are reconciled to God, thorough faith in his blood. Reu. 11,19. *Then the Temple of God was Opened in heauen.* Reu. 15,5 Some vnderſtand this Temple Opened (not of heauen) but of the Chriſtian Church in Earth, when it ſhould lie open to receiue a multitude of Saints, thorough Gods good prouidence ſcattering perſecutions raiſed by Satan againſt the Church, being by his fury, ſhut vp for a time, none or few entering.

O. V.

[**To aſcend out of the earth**] To haue an originall & beginning from earth, breeding and ſpringing from the ſenſualitie of men, and increaſed by earthly power. Reu. 13,11.

[**To Ouercome.** To perſeuer in the faith and obedience of the Goſpell, vnto the end of our life, without fainting, becauſe of tribulations. Reu. 2,7. *To him that Ouercommeth*, that is, to him who by faith gettes the victory, as a good Soldier ouer the deuill, ſinne, and the world. Thus vnderſtand [Ouercome] throughout this Booke.

O. Y.

[**Oyle & wine**] Two creatures (the fruits of Vine and Oliue) of ſpecial vſe for neceſſitie and comforts of mans life. Of theſe God wold haue plenty remain when there was a famine and ſcarſity of other things. Reu. 6, 6. *Oyle and Wine hurt thou not.*

P. A.

[Pale horse] PLague or peſtilēt diſeaſes (which make men pale & wan) as a iuſt ſcourge from God, for deſpiſing the truth of the Goſpel. Reuel. 6, 8. *And loe a Pale horſe.*

[Palmes] Teſtimonies and Enſignes of victory ouer ſpirituall enemies, namely, ouer Antichriſt. Reu. 7, 9. *& Palmes in their hands.*

[Paradiſe of God] Heauen, the ſeate of glory, whereof the earthly Paradiſe (in which *Adam* was placed at his Creation) was a figure or Type (as the Tree of life, was a Sacrament of eternall life.) Reuel. 5, 7. *I will giue him to eate of the Tree of life, in the middeſt of the Paradiſe of God.*

[Part in the firſt Reſurrection] Portion, ſhare, and intereſt, in the Regeneration of the ſoule from death of ſinne, (as ſome expound) or in the reſtitution of the trueth vnto the world, after long ſuppreſſing of it (as others thinke.) Both expoſitions may well ſtand. Reuelation 20, verſe 6. *Bleſſed and Holye is hee, which hath Part in the firſt Reſurrection.*

[His Part] His portion, which he thought hee had in Gods election, but hee ſhall feele that he had none. Reuel. 22, 19. *GOD ſhall take away his Part.*

[To paſſe away] To vaniſh or be aboliſhed, in reſpect of the former vaine condition wherunto the world was ſubiect, for ſinne. Reuel. 21. 1. *For the firſt heauen and firſt earth are paſſed away.* Or if wee vnderſtand by firſt heauen, and firſt earth, the Churches on earth, (as ſome do interpret it) then by paſſing away, is meant the darkening of the glorie of the preſent Churches in compariſon of the brightneſſe which ſhall bee in future Churches, beeing reſtored to excellent purity in Doctrine and manners.

[Patience of our Lord Jeſus Chriſt] A tollerance or ſuffering of Tribulations for the glory of Chriſt, and promoting his Goſpell, with a patient & conſtant minde. Reu. 1, 9. *Your Companion in the patience of Ieſus Chriſt.*

[Patience of the Saints] The triall and prooſe of their patience, which ſhould be known to be true and ſound, if no threatnings nor cruelty of Antichriſt ſhold driue them from Chriſt. Reu. 14. 12. *Here is the Patience of the Saints.*

P. E.

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P. E.

[Peace] Loue, concord, and good agreement amongſt mē; whileſt they liue without hatred, bloudy words, ſlaughters, tumults, and ſeditions, which the diuell had power to raiſe, and to make; that is, to take away peace and quietneſſe. Reu. 6, 4. *Power was giuen to him to take Peace from the earth.*

[Pearle] Chriſt Ieſus, conceiued in Celeſtiall ſort by the Holy Ghoſt, in the wombe of a Virgin, as the Pearle (heere mentioned) is begotten, not after an ordinary faſhion, but by a dew falling from heauen. Reuel. 21, 21. *Euery gate of one Pearle.*

[Pearle and precious ſtone] The ornaments and moſt coſtly deckings of the Whore or Beaſt by the parts, as gold, precious ſtone, Pearle, &c. all outwardly glorious, not ſpiritually, that ſhee may bee thereby knowne not to bee the chaſte Spouſe of Chriſt. Reuel. 17, 4. *And the woman was arrayed with Purple, Gold, and Pearle.*

[His People] A people which ſhal willingly ſubmit to be gouerned of God, who ſhal for euer protect them according to his couenant. Reuel. 21, 3. *And they ſhall bee his People.*

[People out of foure quarters] A company of men, gathered out of many ſundry nations and regions. Reuel. 28, 8. *He ſhall deceiue the People of all quarters, &c.*

[People ſaued] Elect People of all Nations, preſerued from the curſe and tyranny of ſinne, by Chriſt; al theſe ſhold be helpefull and fauourable to the reſtored Church of the Iewes. Reuel. 21, 24. *And the People that are ſaued.*

[To Permit] To giue power and liberty to work ſtrange things, as ſaith *Paul*, 2. Theſſ. 2, 9. Reuel. 13, 14. *Which were permitted him to do in the ſight of the firſt Beaſt.*

[To Perſecute] To offer violence and iniury to ſuch as cannot repell it. Reuel. 12, 13. *He Perſecuted the woman which had brought foorth the Manchilde.*

[To be Partakers of ſinnes] To haue fellowſhippe with others; namely, with Romiſh Idolaters, in their hereſie and Idolatry; by committing, conſenting, defending, &c. Reuel. 18, 4. *That ye be not Partakers of her ſins.*

P. I.

[Pillar] One which is firme, and doth ſtedily abide in the Church, being rooted & ſurely built on Chriſt the foundation. Reuel. 3, 12. *I will make him a*

Pillar

Pillar in the Temple of God. Some thinke that this place hath alluſion and reſpect vnto thoſe two Pillars placed by *Salomon* in the Temple, to repreſent the ſtability of the ſons of God. Others do iudge that heere is an alluſion vnto the faſhion of ſuch Countries, where Pillars and Statues with inſcriptions vpō them, by way of gratefulneſſe to the honour of ſuch as were Captaines in war, and returned home Conquerors, as vſed to be done at *Rome, in foro & campo Martio.* Howſoeuer this be, the meaning comes all to one paſſe; to note the great ſoliditie and vnmoueable eſtate of Gods children.

P. *L.*

[Place prepared of God] A place, to wit, a Wilderneſſe, or the Church (like to a Wilderneſſe) for the ſmall number w did there abide, being aſſigned by the wiſedome of God, for defence of the woman, and her man-childe. Reuel. 12, 6. *The Woman hath a place prepared of God in the Wilderneſſe, whither ſhe fled.*

[Place in Heauen no more] Want of power and hope in Satan and his Inſtruments, ſo to aſſault the church any more, as to diſpoſſeſſe her of her bleſſed eſtate in heauen. Reuel. 12, 8. *Neither was their place found any more in Heauen.* Some refer this victory ouer Satan, to the time of Chriſt his paſſion, whereupon it did depend. Others to the time of *Conſtantine* the great, whom Chriſt vſed as an Inſtrument, to procure a victory ouer the enemies of his Church, which vpon the gate of his Pallace, hee repreſented by the picture of a Dragon lying vnder his feete, with a Dart thruſt thorough him. *Euſeb. in vitam Conſtantini. Oratione 3. Fol. 137. A.* This latter more agreeing to the truth of this Text.

[Plagues] Torments and paines to be inflicted on ſuch as ſhall haue ſociety with the ſinnes of Weſterne Babylon. Reuel. 18, 4. *Leſt yee receiue of her plagues.* This alludes vnto the threatning of God, touching Eaſterne Babylon, in Iere. 51, verſe 45. *My people go out of her, and euery man deliuer his ſoule.*

[Plagues comming] The ſending and inflicting of heauy calamities vpon Romiſh Babylon, for the puniſhment of her ryot, ſecurity, and pride; like as God had before threatned to do to Babylon in *Aſſyria*, for the like ſinnes. See Eſay 47. Reuel. 18, 8. *Her plagues ſhall come vpon her.*

[Plague of the hayle] An extraordinary, and ſome horrible

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ble iudgement, such as neuer before was heard of, (as if stones of a rare weight & bignesse should fall downe vppon them, to crush in peeces) sent vpon the wicked enemies of his Gospell; namely, the Turk and their Metropolitan Citty *Constantinople*, for her pride, cruelty, and idolatry, (called that great *Babylon*.) Reuel. 16, 2. *Men blasphemed God, because of the Plague of the Haile.*

[Last Plagues] Such torments, paines, and dreadfull iudgement as should be executed at length after others, vpon cruell Antichristian persecutors. Reuel. 21, 9. *Which had the seauen last Plagues.*

[To liue in Pleasure] To passe ouer and leade her dayes in great delicacy, ease, and solace. Reuel. 18, 7. *Insomuch as she liued in Pleasure.* And doth not I pray you, the Romish Cleargy ouer-flow with great abundance of most dainty and delicate pleasures? Her paine must be proportionable.

[Plaine of the earth] The large and spacious compasse of ground, which the Turkish army should by their huge multitude subdue to their power and possession. Reuel. 20, ver. 9. *They went vp into the Plaine of the earth.*

P. O.

[Power] Might, strength, and ability to hurt and annoy other bodies (as Scorpions do by a natural strength) or soules and bodies both; as Turkes, Saracens, Popish Monkes and Fryars, by their ciuill and spirituall strength, enabling them to put foorth the sting of their tyranny and idolatry, to the wounding and destroying of innumerable persons. Reuel. 9, 4. *And Power was giuen to them, as the Scorpions of the earth haue power.* Reuel. 17, 13. *They shall giue their power to the Beast.*

2 Rule & Dominion. Reu. 20, 6. *On him the second death hath no power.*

3 Praise and confession of power and diuine might and strength, to belong of right to Christ. Reuel. 5, 12, 13. *Power.*

[Power of Christ] The vnconquerable might, whereby Christ protecteth his members against al the power of Diuels and Hell. Reuel. 12. 10. *Now is the power of his Christ.*

[Power ouer the fire] The rule and authority which by Gods dispensation, is giuen to some Angel, ouer the Element of fire, for the ordering of it; as to some other Angell is like Power giuen ouer the Waters, as Reuel 11, 6. and Reuel. 16, 5. *The Angell of the waters.* Angels

gels beeing for this purpose tearmed principalities, powers, and dominations; because to them is committed of God, the ordering and conseruation of the Creatures. Reuel. 14, 18. *An Angell which hath Power ouer the fire.* Some expound this of Christ, who is said to come, to send Fire into the Earth. Some, that the Angell should execute Gods vengeance vpon the bloody Kingdome of Antichrist, with fiery and feruent affection. But others more probably, yet vnderstand this of the ability and strength whereby some Martyr shoulde beare and ouercome the violence of the fire (which is to haue power ouer the Fire) applying it to *Thomas Cranmer*, sometime Arch-Bishop of *Canterbury*, who not onely gaue his body to bee burned of the fire for the truth, but also suffered his right hand to bee first deuoured, by which hee had subscribed against the truth: and thus had hee power ouer the fire.

[Power ouer Nations] Victory and Dominion ouer all the enemies of the Church, whether open contemners (as then was *Iezabel*, *Nicholaitans*, and since *Turkes*; cheefely the Bishop of *Rome* and his Clergy) or such as were members of the Church in name onely and profession. These are heere called Nations and Gentiles, (all Gentiles sincerely professing Christ, beeing reckoned for *Israelites*.) Reuel. 2, 26. *I will giue them power ouer the nations.* These are here threatned to bee broken in peeces as an earthen Vessell, (which is easily crushed, and cannot bee repaired) by the power giuen to the Church.

[Power ouer kindreds, and Nations, and Tongues] The largenesse of Antichrists iurisdiction, that he should stretch his Throne farre and wide, euē into all the world, as verse 3. Also the vniuersality of his tyranny, which should kill and destroy not a few people (as all Histories and lamentable experience witnesse) so as the title of Catholique which he assumeth, doth well agree to him; to wit, a *Catholique Tyrant*, and a man of Catholique cruelty. Reuel. 13, 7. *And power was giuen him ouer euery Kindred, and Tongue, and Nation.*

[Power ouer waters] See Power ouer fire. Howbeit some expound these wordes more mystically (not vnprobably, this booke being so mysticall) for power, to turne the truth into lyes and errors, as Egyptiā waters were changed into blood. Reuel. 11, 6. *And haue power ouer waters, &c.* See Reuel. chapt. 8, 8. *The third part of water turned blood*; that is, the

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the ſound doctrine corrupted, beeing turned into a degenerate Nature.

P. *R.*

[Praiſe] Confeſſion of ſuch perfections and excellencies as be in God, or in Chriſt, &c. and to acknowledge theſe excellencies, is to praiſe. Reuel. 5,13. *Praiſe and Honour.* Reuel. 19,5. *Praiſe our God.*

[To Prepare a way] To make an eaſie and ready paſſage vnto *Rome*, the Weſterne *Babell*, to ranſacke it, to rouſe Antichriſt out of his Pallace, when the houre of his downefall comes, euen as GOD by drying vp the great Riuer *Euphrates*, made an entrance into Eaſterne Babylon, when hee would deſtroy it. See Eſay 44, 22. and 51,10, & 63,11. Reuel. 16,12. *That the way of the Kings of the earth ſhould be prepared.*

[Preſence of the Serpent] The power of the Diuell, and his murthering perſecutors: for howſoeuer, the Church can be no where, but Diuels and perſecutors are at hand, preſent to do miſchiefe; yet the power to hurt, is not euer preſent, beeing reſtrained by the prouidence of God. Reuel. 12,14. *From the preſence of the Serpent.*

[Prieſts to God, & of God.] The elect beleeuers made partakers of the dignity of Chriſt his Prieſt-hood, hauing God propitious to thē by his death, and allowed to haue acceſſe to God by Prayer, thorough his interceſsion. Theſe elect, to ſignifie that they are moſt excellent Prieſts, are therefore called Prieſts of God. Reuel. 20,6. according to the Hebrue phraſe: and Reuel. 1,6. they are tearmed Prieſts to God, to ſhew that this honour is giuen them, not to diſturbe States & policies of the earth.

[Priſon] The reſtraint which Diuine power for a time, (as bands and impriſonment) had curbed Sathan withall, leſte he ſhould rage againſt the church Reuel. 20,7. *Sathan ſhall bee looſed out of his Priſon.*

[To Propheſie] To preach the word, opening and applying it to the Church, for comfort, exhortation, and conuiction of hereſies. Reuel. 10,11. *Thou muſt Propheſie againe, &c.* That is, ỹ preaching of wholeſome Doctrine, ſhould after hinderances be reſtored to the Church.

[Propheſie] The particular Scripture of the Reuelation of Saint *Iohn*, foreſhewing things which were afterward to bee done. Reuel. 22,7. *Bleſſed is hee that keepes the words of the Propheſie of this booke*: alſo ver. 10. and 18. Reuel. 1,3,6.

[Prophets] The Miniſters of the Olde Teſtament, ſuch as were

were *Moſes, Dauid, Eſay*, &c. which inſtructed the people, and fore-told things to come. Reuel.10,7. *As hee hath declared to his Seruants the Prophets.*

2 All godly Miniſters, who execute now ſince Chriſt, the function of Miniſters in the Chriſtian Church. Reuel.18 20. *Reioyce ye holy Apoſtles & Prophets.*

[That falſe Prophet] That Antichriſt; to wit, the Byſhop of *Rome*, with the whole pontificall order and Romaine Prelacy, worthily comprehended vnder theſe two names, Beaſt, and falſe Prophet, in regard of their double power, politicall & ſpirituall. Reuel. 16,13. *Out of the mouth of the Beaſt, & that falſe Prophet.* Alſo Reuel. 19, 20, and 20,10.

[To Proteſt] To teſtifie a thing together with another, as we ſee the authority of this Booke of Reuelation, ratified by ſundry witneſſes. Reuel.22, 18. *I Proteſt to every one that heareth, &c.*

P. *V.*

[Pure fine linnen, and ſhining] The righteouſneſſe of Chriſt imputed to the Saints; which is called Pure, becauſe it preſents them to God without ſpot or wrinkle; and ſhining, in reſpect of that glorye which they haue with God and Men, by the fruites of a liuely faith. Reue.19,8. *That ſhe ſhould be arayed with Pure fine Linnen, and ſhining alſo.* ver.14.

[To put into the hearts] To inſpire the mindes of Kings & Emperors, with firme thoghts and purpoſes, to execute Gods iudgements on Antichriſt, to whom, before they had ſubmitted themſelues and their whole power by Gods iuſt diſpoſition. Reuel.17,17. *For God hath put into their hearts to fulfill his will, &c.*

[Neuer to put out ones name] To preſerue and keepe for euer in the number of the elect, and in a ſincere profeſsion of his truth (from falling away into errors) ſuch as bee once choſen and called. Reuel.3,v.5. *And I will neuer put his name out of the Booke of life.*

[To put his right foote on the Sea, &c.] Generally to rule (as King and Lord) ouer Sea and Land, ſtanding firmely vpon both (as a man ſtands on ground) more particularly, to raiſe vp ſome euen out of the Eccleſiaſticall State (noted by Sea) to bee as feete and members. And others out of the Lay-people (meant by the earth) which likewiſe ſhould be his true members, though not ſo excellent and ſtrong as the former. Reuel.10,2. *And he ſet his right foote on the Sea, and his left vpon the earth.*

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Q. V.

[Queene.]

ONE full of outwarde pompe & earthly glory, and magnificence, challenging to her selfe power & authority (as a Queene.) Thus doth the Church of *Rome*, proudly boasting her selfe to be the Mother-Church, the head of Christianity, and to haue primacy ouer all other Churches, & many other like Thrasonicall blaspemies. Reuelation, chapt. 18, 7. *I sit being a Queene.*

R. A.



R. A.

[To Raigne for euer]

TO rule, not for a ſmall time, but for euer, in thoſe Kingdoms which in theſe latter daies, afore Chriſts comming, ſhall receiue the ſincere profeſſion of his truth. Reuel. 11,15. *Who ſhall Raigne for euermore.* And Reuel. 22,5. Theſe wordes teach, that the Kingdome of Saints begun in earth, ſhall neuer be broken off, but continue ſtill in Heauen.

[To Raigne a thouſand yeares] To rule by the Scepter of the word among the Gentiles, for a great continuance of time, according as wee haue ſeene it come to paſſe in theſe our Regions and Countries. Reue. 20, 6. *And ſhall Raigne with him a thouſand yeares.* Theſe words muſt not be vnderſtood of the eternall bliſſe wherein the Saints ſhall Raigne in Heauen, but of the Raigne of the faithfull heere in earth, for the ſpace of thoſe thouſand yeares in which Satan ſhould be bound, that the Goſpell might flouriſh. Some Interpreters will haue this thouſand yeares of Satans binding, to begin when Chriſt firſt preached the Goſpell. Others at the death of Chriſt: others at the time whē the Apoſtles were diſperſed, & gathered Churches to Chriſt in all parts of the world. But all theſe coniectures are croſſed by the firſt verſe of the fourth chapt. which teacheth, that the whole Propheſie (from the 4. chapter forward) doth reſpect the yeares which followed the age and time of *Iohn* the Euangeliſt, which wrote this Propheſie. But hereof, more in the word [A thouſand yeares.]

[To Raigne vpon earth] To be made Lords and Kings ouer earth and Heauen (as all the faithfull are by Chriſt) throgh whom, they ſhall Raigne in heauenly glory at laſt, and in meane time while they are in earth, though they bee in warfare, yet they are Kings, hauing Hell, Sinne, Satan, and Death ſubdued to them; & all things in this world ſubiect and put vnder them. See Col. 2. Pſalm. 8. Reuel. 5, 10. *And wee ſhall Raigne on the earth.*

[To Raigne ouer the Kings of the earth] To rule and exerciſe Dominion and Empire, aboue and ouer the cheefeſt of mortall mē, ouer earthly Kings and Monarchs. Now becauſe *Rome* onely at that time when *Iohn* wrote, had power ouer the great Kings of the earth, and the great Antichriſt muſt ſitte and Raigne in that City

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where the Heathē perſecuting Emperors were: Hence it clearely appeareth, that *Rome* is the gorgious & filthy whore ſpoken of in the Reuelation. chapt. 17, verſe 18. *The woman which thou ſaweſt, is that great City, which Reigneth ouer the Kings of the Earth.* Papiſts are deceiued, which interpret this City of the vniuerſality of the wicked in the world.

[Raine-bow vpon his head] That Teſtimony or Sacrament which was betweene God and man, of his Couenant, touching the deſtroying of ỹ world by water. Whereas Chriſt had this Raine-bow about his head, it ſerueth to teſtifie not onely his fidelity in keeping promiſe, but his mercy alſo toward his faithfull ſeruants, in chaſing away ſtormes, & clearing the boyſterous skye, making calme, and giuing reſt after heauy times and tempeſtuous. Reuel. 10, 1. *And a Raine-bow vpon his head.*

[To be Rauiſhed in the Spirit] To be moued and led by a ſweete holy motion of the Spirit, to ſee and vnderſtande hidden things, far exceeding humane capacity and wit. Reu. 1, 10. *And I was Rauiſhed in the Spirit, on the Lords day.* Thus the ancient Prophets, thus *Paul*, 2. Cor. 12. were made fit and capable of heauenly viſions, euen as *Iohn* is heere, hauing the Spirit for his guide & teacher.

R. *E.*

[Ready to dye] Such as thorough weakeneſſe and ſinfull infirmities, are likely & neere (without timely and diligent looking too) to fall into the deſtruction of death. Reuel. 3, 2. *Strengthen the things which are ready to dye.*

[Ready to be deliuered] One beeing in trauell neere vnto Child-birth. Reuel. 12, 2. *And was pained, Ready to be deliuered.* Some expound this both of the Virgin *Mary* (that bleſſed woman, the mother of Chriſt:) alſo of the Church of the Iewes, who by their vehement and feruent deſire & expectation of the Meſſiah, were after a ſort in paine and trauell, to bring him forth. This is a godly ſence; but becauſe in the firſt verſe of the 4, chapter of this Booke, *Iohn* ſheweth, that not things paſt before, but things to be done after, were the ſubiect of this Propheſie, from the third chapter forward. Therefore their expoſition is more fit, who interpret it of the chriſtian Church, labouring and groaning vnder the cruelty of Heatheniſh perſecutors, being pained with griefe, to ſee ſome one of her Children, which might be a Defender of her againſt

gainſt ſuch iniuries. And this happened, whē *Conſtantine* the great reigned, and put an ende (at leaſt a great ſtop) to ỹ bloody proceeeing of the Romane Emperors.

[**Reed & Rod**] An inſtrument wherwith to mete or meaſure a thing withall; and becauſe things are not meaſured, but for repairing and building vp, and not to throw them down; therefore the further reſtoring of the Church, is ſignified by meaſuring the Temple with a Reed. Reuel. 11, 1. *Then was giuen me a Reede like a Rod, &c.* This place hath reſpect to Eze. 40, Zach. 1. where the building and reſtoring of the Church, is ſignified by meaſuring.

[**To Reape**] To cut downe Corne at the time of ripeneſſe, which we commonly call Harueſt.

2 To abrogate and aboliſh the wicked idolatrous worſhip in this world, by ſuch inſtruments as God ordained to do it in his due time, and by his Sonne Chriſt to iudge and deſtroy the vngodly at his ſecond coming to iudgement, when the wickedneſſe of the world wil be fully ripe. Re. 14. 15. *Thruſt in thy ſickle and Reap, for the time is come to Reape.*

[**To Receiue the Beaſts mark in the fore-head and hand**] To conſent to the Authority of Antichriſt, and to antichriſtian worſhip, eyther ſecretly in hart, or by outward profeſsion of mouth, and by participation in externall Ceremonies; whether it be by vulgar perſons of the Communalty, barely profeſsing it, or by Princes and Prelates with their hand and power maintaining it alſo. Re. 14, ver. 9. *If any man worſhip the Beaſt and his Image, receiuing his mark in his forehead or hand, &c.*

[**To Receiue the print of his name**] To yeeld ſubiection to Antichriſt, and to teſtifie it by any note. Reuel. 14, 11. *And whoſoeuer receiues the print of his name.*

[**Red Horſe**] Cruell and bloody warres, for contempt of the Goſpell. Reuel. 6, 4. *Another Horſe that was Red.*

[**To Reioyce ouer them**] To make common mirth and ioy among themſelues, becauſe the true Prophets of God beeing ſlaine (which were wont to vexe and trouble the members of the falſe Church, with their wholeſome interpretations of Scriptures, and ſound reproofe of errors and vices) the wicked Antichriſtian crew might now make merry, being eaſed of that yoke, and depending onely vppon the Popes pleaſure, for ſence of Scriptures. Reuel, 11, 10. *And they that dwell on the earth, ſhall Reioyce ouer them, and be glad.*

[**To Reioyce and bee glad**]

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To conceiue ſweete comfort and gladnes for the acceſſe of the Iewes (ſo long diuorced) vnto the body of the Church, and for the neere approach of Chriſt to iudgement, when he will take his ſpouſe (conſiſting of beleeuing Gentiles and Iewes) into a moſt neere ſociety in heauen. Reuel. 19,7. *Let vs Reioyce.*

[**Things which Remaine**] That little portion of graces, which was left in the Paſtor of *Sardis*, and in his flocke. Reu. 3,2. *Strengthen the things which Remaine.*

[**To come in Remembrance before God**] To execute either ſome promiſed mercy, or ſome decreed and threatned Iudgement, as here. For as God ſeemeth forgetfull whilſt hee deferres the puniſhment of wicked men, ſo his taking reuenge (as heere hee threatned to doe vpõ *Conſtantinople* the Turkiſh Babylon) is called his remembrance. Reuel. 16,19. *And that great Babylon came in Remembrance afore God.* Alſo Chap. 18 5. *And God hath Remembred hir iniquities.*

[**Remnant of men**] So many men as were left aliue, and not ſlaine by the former calamities mentioned in verſes 16,17,18, 19. Reuel. 9,20. *And the Remnant of Men.* Alſo Reu. 19, 21. *The Remnant was ſlaine with the ſword.*

[**Remnant of her ſæde**] The reſt of the faithfull, which being ſcattered abroad by the iniquity of the time, cannot publiquely aſſemble to worſhippe God, but priuatly (as they can) do exerciſe piety. Reue. 12,17. *And made war with the remnant of her ſeede.*

[**To Repent**] To bee truely touched with godly griefe for ſins, and to turne vnto God to do his will. Reuelat. 9,20. *And they Repented not of the Workes of their hands.* Alſo Reuel. 16,9. *They Repented not to giue him glory*: that is, howſoeuer they made a ſhewe of Repentance, whilſt God ſcourged them, yet they did not leaue their ſin, & amend their liues.

[**Reſt of the dead men**] Such as for the 1000. yeares wherein Satan lay bound, wer drowned in ignorance and ſuperſtition, being falne deadly aſleep in their ſins. Reuel. 20, 5. *The Reſt of the deade ſhall not liue againe, till the thouſand yeares bee finiſhed.*

[**No Reſt**] Eternal torment, without any the leaſt intermiſſion or hope of any eaſe and mitigation. Reu. 14,11. *And they ſhall haue no Reſt, Day nor night.*

[**Reuelation**] The vncouering of ſomething which is hid, as remouing a veile or Curtaine, which hindreth our eye-ſight. This is the proper ſignification.

2 A manifestation and discouery of diuine things, secret in respect of men, for the common good of the Church. Reuel. 1,1. *The Reuelation of Iesus Christ.* This Title of [Reuelation] beeing giuen vnto this Booke of *Iohn*, & to the whole Gospell of God. Math. 11,25. teacheth vs, that the search & vnderstanding of them, doeth as farre exceede al mortal wit, as the knowledge of things to come till they bee opened; or things hidden, till they be vncouered, or darke Riddles; till they be declared. But if this Book be a Reuelation, how do they well which terrifie Christians from reading and studying it?

[To Reuenge] To take punishment at last vpon the great whore the Romish Church, ẏ had so long with impurity vexed the Saints, to whome this should bee a great matter and occasion of ioy. Reuel. 18, 20. *Reioyce, for God hath punished hir to bee Reuenged vnber for your sake.*

[To Reward] To returne & repay extreame ignominy and pain, or vexation vnto the Antichristian crew & Popish Babylonish rout, in lieu & recompence of al ẏ vexation & iniury which either by enticement to their sinnes, or by inflicting torment vppon such as refused to submit to them, they hadde most wickedly offered to the Saints. Reuel. 18,6. *Reward her as she hath rewarded you.* It is wooth our noting, that this charge is giuen to such as before were bid come out of Babylon. v. 4. euen to such as had beene the Cittizens of *Rome*, members of the Papacie, that they should bee the Ministers of this punnishment and Reuenge, being likely to doe that more thoroughly, through the fresh remembrãce of their late opressions: what may we think of them, who are so fauourable & indulgent to this City, that great whore, as to winke at her sinnes, not to execute sharpe wrath against them, not to think of ruining, but to attẽpt the reforming of that desperat strumpet?

R. I.

[Rich] One, who indeed is indued with spirituall store & plenty of heauenly things. Reu. 2,9, *I know thy powerty, but thou art rich.* This riches is in two things. 1 in assurãce of pardõ of sins, reconciliation with God, and eternall life. 2 Cor. 8,9. Secondly, in hauing grace to doe good workes. 1 Tim. 6,18.

2 One, presuming of abundance of spirituall Graces, which in truth they haue not at all, or not in such measure as they suppose. Reuel. 3,17. *Thou sayest I am Rich.* This was a presumption in the hart of the

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Laodiceans, of ſpiritual Riches, vpon occaſion of their great earthly wealth, wherein they did ouer-flow.

[**Right hand**] The powerfull regiment and gouernment which Chriſt hath and exerciſeth in matters of ſ church, to hold the Stars in this his hand, ſignifies to giue the Miniſters of the word, protection and defence, while they be faithful. Reuel. 1, 16. *And he had in his Right hand ſeauen Stars.*

2 Confirmation, ſtrength, and comfort of minde and body, comming to *Iohn* (beeing caſt downe) from the power of Chriſt. Reuel. 1, 17. *And he laide his right hand vpon me.*

[**Right in the Tree of life**] Portion, part, fruite, and fruition, of and in Chriſt Ieſus, who (as a Tree of life in Paradiſe) ſhall ſatisfie all the faithfull with his fulneſſe of guifts, and moſt excellent beauty. Reuel. 22, 14. *That their Right might be in the Tree of life.*

[**Righteous**] One made Righteous by imputation of Chriſt his Iuſtice, and endeuoring to approue himſelfe to be ſo to himſelfe and other, by leading conſtantly a righteous life. Reuel. 22, 12. *Hee that is Righteous, let him bee Righteous ſtill.*

[**Righteouſneſſe of the Saints**] The waſhing away of ſinnes by the blood of Chriſt, with the imputation of his perfect obedience, to be our Righteouſneſſe; whereof ſeeing wee giue declaration to the world, by ſuch good workes as come from the Spirit of ſanctification, as we haue an inward Teſtimony of it before God by faith; therefore it is in the Plurall number ſaide, Righteouſneſſes or Iuſtifications of the Saints. Reuel. 19, 8. *For the fine Linnen is the righteouſneſſes of the Saints.* See Reu. 7, 13. Theſe places euidently ſhew, that the Iuſtification of the elect, is not from within themſelues, but ſticketh without in that externall garment, Chriſt Ieſus, who they put on by faith, whereof their good works be fruites.

[**To iudge Righteouſly**] To gouerne in Righteouſneſſe, when God frameth his owne to a rightneſſe in all their life, as it is written. Pſal. 96, 10, 13. whereunto this Text alludeth. Reuel. 19, 11. *And hee iudgeth Righteouſly.*

[**To riſe out of the Sea**] To take beginning out of the tempeſtuous and troubleſome eſtate of the Nations; out of which, (as it were out of a Sea) did ſpring at the firſt the Romane Empire, which Stories proue to haue growne from the diuiſions of Kingdomes. Reuel. 13, 1. *I ſaw a Beaſt ariſe out of the Sea.* Note that out of the Sea of corrupt Doctrine, and

and the Cleargy which at that time taught it, did spring the other beast, the Romish Byshop and his Hierarchy, which for cruelty and violence is likened to a Beast, as the Romane Heathenish Empire, for like respect is compared to a beast.

[River Euphrates] The power and force where-with Rome (which is Babylon mystically, and in a figure) dooth defend it selfe. Re. 9,14. *Which are bound in the great River Euphrates.* Some do vnderstand this *Euphrates*, of a famous River in *Armenia*, and will haue the binding of the foure Angels there, to be meant (not of Popish force) where the Diuell lay bound, waiting by the power of that City to doo much mischiefe, but of the Turkish army, driuen through feare, to reside neare that flood of *Armenia* (called *Euphrates*) and for a time shut vp in prison (as it were) and kept in fetters. Of this, let the learned iudge; the former I haue allowed as the more receiued exposition.

[Pure Riuers] Those most pleasant good things, and full of ioyes, which the faithfull shall enioy in the Kingdome of Heauen, whereunto men are brought, by receiuing ỳ plentifully-flowing doctrin of christ, with the ẅ, Christian harts are refreshed (as Citizens are refreshed with a streame of pure & cleare water, running through the City.) Reuel. 22 1. *And he shewed me a pure River of the water of life.*

R. *O.*

[Rod of Iron] A mighty ouer-ruling power, subduing and compelling to obedience, or crushing them in peeces (as a vessell of earth is broken) ẅ obstinately rebell. Reuel. 2,27. *And hee shall rule them with a Rod of Iron.*

[To rule with a Rod of Iron] To bridle and beate downe with a strong vnresistable power, such as shall stubbornely striue against Christ and his Church, beeing now in earth gloriously restored. Reuel. 19, 15. *He shall rule with a Rodde of Iron.*

[Roote of Dauid] Christ, who came of *Dauid* (as he was man) and is the Root, Spring, and Fountaine of all life and saluation to *Dauid* and all the elect. Reuel. 5,5. *The Roote of Dauid.*

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S. A.

[Saluation]

SAfety of the people of GOD, by their deliuerance frō cruell Tyrants, who sought to destroy their bodies, and from Satans malicious power, who would kill their soules. Reuel.12, 10. *In Heauen there is Saluatiō wrought, &c.* This is the Song of victory, which the Church & multitude of Saints on earth, sing to Gods praise, like to that in Exod.15,1,2. &c. Iudg.5, 1. Sam.18,6,7.

2 The praise due to God, for saluation giuen vnto his Church.Reuel.19,1. *Saluation, and honour, and glory bee to our God.*

[Sanctuary] The Altar, (placed in the Sanctuary) vpon which, Sacrifices were slaine. This speech agreeth to such as were slaine for Christ, to whō a place is alotted vnder the Altar, as before, chapt.6,9. Reu. 16,7. *And I heard another Angell out of the Sanctuary.*

[Sand of the Sea] A conuenient or commodious place, whereon *Iohn* should stand to see the arising or beginning of the Beast, mentioned in the next chapter, or whereon Sathan should stand, to work and frame that Beast out of the sea; that is, the contentions among Nations.Reuel.12,10. *And I stood on the Sea-Sand.* Some Interpreters suppose they haue espied a farther Mystery in this Sea-Sand, which signifies (as they deeme) the truth of Doctrine, which is as a shore or Sand, whence to behold the arising and off-spring of that Beast after spoken of, beeing like to that, see cha.15,2. *They which got the victory of the Beast, stood at the glassie Sea.*

[Satanas] One which is an aduersary, burning with hatred of God and Man. Reuel.12,9. *Called the Diuell and Satanas.*

[Synagogue of Sathan] A company and assembly of men which seemed to serue God, but they worshipped the Diuell.Reuel.2,9. *But are the Synagogue of Satan;* that is, a company gathered not for GOD, but for the Diuell.

[Satans throne] Any place where superstition, idolatry, & wickednesse is practised without controlement: and from whence wickednesse is conueied to other places. Such a place was *Pergamus*, and now *Rome* is. Reuelat. chapter 2, verse 10. *Where Satan hath his throne.*

S. C.

[Scarlet coloured Beast] The malignant Church, the Romaine Synagogue, the Kingdome of Antichrist, persecuting with bloody cruelty (represented by Scarlet colour) the Saints of God. Reuel 17, 3. *A woman sate vpon a Scarlet coloured Beast.*

S. E.

[Sea of glasse] The world fitly compared to a Sea, for the stormes and tempests of troubles raised vp therein: and because all things in the worlde be cleere, and open to him that made it: (howsoeuer secret to vs) therefore it is likened to a Sea of Christall Glasse. Reuel. 4,6. *Before the Throne was a Sea of Glasse like to Christall.* Others by the Sea of Glasse (in this place) vnderstand the fulnesse of all guifts which the Church draweth from Christ, by an allusion to that large spacious vessell called the Sea. 1 Kings 7, 23. But that was of Brasse, this of Glasse; to signifie the difference betweene the Gospell, and the Legall Rites and Ceremonies, vnder which there was great obscurity, in comparison of that cleerenesse which is vnder the Gospell. 2. Cor. 3, 13, 18.

2 The whole worshippe of God; namely, thanksgiuing. Apoc. 15, 2. *They that had gotten victory of the Beast, they stood at the Glassie Sea, hauing the Harpes of God.* Or it signifies the Doctrine of godlinesse, through which, as a cleere Chrystal, the faithfull may and do behold the mercifull & louing countenance of God the Father, reconciled in Christ, not altogether pure & bright as Chrystall, but somewhat coloured and obscured with the fire of contention, as Christ fore-told. Luke 12. *I came to send fire into the earth*; and the godly haue found by experience. Reuel. 15, 2. *I saw as it were a Glassie Sea, mingled with fire.*

[Sea] The huge multitude of people, like to a Sea, (which is a collection of many waters) fit to represent an infinite company of people, distinguished into kindreds, tongues, and nations. Reuel. 8, ver. 8. *A great Mountaine of fire was cast into the Sea.* Others by Sea in this place, and Reuel. 7, 1. do vnderstand the Doctrine of the false Church, being corrupt & troubled: this is said heere to be turned into blood, beeing pure and sound (such as the Doctrine of the true Church is;) It is by false Prophets changed into a quite other nature, as a thing degenerate. In this sence also, some expound the

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the word [Sea] in chapter 21,1. For degenerate and corrupte doctrine, which in that renued age there propheſied of, ſhall haue no place.

2 The gathering of Waters, wherin innumerable are drowned. Reu. 20,13.

[To ſtand vpon Sea & earth] To haue Dominion, rule, and power ouer the world, ſuch as Chriſt Ieſus hath, as himſelfe ſaith, *All power is giuen mee in heauen and earth.* Reuel. 10,8. *Which ſtandeth vpon the Sea, and vpon the earth.*

[To ſee his face] To haue and inioy a more cleere Viſion and ſight of God then before, by ſuch a ſingle and pure worſhip of God, as if hee were familiarly behelde face to face. Reu. 22,4. *See his Face.*

[To Seale] To hide or keep backe from others the knowledge of ſome things, till there come due & conuenient time of reuealing them. Reuel. 10,4 *Seale vp thoſe things.*

[Sealed with ſeuen Seales] That which is moſt perfectlie cloſed and exceeding ſecret, that it may be had in more reuerence and honor. Reu. 5,7. *Sealed with ſeauen Seales.*

[Not to Seale] Not to hide and conceale, but to offer to free examination this booke of propheſie. Reuel. 22, verſe 10. *Seale not the wordes of this Propheſie.*

[Seale of the Liuing God.] The holy Spirit of promiſe, euen the Spirite of adoption, wherewith al ỹ Saints are ſealed and ſet in ſafety in the middeſt of Antichriſts tiranny. Reuelat. 7, ver. 2. *Hauing the Seale of the Liuing God.* Alſo Reuel. 9,4.

[To Seeke death] With great deſire to be caried after death, rather then to liue in ſuch fear, paine, and torment. Reuel. 9, 6. *Men ſhall ſeeke death.*

[Seuen Churches] The whol Church militant on earth, the eſtate whereof is ſet foorth of *Iohn*, by the condition of the ſeauen Churches in Aſia, in his time. Reuel. 1, ver. 20. *Seauen Candleſticks are the ſeuen Churches.*

[Seauen eyes] The ſeauen Spirits of God, or the manifold gifts of the Spirit, wherewith Chriſt endoweth the faithfull. Reuel. 5,6. *Seuen eyes, which are the Seauen Spirites of God.*

[Seuen hornes] The moſt perfect power, whereby the man Chriſt, ſitting at the right hand of his Father, ruling and gouerning all things, is becom able to deſtroy his enemies, & defend his members. Reu. 5, 6. *Which had ſeuen hornes.* It is a Metaphor drawne from beaſts, whoſe ſtrength and might is in their hornes.

[Seauen Lampes] The manifold

manifold giftes of ſanctification, flowing from the holy Spirit of Chriſt *Reuelat.* 4,5. *And there were ſeuen Lampes.*

[**Seauen heads**] Seuen hils, and ſeauen Kings, or that City which ſhould bee famous thorough ſeauen hils, and ſeauen Kings, to wit, *Rome*, the ſeate firſt of the Empire. Secondly, of the Papacy. Reu. 12,3. *Hauing Seauen heads.* Some, expound theſe ſeuen heads of the manifold ſubtilties and craftie deuices of the deuill and his inſtruments. The former Expoſition is better.

[**Seauen laſt plagues**] The fulneſſe (for Seauen is a number of perfection) of Gods iudgements, which being poured out vpon *Rome*, there ſhall follow happy dayes. Reuel. 15, ver. 1.

[**Seauen Crownes**] The ſupreame Maieſty of the Romiſh Emperor, ſubduing other Prouinces and Nations vnto him, by innumerable and great victories. Reuel. ch. 12, verſe 3. *Hauing Seuen Crownes vpon his head.*

[**One of the Seauen**] The Romiſh Byſhop or Pope, exerciſing ciuill authoritie in temporall things, like as the former ſeauen Heads or rulers did, and yet ſaide to bee the eight; either becauſe of his ſpirituall iuriſdiction; or elſe, becauſe hee did ſurpaſſe all the former ſorts of Gouernors, in impiety or tyranny. Reu. 17, 11 *Is euen the eight, and is one of the Seauen.*

[**Seauen Spirits**] The holie Spirit of God, plentifully enriching the Church with all kinde of ſpirituall gifts. It muſt bee thus interpreted in this place, becauſe the Spirite is made Authour and giuer of grace & peace, together with the Father and the Sonne. Reuel. 1,4. *And from the Seauen Spirits.*

2 The ſeuerall giftes which are deriued from the third perſon in Trinity, the holy Spirit of GOD. *Reuelat.* 4. 5. *Which are the Seauen Spirits of God.*

[**Seruice**] Offices and duties of Charity, performed indeede towards the Saints, and not onely promiſed. *Reuel.* 2, 19. *I know thy Seruice.*

[**Seruant**] Such, as earneſtly and conſtantly obey God. *Reuel.* 22,3. *And his Seruants ſhall ſerue him.*

[**Seauen Thunders**] Moſt greeuous iudgements of all ſorts, which God ſhall proclaime and inflict moſt ſeuerely, vpon all wicked contemners of his Maieſty; Namely, the Antichriſtian rabble. Reu. 10, 3. *And when hee had cryed, Seauen Thunders vttered their Voyces.* Some expound theſe ſeuen Thunders, not of ſeuerall iudgements of God, but of ſeuerall

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uerall zealous Inſtruments ordained of God to reſtore his Religion, and to terrifie the wicked enemies thereof.

S. H.

[Shine no more] That is, neuer to giue more light, but to bee a place deſolate. Reuel. 18,23. *Shall Shine no more in thee.* This foretels ſuch horror and darkneſſe to bee in Rome at her ruine, as none ſhall bee there to light a Candle.

[The third part of Ships] Townes and Cities bordering vpon the Sea; or as others do iudge, the Miniſters of the word (which preached in *Europe*, the third part of ☞ world) were corrupt with hereſie, and ſwollen with ambition, hauing more care of worldly dignity, then of their offices. Reuel. 8,9. *And the third part of Ships were deſtroyed.*

[Shortly] Quickly, ſpeedily, without delay, in due conuenient time, which is not far off. Reuel. 2,5. *I will come againſt thee Shortly.* Reu. 22,6,7.

[Short ſpace] A ſmall ſpace of time (as it were for an hundred yeare, or there about) which howſoeuer ſeemeth long to vs, yet Short in Gods account. Reuel. 17,10. *He muſt continue a ſhort ſpace.*

[Sharpe Sickle] Either the ſeuere ſentence of the Iudge, cutting downe the wicked in the end of the world (as Corne is cut downe with a Sickle,) or power & ability to gather the elect vnto God, out of ☞ kingdome of Antichriſt, by the preaching of the word, according to that of Chriſt, Math. 9,3,7. Reuel. 14,14. *He had in his hand a Sharpe Sickle*: alſo in verſe 18, it ſignifies power to cut down and deſtroy the wicked,

[To Shut Heauen] To do that ſpiritually by a drought of the word, for withering of piety; as *Elias* did by his ſenſible Myracle of ſtaying the Raine from the earth, and to cauſe the Graſſe to wither. Reuel. 11,6. *Haue power to Shut the heauen.*

S. I.

[Signe in Heauen] Some token or wondrous teſtimony, affoorded the holy and purer Church (meant by Heauen) out of which ſhould come the word (as before out of *Syon* & *Hieruſalem*. Amos 1,2.) which ſhould denounce and threaten vengeance, that ſhould vex and deſtroy the members of Antichriſt. Reuel. 15,1. *I ſaw another Signe in Heauen.*

[Silence in Heauen] Reſt and peace granted to the church in earth for a ſhort time, after that the open enemies of Gods truth were bridled by *Conſtantine*

tine the Great, Reu.8, 1. *There was ſilence in heauen aboue halfe an houre.* Others ſay this ſilence ſignifies conſultation or aſtoniſhment. Others referre it, not to Gods conſulting, or celeſtiall creatures aſtoniſhed, but to *Iohn*, preparing himſelfe in this great quietneſſe to more attention. The firſt agreeth beſt with the place.

[**To Sit vpon a Throne**] To be endowed with ſpirituall maieſty, ſuch as belonges to him, who is King and Iudge of the world, Reu.4,2. *A Throne was ſet in heauen, and one ſate vpon it.* This is ſpoken for our vnderſtanding, after the cuſtome of worldly Kings, who by ſitting in Thrones, declare their Maieſty to the people.

[**Six hundred threeſcore and ſix**] That number which ſhal ariſe from the Letters of ſ name of the beaſt beeing numbred. **See the word [Number] before.** Re.13,18. *And his number is ſix hundred threeſcore ſix.* The reaſon why the name of the Beaſt is ſet downe myſtically, & not plainly, (yet ſo plainely as the wiſedom of man may count it) was, becauſe it had bin dangerous at that time (when the Romane Empire, which was this Beaſt, flouriſhed) to haue publiſhed it, and openly layd it forth. Therefore to auoide vnneceſſary offence, as alſo, that worldlings ſ muſt fulfill this Propheſie might not ſee it; for theſe cauſes, the name is obſcurely put downe.

S. *M.*

[**Small and great**] Perſons of all ages, ſtature, and degree. Reu.20,12. *And I ſaw the dead great and ſmall &c.*

[**Smoake of Odours**] Prayers of the godly aſcending toward heauen (as Smoake) & hauing pierced the heauens, preuayle with God (thorough the interceſſion of Chriſt, ſweetning them as Odours) to obtaine things asked. Reuelat.8. verſe 4. *The Smoake of the odors, with the Prayers of the Saints, went vp &c.*

[**To Smite the earth**] To inflict plagues, both ſpirituall & viſible, on men which dwel in the earth, for the corruption of his doctrine and worſhip Reuel.11,6. *To Smite the earth with all manner of plagues.* Thus do Gods true Miniſters, as his Inſtruments. Therefore let all men reuerence them greatly.

[**Smoake of her burning**] The deſtruction of Rome (that great Citty) by fire, ſending forth a ſmoake, which ſ all aſtoniſh her friends ſtanding far off, and looking vpon it with ſorrowful hearts. Reuel.18,18. *When they ſ all ſee that Smoak of her burning.*

[**Smoake of the Pit**] The dark-

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darkenes of Satans kingdome, ignorance of the Miniſters of Chriſt his Goſpell, hereſies & ſuperſtitions ariſing from blinde errors. Reuel. 9, 2. *There aroſe the Smoake of the pit, as the Smoak of a great Furnace.* How fitly doth this agree to Popery, where many and manifold Traditions, errors, lies, ſuperſtitions, idolatries, darkened the Sun and light of the Goſpell many yeares; ſhew if they can, any kingdom that did the like? Or that this can be meant of any other darkning, then of the Goſpell.

[**Smoake of their torment**] That the torments and paine of the Seruants and followers of Antichriſt ſhall be perpetuall, as men know the fire neuer to be quenched ſo long as the Smoake aſcends. Reuel. 14, 11, *And the Smoake of her Torment ſhall aſcend for euer.*

S. *O.*

[**Song of the Lambe**] That ioy and gladneſſe of minde, which the faithfull expreſſe, in celebrating God the Father, for the grace of Adoption in Chriſt: who becauſe he teacheth them to praiſe God, and ſtirreth vp this ioy, and is the Author and finiſher of their faith and ſaluation, therefore it is cald, *The ſong of the Lambe*, that is, of Chriſt and a newe Song. Reuelat. 14, 3. becauſe the grace of adoptiō by Chriſt is communicated to farre more now ſince his death, and the praiſe for this grace remaineth freſh, continuing without decay. Reuel. 15, 3. *And the Song of the Lambe.*

[**New Song**] See **Song of the Lamb.** Spiritual ioy, which alwayes remaineth freſh in the faithfull, for the Redemption by Chriſt, is this new Song. Reuel. 5, 9. *And they Sung a new Song.*

[**Sore**] Some loathſome diſeaſe, as the diſeaſe of *Naples*, which began there, commonly called, the French Pox, rife among Papiſts, or ſome plague ſore. Or as ſom vnderſtād it, of ſome ſpiritual & figuratiue ſore (vexing the Papiſts no leſſe thē a plague ſore, or the botch of Egypt) as the pulling downe Abbeyes, &c. by *Henry* the 8. and depriuing Popiſh Biſhops and Prelates of their dignities and liuings, by *Elizabeth* his daughter of famous memorie. Reuelat. ch. 16. ver. 2. *And there fell a noiſom and greeuous ſore on Men.*

[**Sorrow**] Greefe and heauines, and all cauſes of it. Reu. 21, 4. *Neither Sorrow.*

[**Sound of Charets**] A huge, mighty, and terrible noiſe, ſuch as many Charets of horſes make in time of warre. Reuel. 9, 9. *The ſound of their Winges, was like the ſound of many Charrets.*

[Sound

[Sound of manie Waters, and of Thunder, &c] Vndistinct and confused noise, whence profitable Notions hardlie could be gathered; such was the state of the Church in the Fathers time. As the sound of Thunder, signifies a noise more distinct and dreadfull, which yet lasted not long; and the voice of Harpers, signifies the sweete voice of truth fully restored; and in the harmony of Confessions, by seuerall churches sung to the worlde. Thus was the progresse of ȳ Church of Christ. Reuelat. 14.2. *As the Sound of many waters.*

S. P.

[Spirits of Diuels] The very members and instruments of the Diuels, inspiring Princes and great personages with diuellish counsell and aduice. Reu. 16,14. *For they are the spirits of diuels.*

[Spirit of life] That Spirite of fortitude and corage, which God gaue to his Ministers and children, whom hee raised vp, as new witnesses of his trueth, after other witnesses had bene slaine by Antichrist. This was fulfilled about the time of the *Tridentine* Councell: and a little after, in *Luther*, *Melanthō*, *Caluin*, *Martyr*, and *Bucer*. Reuel. 11,11. *The Spirit of life coming from GOD, shall enter into them.*

[Spiritually] After a more secret kinde of meaning & vnderstanding, and not in proper speech. Thus is *Rome Sodome*, by resemblance (being like it, for spirituall and bodily vncleanneſse and filthines.) Reu. 11,8. *Which Spiritually is called Sodome.*

[To giue a Spirite to the Image] To giue life, as *Iannes* and *Iambres* imitated the wonders that *Moses* wrought. Reu. 13,15. *It was permitted him to giue Spirit to the Image.* It is an alluſion to the diabolicall practises of Idolaters, whereby they caused their Idols for to speake distinctly, (as if they had beene aliue) the more easily to bring men to admire their superstition. So the Pope hauing now raised himselfe to the estimation (wel-nie) of a God, was no more as a deade person, but began to speak, to command, to forbid, to blesse, to curse, to boast and bragge themselues, Lord of Kings and Emperors; as *Pope Adrian* did, when he sa de; By Vs the Emperor reigneth.

[Spirit of Prophesie] All which spake by the Spirite of Prophesie. These shoot at Iesus as at a common marke, to set forth him as onely Redeemer and perfect Sauiour. Reuel. 19, 10. *The Testimony of Iesus is the Spirit of Prophesie*, that is, such as testifie of Christ, by prophe-

sying

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ſying him, or preaching him, their function is equall to the office of angels reuealing him. Therefore *Iohn* may not worſhip the Angel, being a Fellow ſeruant.

[Three vncleane Spirits] Moſt wicked men, carried and led by the diuell, and beeing his Miniſters to doe his will as Ieſuites, &c. *Reuel.* 16, 13. *Three vncleane Spirits.*

[Without Spot] Pure, and without blame, euen before God, by the imputation of Chriſt his perfect righteouſnes to them, wiping away all ſpots of ſinne, and cloathing them with innocency. Reuel. 14, 5. *They are without ſpot, before the Throne of God.*

S. *T.*

[To Stand before the God of the earth] To miniſter (as inſtruments) vnto him, who as God, ruleth not in heauen only, but alſo in earth, euen when Satan and wicked men ſeeme to haue their full ſwinge, and to put all out of order. Reu. 11, 4. *Standing before the God of the earth.* It is a ſpeech borrowed from ſeruants, and ſuch as attend vpon Princes and Rulers, to miniſter to them, and execute their commandements. Thus alſo, Reuel. 8, 2. *Seauen Angels are ſaide to ſtand before God, becauſe they appeare before him, to miniſter to him.*

[To Stand a farre off] To refuſe and be affraid to approch, to reſcue *Rome* & *Romiſh* Hierarchy and Monarchie in the day of Gods horrible vengeance vpon her. Reuel. 18, 15. *The Merchants ſhall ſtand afar off.*

[To Stand vpon their feete] To reuiue after one is deade, as the two witneſſes did after a ſort, when God raiſed vp others in their roome, mightily to defend their doctrine and cauſe by the word of God, and by giuing their liues to death for that truth. Such were *Luther*, &c. Alſo *Witcliffe*, *Hierom* of *Prage*, *Huſſe*, &c. *Reuel.* 11, 11. *And they ſhall ſtand vp vpon their feete.*

[To Stand before the Woman] To be ready at hand, watching narrowly to deſtroy the bleſſed ſeed of the woman. *Reuel.* 12, 4. *and the Dragon ſtoode before the woman.*

[Starre] A Miniſter of the worde, which giueth light to the flocke, by doctrine and good example. *Reuel.* 1, 20. *The ſeuen ſtarres, are the Angelles of the ſeuen Churches.*

[Morning Starre] Chriſt Ieſus, who is himſelfe ỹ bright Morning Starre, hauing receyued fulneſſe of true Glorious light, to communicate it to all the faithfull, *Reuel.* 2, 28. *As I receiued of my Father, ſo will I*

giue

I giue him the Morning ſtar.

[**Great Star**] Many Paſtors of the Church declining togither, but amongeſt them, ſome one Miniſter of eſpeciall account and authority, drawing downe others by his corrupt teaching. Reu. 8, 10. *And there fell a great Star from Heauen.* This great Star, ſome doe vnderſtande of degenerating Byſhops, who through Pride and ambition, fell into hereſie and impiety. Others do interprete it, of *Conſtantius, Valens*, and other wicked Emperours, which fauoured the Arrian hereſie, and molleſted Orthodox Chriſtians. And ſurely, ŷ word [Star] though it often ſignifye Teachers, yet ſometime it noteth ſuch as ſhine aloft in high places (as it were in the ayre) as *Nebuchadnezar* is compared by the Prophet, Eſay 14, 12.

[**Stars fallen from heauen.**] Miniſters and Paſtors of the Church, who as Stars did ſhine by ſincere doctrine, and now through tentation and force of perſecution, declined and turned from the truth, to errours and lies, which is meant by falling from heauen. Reuel. 6, 13. *And the Stars fell from Heauen to earth.*

[**Twelue Stars**] The doctrine of the twelue Apoſtles (as the Crown and glory of ŷ church) which they borrowed from the moſt bright Sun, that fountaine of heauenly wiſedome, and preached to the world; afterward writing it in Bookes, called [Scriptures] Reuel. 12, 1. *Vpon her head a Crowne of twelue Starres.*

[**Stones precious**] The excellent and rare gifts, wherein namely the Paſtors of the Church ſhall ſhine before others. Reu. 21, 19. *With all manner of precious Stones.*

[**Stings**] Power to hurt, vex, and annoy others: bodilye, as Saracens; ſpiritually, as Popiſh Monkes and Friars (which are the tailes here ſpoken of) Reu. 9, 10. *And there were Stings in their tailes.*

[**Streets**] Some part of the Romiſh iuriſdiction, wherein this cruell ſpectacle was exhibited to be ſeene. Reuel. 11, 8. *And their corpes ſhall lye in the Streets of the great City.*

2 A place where the multitude of Citizens do dwel properly; and figuratiuely, a liberty which al the citizens of heauen do inioy. Reu. 22, 2. *In the middeſt of the ſtreet of it.*

S. V.

[**Sun**] The light of trueth, obſcured or extinct, rather by Hereſie in doctrine, and by ſuperſtition in the worſhippe of God. Reuel. 9, 2. *And the Sunne and the ayre were darkned.* Reu. 9, 2.

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2 Christ Iesus, the Sunne of righteousnesse. Reu. 12, 1. *Clothed with the Sun.*

[**Sun blacke**] The prosperity and peace of the Christian Church ecclipsed and taken away (for a time) by most cruel persecutions and bloudye extreamities, exercised as at other times, yet especially in the dayes of *Diocliſianus*, and *Maximinianus*, Emperors. Reuel. 6, 12. *And the Sun was black as Sackecloth.* Here is an allusion to the Prophets. Iere. 4, 23, 28. chap. 32, 7, 8. Esay 50, 3.

S. W.

[**To Swallow**] To sinke in & cause to vanish, as the earth or land doth to the floudes of water which it drinketh in: so did the earth, (that is, men of earthly Religion and affections) swallow and drunke in (as it were) the rage and persecution intended by the diuell & his instruments against the Church of Christ in earth. Reuel. 12, 16. *The earth Opened her mouth, and swallowed vppe the flood.* This was verified in the Vandals, Gothes, & other barbarous people, who comming to dwell in ciuillized Countries; & being turned (in shew at leſt) to Christian Religion, did much help the true church by stopping and allaying the furious mindes of her aduersaries.

[**Sword sharpe, and Sword of his mouth**] The worde of GOD, the force whereof is mighty, for the cutting downe sinne in the repentant, and for cutting apieces, spiritually, & destroying the impenitent. Reuel. 2, 12. *Which hath a sharpe Sword with two edges.* Reu. 1, 16. *With the Sworde of my Mouth.* This signifies the same thing with [sharpe Sword] vnlesse happly, some greeuous iudgement of warre be meant, which being pronounced by ỹ word, is therefore called the Sworde of his mouth.

2 Warre and battell, or slaughter of men in warre, executed by the Sword. Reu. 6, 8. *Power was giuen to kill with the Sword.*

S. Y.

[**Synagogue of Satan**] A company or assembly of men, indeede worshipping and seruing the diuell by errours and prophaneneſse, yet pretending themselues to be the holy people of God. Reuel. 2, 9. *Which are not Iewes, but are the Synagogue of Satan.* and Chapter 3. verse 9.

T. A.

T. A.

[Tabernacle] THE dwelling of God, or (as ſome other learned Diuines iudge) the whole worſhip of God, which vnder the Lawe was exerciſed in the Tabernacle. Reuel. 21, verſe 3. *Behold the Tabernacle of GOD is with men.*

2 The Church of God, in her pilgrimage or waifairing here in earth; eſpecially, when it is moſt obſcure, and leaſt known of the Worlde. Reuel. 13. ver. 6. *To blaſpheme the Tabernacle of God.*

[Taile] Temptation, by ambition, vain-glory, Couetouſneſſe, or by feare of perſecution, whereby (as by a Taile) the Starres or Paſtors of the Church, were ſtricken & pulled downe from their brightneſſe of doctrine and life, into errors and prophaneneſſe. Reu. 12,4. *And his Taile drew down the third part of the Starres of heauē.* For the fulfilling hereof, ſee Euſeb. lib. 6. cap. 41.

2 The baſeſt of any ſocietie, as begging Friars in Poperie, &c. Amongſt the Turkes, the dregs of the Saracens, Inſtruments of cruelty. Reu. 9, 19.

[To bee Taken vp to God] To be myraculouſly protected of God (as Chriſt the ſonne of *Mary* was) by warning giuen to the Wiſe men, and willing *Ioſeph* to flye, when Sathan by *Herod*, would haue deſtroyed him. Math. 2. and afterwardes ſtrangely kept againſt the ſubtle and cruell practiſes of the Herodians, Phariſies, Iewes, and Gentiles. If this Text bee meant of *Conſtantine* the great (becauſe the Reuelation ſpeaks not of things paſt, but foreſpeakes things to come, Reu. 4, 1) then to be taken vp, ſignifies to bee placed in height of earthly honor and maieſty, being made Emperor when hee lookt not for it, and with more large power and Dominion, (vppon earneſt requeſt of the *Romanes*, burthened and wearied with the tyranny of *Maxentius*) being aſſured of victory againſt his enemies, by voyce and token from heauen (as ſtories report, Reuel. 12, 5. *And he was taken vp of God, and to his Throne.*

[Talents] A Stone, or other thing of very great weight, ſuch as we read of, *Ioſh.* 10, 11. to haue bin caſt vpon the accurſed *Canaanites*; and ſuch as heere are threatned to bee caſt vpon the Antichriſtian rowte, to break them in pieces withall. Reuel. 16. ver. 21. *There*

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fell a great haile like Talents.

T. E.

[Teares] Calamitie and ſorrow, the cauſe of teares. As Eſay 25, 8. Reuel. 21. verſe 4. *And GOD will wipe away all Teares.*

[Temple] The worſhip of God, freed from Legal or Moſaicall Rites, and all humane inuentions. Reuel. 21, 22. *No Temple there.*

2 The Holy of Holyes, or moſt Holy place, where were the Mercy-ſeat & Cherubims, and the Arke, kept in the time of the Law, as a figure & ſigne of Gods preſence. Reuel. 15, 5. *And I ſaw the Temple open, &c.* And afterward in verſe 8. the Temple is ſayde to bee filled with ſmoake, to ſignify a manifeſt token of Gods preſence, ſuch as was in the Tabernacle. Exodus chapt. 40. Verſes 34, 35.

3 Heauenly Kingdome of Glorie. Reuel. 11, 19. *And the Temple of GOD was open in heauen.*

[Ten hornes] Great ſtrength, power, and might, to do much hurt. Reu. 12, 3. *He hath Tenne hornes.*

2 The firſt ten Chriſtian Emperors, in whoſe dayes and reigne, the beaſt increaſed in dignity and power greatlie. Reu. 13, 1. *I ſaw a Beaſt riſe out of the Sea, hauing Ten hornes.*

3 Tenne Kings, which had not begun to reigne, when *Iohn* wrote the Booke of Reuelation. Reu. 17, 3, 12. *Seuen heads & Ten hornes, the Tenne hornes are Ten Kings.*

[Ten Crownes] Great and many victories got by mightie force & power. Reu. 13, 1. *And vpon his Hornes Ten Crownes.*

[Ten thouſand thouſand] An innumerable company, or infinite multitude of Angels. Reuelation 5, verſe 11. *There were Ten thouſand times Tenne thouſand, &c.*

[Tenth part] A verie great portion of the Popiſh Kingdome, and ſuperſtition. Alſo diminiſhed by the falling away of ſundry Nations, eſpecially of the Germans. Reuel. 11, 13. *The Tenth part of the City fell.*

[To Teſtifie] To beare witneſſe, as Chriſt did, both in reſpect of the whole Goſpel generally, and of this propheſie particularly. Reuel. 22, 20. *He which teſtifieth theſe things.*

[Teſtimony of Jeſus] The Faith and doctrine concerning ſaluation by Ieſus Chriſt. Reuelation ch. 12, verſe 17. *And haue the Teſtimonie of Ieſus Chriſt.*

2 The preaching of Chriſt, and ſaluation by him. Reuelat. 19, 10. *The Teſtimony of Ieſus, is the Spirite of Propheſie*, that is, they which haue the function

ction to teach Christ, are equal to such as haue the guift to reueale things to come. By which reason, the Angell dissuades *Iohn* from worshipping him.

T. *H.*

[As a Theefe] Suddenly, when he is not looked for: for beside al mens expectation, wil Christ come to bee reuenged on the vngodly, for ỹ wrongs done to his Church. Reuel. 16, 15. *Behold, I come as a Theefe.*

[Thigh] Properly the inferior part of the body, from the belly downe to the feet.

2 Mystically and figuratiuely, the meanest and lowest things in Christ our king, which shall be (in the glorious restoring of Religion to be performed, toward the ende of the world) superior and more excellent, thē that which is highest and most supreme in the Monarches of the earth. Reuel. 19, 16. *Vpon his Thigh a Name written, King of Kings, &c.*

[Third part] The greatest part, or a very great part. Reue. 8, 7. *And the Third part of trees was burnt vp.*

[Third part of Creatures] Al that liue in *Europe*, the thirde part of the world; so vnderstand verse 12. also Reuel. 8, 9. *The third part of Creatures dyed.*

[Third part of Stars] Very many Pastors of the church, sometime shining like Starres. Reuel. 12, 4. *Strike downe the third part of the Stars.*

[To Thirst] To desire earnestly the graces of Christ, out of a feeling of our want. Reue. 22, 17. *Let euery one that Thirsteth come.*

[Throne] The glorious maiesty of God, whereof the visible Thrones of Kings and earthly Iudges, beares a certaine representation. Reuel. 4, verse 2.

2 Dominion and glory of Christ, and his members in Heauen. Reuelat. chapter 3, verse 21.

T. *O.*

[Torch] A Lampe or great light, which giueth foorth apparantly, a very cleere and shining fiery brightnesse, which yet lasteth no longer then it hath nourishment, which once failing, the Lampe is extinguished. Such were certaine Pastors of the Church, which fell from the Doctrine of Faith, through ambition or feare. Reuel. 8, 10. *A great Star burning like a Torch.*

[To be Tormented] To be most extremely pained & vexed, with most horrible and neuer-ending paine. Reuelation 14, verse 10. *They shall bee Tor-*

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mented in Fire and Brimſtone.

T. R.

[To Trauaile in byth] To couet and long to be eaſed, of that moſt heauy and grieuous condition wherein the church ſhould continue vnder heatheniſh Emperors; euen as a Woman that is in trauaile deſireth to be eaſed of her paine. Reu. 12,2. *And cried Trauailing in Birth.* Some referre this, to the longing and expectation of the Church of the Iewes, vehemently deſiring & expecting to ſee the promiſed Meſſiah: but Saint *Iohn* heere propheſied of things to come, as Chap. 4.ver.1. is ſignified to vs plainly. Therefore the former interpretatiõ ſeemeth to be better.

[To Treade vnder fæte the holy Citie] To lay waſte (as ſome thinke) the pure worſhip and true worſhippers: or (as others iudge) to frequent the aſſemblies daily, vnder the pretence of worſhipping God, as falſe Chriſtians doe, which are heere noted with the name of Gentiles: But both ſignifications well agree together, (as I take it;) namely, that ſuch as in words profeſſe Chriſt, yet for life and manners, were as the prophane Gentiles, ſhould both much haunt the place of Diuine worſhip, & yet as falſe hearted Hypocrites, treade downe the truth, and true Seruants of God.

[Tree of life] Chriſt Ieſus, who ſhall bee to all his Members, as a Tree of eternall life, more plentifull then to-fore, ſatisfying and refreſhing them with the fellowſhip of himſelf which is heere meant by eating of this Tree. Reu.2,7. *He that Ouercommeth ſhall eate of the Tree of life.*

[Trees] The company of Reprobates and vngodly men in the Kingdom of this world. Reuel.8,7. *The third part of the Trees were burnt.*

2 The number of the elect, which are exempted from the hurt which the Locuſts ſhould do. Reuel. 9,ver.4. *Neyther any Tree.*

[True] One which knoweth all things as they be, without error or ignorance, which alſo willeth & decreeth whatſoeuer he willeth, ſeriouſly, without fraud, and performeth al his promiſes without inconſtancy or vnfaithfulneſſe. Such an one is Chriſt. Reu.3,7. *Theſe things ſaith he which is holy and true.*

2 One which fulfilleth his puniſhments which hee hath threatned. Reuel. 16.7. *True and righteous are thy iudgments.*

[Trumpets ſeauen] The Reuelations of Gods iudgments by Angels or Teachers of the Church,

Church, who are likened to Trumpets) and the manifeſt & famous euents which follow ſuch Reuelations, in al manner and kindes of puniſhments. Reuel. 8,2. *And to them were giuen ſeauen Trumpets.*

T. *W.*

[**Twelue Angels**] The keepers which watch to open the gates of the new Hieruſalem, and to receiue the Citizens quickly, without delay. Reuel. 21,12. *At the Gates twelue Angels.*

[**Twelue foundations**] The Doctrine of grace, taught the Church firſt by the twelue Apoſtles, which were inſtrumentall and miniſteriall foundations (Chriſt alone beeing the principall Foundation and Head-corner ſtone, on which, euen the Apoſtles themſelues as liuing Stones are laid) and afterward preached by all faithfull Paſtors in all ages. Reue. 21,14. *And the wall of the City had twelue Foundations.*

[**Twelue gates**] The ready entrance and eaſie acceſſe (as by gates into an houſe) which the Children of God, the true *Iſraelites*, ſhall finde into the new *Hieruſalem* from aboue. Reuel. 21,12. *And the wall had twelue gates.* Heere is an alluſion to the earthly Ieruſalem in *Iewry*, where the Iewes had free ingreſſe from all quarters, by twelue gates.

[**Twelue Tribes**] The whole number of the faithfull, both Iewes or Gentiles, which walked in the ſteps of their father *Abraham*. Reuel. 21,12. *Which are the twelue Tribes of the children of Iſrael.*

[**Twelue fruites**] Variety of fruite, not one kinde, but ſundry, yet without ſatiety. Re. 22,2. *Bearing twelue fruites.*

[**Twelue thouſand furlong**] The vnmeaſurable greatneſſe and largeneſſe of new Ieruſalem, beeing for multitude of Citizens without number, very ſpacious and capacious. Reuel. 21,16. *And he meaſured the City Twelue thouſand furlongs.*

[**Two Candleſticks**] Al the faithfull Paſtors of the church, from whom the light of Gods worde ſhineth vppon men, as Candleſticks beare out ỹ light which be put on them. Reuel. 11,4. *Theſe are Two Candleſtickes.*

[**Two hornes**] The two powers, Regal and Pontifical; Ciuill & Eccleſiaſticall, which the Pope and Papall Clergy challenge to themſelues, ouer the Emperors and Kings of the earth; alſo ouer mens ſoules and Conſciences; & becauſe they pretend this double power, to be deriued and receiued from Chriſt, (though indeede it be from the Dragon) euen

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from the deuill of hell; therefore be they called, the *Hornes of a Lambe*. Reuel. 11, 15. *The Beast had Two horns like a Lamb*. Some vnderstand these Two hornes, of two French Kings; *Pipinus* and *Carolus Magnus*, who succoured the two Popes, *Stephanus* the second, and *Adrian* (whom they tooke to be innocents, and harmelesse as Lambes) against the Kings of the *Lombards*, *Aristulphus* and *Desiderius*.

[Two and fortie Moneths.] Three yeares and a half, which is halfe a propheticall Weeke, according to Daniel 9. & iumpeth with the other numbers; of a Time, two times, & halfe a time: also a thousand, two hundred, threescore dayes. Which seuerall numbers, doe note and point out one thing, to wit, that the time of the tyranny of Antichrist persecuting the Saints, is certaine, fixed and determined, which hee cannot passe, and that it shall not be very long; which greatly maketh for the consolation of the Saints. Reuel. 11, 2, *The holy City they shall treade vnder foote Two and forty Moneths*. Where these moneths tooke their beginning, and where they are determined, I take not on me to iudge; certaine it is, that in these 42. months, euery day is put for a yeare (as in the propheſie of weekes by *Daniel*) and euery weeke for seauen yeare, and euery month to consist of thirty daies according to the Egyptian account: and finally, that it is the whole space of time, wherein Antichrist shall arise, increase, or waxe; be wounded, reuiue, & take heart againe, to execute his cruelty in that City which was the Queene of the worlde (as it were) where hee and his Fauourites should bath themselues in pleasures. Therefore, they do erre, which doe precisely vnderstand these moneths of three yeare & a halfe, where by this number Mystically is signified the whol time of Antichrists raigne, which is by the former Computation, twelue hundred and threescore yeares.

[Two Witnesses] A competent number of faithfull preachers which testify against the errors of Antichrist, & for the doctrine of Christ. Reu. 11 3. *I will giue the same to my Two witnesses*. These witnesses, though few, weake and contemptible, yet shal be a sufficient number to helpe and confirme one another.

T. T.

[Tyme of the dead] The time when the Iewes, strangers frō Christ, without his Saluation; (and therefore truely deade) shall

ſhall be brought to the knowledge of the truth, according to the propheſies of Scripture. Reu. 11, 18. *And the Tyme of the dead to bee iudged.* Some, referre this to the laſt iudgement, when euery one ſhal be rewarded according vnto his workes.

[Tyme, and Tymes, and halfe a Tyme.] See before in [Two and forty months] Reu. 12, 14.

[Tyme is come] The fit ſeaſon and opportunity, wherein God according to his decree, will proſper the endeuours of his ſeruants Labouring in the word. Reuel. 14, 15. *For the Tyme is come.*

[Tyme no more] Time ſhall be vtterly aboliſhed, the naturall courſe of Sunne and Stars ceaſing, whereby years, weeks, months, and dayes were diſtinguiſhed. Reu. 10, 6. *Hee ſwore that Tyme ſhould bee no more.* Some, tranſlate for Time, delay; and will haue the meaning to bee, that there ſhould be a ſmall delay, no long ſpace of Time, til the conſummation of the myſtery; and then it doth not ſignifye the abolition of time, after the conſummation and end of all; but breuity or ſhort ſpace of time, vntill the conſummation come. This latter, ſeemeth better to agree with the circumſtances of the Text.

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V. 7.

[Vials golden]

THE harts of the faithful, filled by the Spirit with feruent Prayers, which are pleasing to God through Christ (as sweete odours be to our sense) Reuel. 5,8. *They had golden Vials full of sweete Odours, which are the praiers of the Saints.* These words teach how pretious Vessels the hearts of true beleeuers are, and how sweete the prayers bee which come from them, by allusion to the manner of the Temple at Hierusalem. See Zach. 14,20. Psal. 141,2.

2 The holy minds, not of al the faithfull, but of the true Seruants and Ministers of Christ, filled not with feruent pure prayers onely, but with the seuere iudgments of God, which they are ready to denounce by threatning with integrity, against and vpon the Kingdome of Antichrist, and Popish worshippers; and because God is pure and holy, euen in his iudgements threatened and executed on the wicked, therefore those Vials are said to be of gold; and because God will bee throughly auenged on his enemies, therefore the Vials are saide to be full of wrath, which being the wrath of him who liueth for euer, amplifieth the greeuousnesse of it. Reuel. 15,7. *Seauen golden Vials full of the wrath of GOD, which liueth for euermore.* If the seauen Angels spoken of in the former part of this verse, be properly taken, not for the Ministers of the word, but for Celestiall Spirits, yet the matter is all one, that God is decreed to execute his vengeance silently and fully, as one would poure water out of vials. Note that the first euents of Gods iudgements in this Book, were called Seales, because they were for confirmations of the future: then Trumpets succeeded, to shew that the iudgements following were not only denounced with great noise but greeuously executed. Thirdly, Vials, which beeing capacious Vessels of Diuine iudgements, did serue as fit Instruments, to consummate the destruction of Antichristian enemies, on whom they should suddenly, rashly, and insensibly fall, to their vtter confusion. Reuel. 16,1. also Reuel. 21,9. A Viall is a vessell greater then a Cup, and containeth so much liquor as a mã can at a draught drinke in.

[Victory of the Beast] A pre-

preuailing ouer Antichriſt, euen by a full and abſolute victory; for which cauſe, heere be reckned vp with the Beaſt, his image, marke, and number of his name. All which, theſe Conquerors ſhall abhorre and haue in vtter execration. Reu. 15,2. *And them that had gotten victory of the Beaſt, and of his Image, marke, and name.*

[Vines of the Vineyards] The whole number of the Reprobate, whether Heathens, Iewes, Turkes, or heapes of Hypocrites & wicked within the Church; or Idolaters and Heretickes, which renounce the Church & name of Chriſt, though not in profeſsion, yet in truth. Reuel. 14,19. *And cut downe the Vines of the vineyards of the earth.* Some iudgeth this Propheſie, not to be of the laſt iudgement, when all the wicked ſhall be caſt into the large Wine-preſſe of the pit of hell, to be tormented (as cluſters of Grapes cut off, are caſt into a Fat or Preſſe, where they bee preſſed,) but to haue been fulfilled in the yeare of our Lord, one thouſand fiue hundred thirty and nine, heere in England; when Monaſteries, Abbies, Fryeries, Nunneries, and other houſes (then falſly called Religious) were pulled down, their lands and reuennewes, conuerted to other moſt honeſt and publike vſes, by the aduiſe and ſeruice of Lorde *Cromwell*, who (as a ſharpe Sickle) ſerued the prouidence of God, not to lop and prune, but to cut downe the Vines, euen the ſhining fat glory of the Popiſh pontificall Church, which had taken deepe roote, and ſpread it ſelfe farre and neere in this rich and fruitefull Iland; ſuch a cropping of the Vines happened in *Germany*, much about the ſame time. Let the learned iudge which ſenſe beſt agreeth.

[Virgins] Such as are purged from the corruptions of the world, but cheefely from Idolatry, which is ſpirituall whoredome. Reuel. 14,4. *For they be Virgins.*

V. N.

[Vnbeleeuers] Such perſons as will not embrace the doctrine of Chriſt, but openly refuſe it. Reuel. 21,8. *Fearefull, vnbeleeuers.*

[Vncleane thing] Such as being themſelues vnpure and filthy, are apt by contagion to infect & pollute others whom they touch. Reuel 21,27. *No vncleane thing.*

[Vniuſt] One which is iniurious, offering wrong and violence to the Saints, whom they ſhall exerciſe for a time with their wicked dealing, and afterward bee recompenced at Chriſts

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Christs comming. Reuel. 22,2. *Let him that is vniust, be vniust still.*

V. *O.*

[**Voices**] Strange stings & prickes of conscience, vexing men with continuall expectation of some euill to come. Reuel. 4,5. *Out of the Throne proceeded Lightnings, Thunderings, and Voices.* Some by these words vnderstand no other thing, but the fearefull iudgements of God, threatned in most horrible manner to the wicked, alluding to the terrible manner of deliuering the Law by thundring, lightning, and sounding of a Trumpet. Exod. 19.

2 The glorious Gospell of Iesus Christ, sounded foorth by the operation of the Holy Ghost, to reproue the worlde, and to terrifie tyrants and worldlings, who thereupon raise vp all manner of tumults and vprores, persecutions and slanders, represented by thundring, lightning, and Earthquake. Reuel. 8,5. *And there were Voices, and Thunderings, and Lightnings, & Earthquakes.*

3 A word or sentence vttered miraculously from heauen. Reuel. 10,8. *And the Voyce which I heard from heauen, spake to me againe.*

[**Voice of the Bride-groome**] The mirth and gladnesse, such as vseth to bee expressed and exercised at marriages. Reuel. 18,23. *The voice of the Bridegroome shall be heard no more.* In these words he alludeth to Ieremy, chapt. 25,10.

[**A Voice of Harpers & Musitians, &c.**] All manner of mirth & ioy, expressed by any manner of instruments, whether touched by the finger, or made to sound by the force of the breath. Reuel. 18,22. *And the voice of Harpers, Musitians, and Trumpetters shall bee heard no more.*

[**Great Voice of a great multitude**] A most great & cheerefull noyse of innumerable Citizens of the Church-Militant, cheering and reioycing themselues with the ruine and fall of Babylon. Reuel. 19,1. *I heard a great Voice of a great multitude in Heauen.*

[**Voice of many waters, and of strong thunders**] An effectuall voice, very terrible, piercing and striking (like thunder) and making great noise, (like many waters together) strongly prouoking both the Iewes restored, and the beleeuing Gentiles, to sound foorth the praises of God, for his infinite mercies in Christ, and his great iudgements against the great whore. Re. 19,6. *I heard a voice as the voice of many waters, & as the voice of strong thunders.*

[A

[A Voice out of the Throne] A most sweet exhortation, vttered by some of those Angels which are saide to be amiddest the Throne, and about the Throne of God, stirring vp the Seruants of God to praise him. Reuel. 19,5. *Then a Voice came out of the Throne, saying, Praise the Lord.*

[Voice out of the Temple] The faithfull prayers of the Saints preuailing with God, for the executing of his iudgments vpon his, and their accursed enemies in Antichrists Kingdome. Reuel 16,1. *And I heard a great Voice out of the Temple.* Others vnderstand this of Gods owne voice, immediately thundring out of Heauen, the Temple of his holinesse: which cannot agree, seeing the Temple signifieth the Militant Church in earth. as chapt. 11,1.

W. A.



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W. A.

[To Walke]

TO be alwayes present in the midst of the church, to blesse, enrich, guide, and protect the Ministers and members thereof. Re. 2,1 *And Walked in the middest of the seauen golden Candlesticks.* If Christ bee alwayes resident with his Church himselfe, to looke into euery thing, what need a Vicar? What vse of the Pope?

2 To liue, or to order our life according to the direction of the word, which is a light to our steps. Reuel. 21, 24. *And the people shall walke in the light of it.*

[Wall] The strength, defence, and safety of the church, which is as a City that hath walles for defence. Reuel. 21, 12. *And had a great Wall on hye.*

[Wares] Not onely outward merchandise and stuffes; as Silkes, Linnen, precious Stones, Pearles, Purple, Scarlet, &c: the value whereof, shal much abate at the fall of *Rome*; but spirituall merchandise, as Masses. Dirges, and such trash, which shall waxe vile and nothing worth. Reuel. 18, 11.

[Warre] Battell, hostility, or enmity against the true prechers and professors of the word, stirred vp against them, by Romish Antichrist, who is therefore saide to be the Beast that commeth out of the bottomelesse pit, because his beastly and sauage power and tyranny is from hell, which he shall exercise with bloody cruelty. Reuel. 11, ver, 7. *The Beast that cometh out of the bottomlesse pit, shall make warre against them.* Reuel. 13, 7. *Make war against the Saints.* This warre is that hot opposition and bitter enmity, which the *Tridentine* Councell, with the Popes and Emperors forces, made against the Protestants in *Germany*, as the learned collect, by comparing euents with Prophesies. There is another battaile mentioned, chapt. 19, verse 19, 20, &c. wherein the Beast shall bee ouercome and taken.

[To Wash long Robes] To haue (being conuerted vnto Christ by faith) the holinesse and righteousnesse of Christ alone imputed to them. Reuel. 7, 14. *And haue washed their long Robes.*

[Was, and is not, &c.] The diuers condition of the Romane Empire, according to the change of foure seuerall times. 1. flourishing in maiesty and power, vnder the reign of the first Emperors, *Iulius, Augustus,*

Augustus, Tiberius, Claudius, &c. 2. Ecclipsed and diminished in glory and power, vnder the succeeding Emperors, *Nero, Galba, Domitian,* &c. 3. But reuiued and raised vp againe in the Popes. 4. And finally, in Gods iust iudgement to bee thrust down into vtter destruction. Reuel. 17, 8. *The Beast which thou hast seene, was, and is not, & shall ascend out of the bottomelesse pit, and shall go to perdition.* Some other Diuines vnderstand this wholly of Antichrist, ỳ Popish Empire, which began after S. *Iohns* time, in the end of the reigne of *Constantine* the Great; 2. And afterward by an incursion of Barbarians, *Rome* and *Italy*, beeing miserably wasted, the pontificall authority and Sea seemed as it were not to be. 3. But this hurt and wound was afterward cured by *Iustinian* and *Phocas*, in the time of Pope *Gregory* the second, which exercised a greater power (both ecclesiasticall and temporall) then any of his predecessors had done. 4. Yet this newly recouered dignity, was not alwayes to last, but to be diminished by little and little (as we see at this day) till it wholy be extinct; which posterity must see. That this is the truest interpretation, may appeare by verses 10, and 12. of this chapter, which make it manifest, this Beast heere spoken of, not to haue beene then when he wrote this Propheſie, nor had not then receiued his kingdome and power. Therefore they are vtterly deceiued, which expound this verse of the Diuell; (as *Ribera* the Iesuite doth) or which doo seeke for the beginning or seate of Antichrist any where but at *Rome*, where all the foure former mutations and changes, are euidently knowne to haue happened, whether we vnderstand these changes ioyntly of the Heathenish & Popish Monarchy, or of ecclesiastical Empire alone, as it seemes that it ought to bee, for the former reason.

[To Watch] To shake off security and sluggishnesse, and with great care to preserue our garments of faith and innocency. Reuel. 16, 15. *Blessed is he that watcheth, and keepeth his garments.*

[Waters] Peoples, multitudes, nations, and tongues; at a word, Countries of euery language, obeying *Rome* as their Queene or Mistris. Reuel. 17, 15. *The waters which thou sawest, are peoples, and multitudes, &c.*

2 All impediments and lets which hinder passage and accesse to a Region. Reu. 16, 12. *And the water thereof was dryed vp.*

3 The Doctrine of Gods

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word, which is like ſweete and wholeſome waters, but being infected by corrupt Teachers, they become bitter as wormewood. Reuel. chapt. 8, ver. 11. *Many dyed of the waters, becauſe they were bitter.* Reuel. 22, 1, 17.

4 Superſtitions, errors, hereſies, as a flood of water to drowne the Church. Re. 12, 15.

[Way] Commodity or opportunity of doing ſomthing. Reuel. 16, 12. *That way might be prepared for the Kings.*

W. *E.*

[Well of the water of life] The ſweetneſſe of Chriſt, and his abundant graces, ouerflowing to the ſatisfying of euery thirſty ſoule, earneſtly deſiring to communicate with the good things of Chriſt. Reuel. 21, 6. *I will giue to the thirſty of the well of the water of life freely.*

[Weeping] Shedding of teares, together with ſorrowes and calamities, the cauſe of teares. Reuel. 18, 19. *And cry, Weeping and wayling.*

W. *H.*

[What City like?] No City at all to be compared with *Rome*, beeing moſt ancient, flouriſhing in wealth & friends frō many generations, accounted firſt the Queene of Nations, and afterward the chaire of *Peter*, the terror of the world; who would not haue thought this City far enough, and free enough, from all deſtruction? Reuel. 18, 18. *What City was like to this great City?*

[White] Pure from al ſpot, by imputation of Chriſts righteouſneſſe, and ſhining in glory both in themſelues, by ſence of Gods loue; and with others, by praiſes rendred to God for his grace toward them. Reuel. 3, 4. *And ſhall walke with me in White.*

[White array] Eternall glory, happineſſe, and life, by a perfect participation with Chriſt. Reuel. 3, 5. *He that ouercommeth, ſhall be cloathed in white aray.*

[White Horſe] The gladſome tydings of the Goſpell, by the Miniſtry of the Teachers and Paſtors, ſpread abroad with great celerity and power, conuerting and ſubduing many people farre and neere vnto Chriſt and his bleſſed truth. Reuel. 6, ver. 2. *Loe, there was a white Horſe, and hee that ſate on him had a Bow.* They ſeeme then to be wide, which vnderſtand this of the arrowes of Peſtilence, mightily and ſpeedily ſtriking men: but ſ Scripture neuer vſeth to repreſent any doleful thing by the white colour which figureth purity, ioy,

ioy, and gladneſſe. Other farre more probably, referre this to the victory which the trueth had, vnder the Emperor *Adrian*, who by mediation of certaine Philoſophers, pleading the cauſe of Chriſtians before him, was moued to make a ioyfull decree, that no Chriſtian ſhould be condemned, but for ciuill crimes puniſhable by law. Euſeb. lib. 4, cap. 3. as afterward by Edict of the next Emperor, *Antoninus Pius*, at the motion of *Iuſtinus Martyr*, it was proclaimed, that no Chriſtian ſhould be troubled, becauſe hee was a Chriſtian, & their accuſers ſhould be iudged to puniſhment. *Euſeb. lib. 4, 11.*

[White Robe] The holineſſe, purity, and innocency of Chriſt, put vpon the elect by faith. Reuel. 7, 13. *Arrayed in long white robes.*

[White Throne] A Tribunall ſeat, moſt Princely & glorious, as full of mercy, as of maieſty. Reuel. 20, 11. *I ſaw a great white Throne.*

[Whore great] A notable Harlot, her-ſelfe committing whoredome ſpiritually, and enticing others high and low, Princes and people, to partake with her in Idolatry. This plainely is popiſh Rome, for Heatheniſh Rome, left euery people to their owne religion. Reuel. 17, 1. *I will ſhew thee the damnation of that great Whore.* Reuel. 19, 2. *He hath condemned the great Whore.*

W. I.

[Widdow] One bereſt of her dignity, as a wife of her husband. Re. 18, 7. *No Widdow.*

[Wife] The Church, collected of Gentiles and Iewes, which being two Siſters, doo both make but one wife, as *Leah* and *Rachell* were to *Iacob*. Reuel. 19, 7. *And his wife hath prepared herſelfe.*

[Wilderneſſe] A ſolitary & ſecret place, fit for one to hide himſelfe in, alſo free from the pompe and glory of the world. Reuel. 12, 6. *And the woman fled into the Wilderneſſe.*

[Wine of wrath] Idolatry, which is ſpirituall fornication, and kindleth Gods indignation and anger; yet ſuperſtitious perſons drinke it in, as Drunkards do draw in ſweete wine. Reuel. 14, 8. *To drinke of the wine of the wrath of her fornication.*

2 The moſt ſeuere paine, euen fire and brimſtone due to Idolatry, wherein ſuperſtitious perſons tooke not ſo great delight to practiſe it; but the righteous God will take as much pleaſure in puniſhing it. Reuel. 14, 10. *He alſo ſhall drink of the wine of the wrath of God, &c. and ſhall bee tormented with fire*

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fire and brimſtone.

[**Two Wings**] Meanes of flight, and ſwift eſcape: the two wings bee Gods prouidence protecting, and his Oracles, directing the Church in her ſpeedy flight. Reuel. 12,14. *To the woman were giuen two wings of a great Eagle.*

[**Winepreſſe**] Hell, whereinto the wicked enemies of the Church ſhall be caſt to be tormented, as cluſters of grapes be caſt into a Wine-preſſe, to be there preſſed. Reuel. 14,19. *Were caſt into that great winepreſſe of Gods wrath.* How ſome vnderſtand this, not of the laſt and great iudgement in the end of the world, but referre it to that ſharpe iudgement executed vppon Popery, in the daies of *Henry* the eight, King of England, by the downefall of their religious houſes in this ours, and other Countries of *Europe*, yee may reade in the words [**Vine**] and [**Vineyard.**]

[**To Wipe all teares**] To deliuer and ſet free from teares and from ſorrowes and calamities, the cauſes of teares; and withall to reſtore vnto a more ioyfull eſtate. Reuel. 7,17. *Hee ſhall wipe away all teares from their eyes.*

[**Wiſedome**] Vnderſtanding, learning, & skill to ſearch, and by ſearching, to finde the number of the name of the Beaſt. Reuel. 13,18. *Heere is wiſedome. Let him that hath vnderſtanding, let him count, &c.* Learned *Iunius* giues this interpretation of this verſe. The name and marke of the Beaſt (ſaith he) do eaſily happen to any; but it is wiſedome to haue the number of the Beaſt; that is, onely the wiſe, and ſuch as haue vnderſtanding, can come by that number: for they muſt be moſt illuminated Doctors which attaine thereto. But I like the former better.

[**Witneſſe**] A Miniſter of the word, which by Doctrine & good life, and martyrdome (if need be) doth giue teſtimony to the word of God. Reuel. 11,3. *I will giue the ſame to my two witneſſes.* See **two Witneſſes.**

[**Faithfull Witneſſe**] Ieſus Chriſt, who is ſo called becauſe hee hath witneſſed and taught the whole and complete will of God, as much as belongs to the ſaluatiō of man, faithfully, truely, plainely, and fully. For the whole Doctrine of the Goſpell vſeth to bee called, μαρτυρια, witneſſe: as Iohn 3,11 and 5,31, 32. and 18,37. 1. Tim. 6,13. Alſo becauſe hee bare Witneſſe and record to the truth, before *Pontius Pilate*, when he asked him, Art thou the King of the Iewes? Iohn 18,37. wherefore *Paul* ſaith, he witneſſed a good confeſſion vnder *Pontius Pilate*. 1 Tim. 6,13.

6,13. And becauſe as he taught and reuealed all truth, and before *Pilate*, in word and by mouth bare teſtimony and record to the truth; ſo alſo becauſe hee ſealed it vp with his blood; hee dyed, and was a Martyr, for bearing witneſſe to the truth, which indeede prooues him to bee a faithfull and conſtant Witneſſe. In theſe three reſpects he hath this title giuen him.

W. *O.*

[**Woe, Woe, Woe**] Three exceeding greeuous plagues and euils to bee ſent vpon the wicked world, more fearefull then any former calamities. The firſt woe was the ſending or ſtirring vp of Antichriſt, or the Kingdome of Popery, whereof, chapt. 9, verſe 2. 3. The ſecond, Turciſme. chapt. 9. verſe 13, 14, 15, &c. The third is that moſt dreadfull Vengeance, both heere and eternally executed on the wicked, whereof we may reade, chapt. 11, ver. 14. 15. 16, 17, 18, &c. Reuel. 8, 13. *Saying with a loud voyce, Woe, Woe, Woe.*

[**Woman**] The true church of Chriſt, often in the Scripture called his wife and his Spouſe. Reuel. 12, 1. *A woman cloathed with the Sun.*

2 Idols. Re. 14. 4. *Theſe are they which are not defiled with women.* This Text no whit ſpeakes againſt marriage, in any kinde or degree of perſons; but as the Scriptures vſually call [*Idolatry*] Fornication and Whoredome; ſo after the ſame forme of ſpeaking Idols are in this verſe called [*Women.*]

3 The City of *Rome*, as it is become the ſeate of Antichriſt. Reuel. 17, 3. *And I ſaw a Woman ſitte on a Scarlet coloured Beaſt.* This woman beeing all glorious (not within) but outwardly, cannot bee that true Spouſe of Chriſt, whoſe rare beauty is ſpirituall and inward.

[**Wonder**] Some ſtrange and maruellous thing, worthy to be wondred at, for the greatneſſe and rareneſſe of it. Reu. 12, 1. *I ſaw a great Wonder in Heauen.* Alſo chapt. 12, v. 3.

[**Word**] The whole will of God, reuealed in the Law and the Goſpell. Reuel. 3, 8. *Thou haſt kept my Word.*

2 That part of Gods will, contained in this Booke of the Reuel. ch. 22, 7. *Which obſerue the words of this Propheſie.*

3 The eternall and infallible Decree of the moſt high God, concerning the conuerſion of the Iewes, vnto the faith of Chriſt. Reu. 19, 9. *Theſe are the true words of God himſelfe.*

4 Chriſt Ieſus, the Sonne of God, the ſecond perſon in Trinity, the eternall wiſedome of

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his Father, that worde which was from the beginning. Reu. 19, 13. *The word of God.*

5 A particular Prophesie, touching the making of all things new; to wit, in the restitution of the Iewes; and after that, of the whole world. Reue. 21, 5. *Write, for these words are faithfull and true.*

[Workes] The dealings and practises of Ministers & people in their callings & affaires, wherein whatsoeuer is done well, is both seene and approoued of Christ. Reuel. 2, 2. *I know thy workes.*

2 A most large and blessed reward by Gods free mercy, giuen to good workes after this life. Reuelation, chapter 14, verse 13. *And their workes do follow them.* Not their merites, but a free reward to their workes.

3 The merite and desert of wickednesse and cruelty. Reuel. chapter 18, 6. *Giue her double, according to her workes.* Let such then see what they wil answere to God, who wold haue Babylon to bee fauourably thought of, and dealt gently withall.

4 Deeds and actions, euill or good. Reuel. 20, 12. *According to their workes.*

[World] The whole company of the Reprobates, euen whosoeuer are estranged from Christ, whether within or without the Church. Reuel. 12, 9. *Woo hath deceiued all the world.*

[Wormewood] Properly, an Hearbe (commonly known by this name) of quality very bitter, making the liquor into which it is powred, more bitter then that it can be drunke.

2 Figuratiuely, false Doctrine, errors, lyes, and heresies, which (like bitter wormewood) corrupt & poyson the sweete wholesome waters of the word. Reuel. 9, 11. *The name of the Star is called wormewood.*

[To Worship the Angell] To offer Diuine Worshippe to the Angell, which was but a Creature, beeing too much rauished with his most glorious brightnesse, and with the ioy of his gladsome message. Reuelation, chapter 19, verse 10. *And I fell before his feete to worship him.*

[To Worship the Beast] To acknowledge and reuerence Antichrist, and by some outward token or pledge to professe subiection to him: Finally, to maintain him with minde and might. Reuel. 14, 9. *If any shall worshippe the Beast or his Image.*

[To Worship Diuels] To yeeld Religious or Diuine honour to Idols, which is a kinde of seruing of diuels. Re. 19, 20 *That they should not worship diuels and Idols of Gold and Siluer.*

Marke,

Marke, that Popish Idolatry, as wel as Heathenish, is a worship of Diuels, and no better, for all pretences.

[**To Worship the Dragon**] To attribute supreme dignity and power vnto Antichrist the Pope of Rome, in this regard that he succeeded the Heathenish Emperours in that City, which was the *Metropolis* of the Empire. Reuel. 13,4. *And they worshipped the dragon, which gaue power to the Beast.*

[**To Worship God**] To yeeld vnto God alone, Religious adoration, and diuine honour. Reue. 19,10. *Worsh p God.* Religious worship, due to God alone.

[**Worthy**] One who by the righteousnesse of Christ imputed, (and not by holinesse inherent) is woorthy of eternall glory. Reuel. 3,4. *For they bee worthy.*

[**Wounded to death**] Greatly hurt and diminished by a greeuous calamity, which both Rome and the Pope sitting there, receiued, by the space of one hundered thirty and two yeares, by the violence of the *Goths, Vandales, Hunnes,* and other barbarous people, which had surprized Rome and taken it. Reuel. 13,3. *And I saw one of his heads, as it were wounded to death.*

W. *R.*

[**Written within & without**] A large writing, and copious, fully fore-shewing the thinges that should befall the church, euen vnto the least matters. Re. 5,1. *I saw a Booke written within and without.*

[**Written in the Booke of life**] The Elect, whom GOD out of his euerlasting Decree, hath chosen to euerlasting life by Christ, beeing euery one in their time, washed, iustified, & sanctified. Reuel. 21,27. *But they which are written in the Lambes Booke of life.*

[**To Write**] To Register or Record a thing in a Book, that posterity may know it. Reuel. 14,13. *Saying vnto me, write.*

[**Not to Write**] To keepe and holde a thing for a while, secret and priuate to himselfe, reseruing it to a fit place. Reu. 10,4. *Saying, Write them not.*

Finis, Laus Deo.

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A Dictionary, ſpecially made *to giue ſome light to the darkeſome* Booke of *Salomons* Song, called the *Canticles.*

¶ *Foraſmuch as this Booke of Canticles is behinde none, for worthines of the ſubiect, or for vſe toward the Church, or authenticke authority; being inſpired of God, entreating of the moſt ſweete and ſtraight coniunction betweene Chriſt and his Church, and of their mutuall interparting of duties; ſeruing alſo to teach, improoue, inſtruct, correct, and comfort: and yet many are driuen from reading and ſtudy of it, through the difficulty of the ſtile, and depth of the argument: I haue thought it worth the labour, to compoſe a ſhort Dictionary, expounding apart by themſelues, the ſeuerall words of this little Booke, thereby to encourage all Chriſtians more willingly to become ſtudious in it, vnder hope of attaining ſome benefit by their paines. Vſe this my trauaile with good conſtruction of my purpoſe, and thankes to God if thou get any profit by it.* Farewell.

[All faire] THE abſolute & perfect ſpirituall beauty of Chriſt his myſticall body the Church, by imputation of his perfect holineſſe couering all deformities, and by ſanctification of the Spirite, renewing the Church, and euery member in all parts of ſoule and body, though vnperfectly. Cant. 4. 7. *Thou art all faire my Loue.*

[Aloes] The faithfull, which like this moſt pleaſant plant, [*Aloes*] doo bring foorth moſt delectable and ſauoury frute.

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Cant.4,14. *Myrrh, and Aloes.*

A. N.

[Ancient] Aged, such as be old and in yeares, who are slow of speech: Or (as others will) such as bee asleepe and dead in sinne, whose lips the Gospell doeth open, to sound foorth the praises of God. Cant.7,9. *And causeth the lips of the Ancient to speake.* Of these two expositions, the latter is most fit to the Text.

[Not to Answere] Not to fulfill the desire of the godly soule, or not so soone to grant her requests as shee would. Cant.5,6. *I called him, but hee Answered me not.*

A. R.

[Army with Banners] The Spouse or Church of Christ heere vpon earth, which beeing well constituted, is strong and terrible to the hoast of hell; euen as an Army that is strong, & marcheth with Banners and Ensignes, is very terrible to the aduersaries. Cant. 6,3. *Thou art beautifull my Loue, terrible as an Army with Banners.*

B. A.

[Banner.]

THE loue of Christ, dying for the elect, and in his word preached, drawing them to faith in him, to be washed, and iustified, and sanctified by him; euē as bands and companies of Souldiers are gathered to their Captaine vnder their colours, by Banners spread & displayed. Cant. 2,4. *Loue was his Banner ouer me.*

[Barren] Vnfruitefull, vnprofitable, and empty of graces and good workes. Cant.4, 2. *None is Barren among them.*

[Barre] Whatsoeuer Christ toucheth, though meane (as a Barre of a Doore, or handle of a Barre) hee filleth with abundance of his grace. Cant. 4,5. *My finger dropt downe Myrrhe vpon the handles of the Barre.*

B. E.

[Beames of Cedar] The great strength, continuance, worth, and commodity of the Church (that house) and euery faithful soule, wherin Christ dwels by his Spirit, as in his owne Temple. Cant.1,16. *The Beames of our house are Cedars.*

The

The Cedar is a precious, durable, and commodious woode for building.

[Beautifull steps] Wayes and workes, seemely & right, such as bee the waies of the godly, whereas the wayes of the wicked ones be crooked & vnseeemely. Cant. 7,1. *How Beautifull are thy goings or steps?*

[Our Bed is greene] The procreation of Children vnto God in Christ, in that spirituall birth, by the immortall seed of the word. For the Church is so a Virgine, as she is the Mother of all Gods Children. Cant. 1, 15. *Our Bed is greene.*

[Bed by night] Drowsie security and coldnesse, in which, all naturall men do nestle, and all Gods children (according to the flesh, so farre as they be vnregenerate) could bee content to be quiet, were they not moued by another Spirit. Can. 3,1. *In my Bed by night.*

[Bed of Spices] The church, where graces (like sweet Spices in a Bed) do grow. Cant. 6, 1. *He is gone into the Bed of Spices.*

[Behold] Some rare thing, worthy to be wondred at, being also very euident & plaine, as this heere mentioned; to wit, the excellent beauty of the Church, and euery faithfull Soule. Cant. 4, 1. *Behold, thou art faire my Loue.*

[Bether] All lets by sins, or any thing else that might separate Christ and his church. Cant. 2, 17. *Mountaines of Bether.*

B. I.

[Birds singing] Pleasant and delightfull times, such as be to the body, the spring time after Winter, when Birds make melody, chirp, and sing sweetly; and to the Soule, the times which follow effectuall vocation to Christ, when the bitter and sharpe winter of an vnregenerate estate being ouer, the Soule is all replenished with comfortable graces and motions of the holy Spirit. Cant. 2, 12. *The time of the singing of Birds is come.* Peace and ioy in the Holy Ghost.

B. L.

[Blacke as a Rauen] The spirituall inward beauty of Christ, shaddowed and represented by Blacknesse of haire, which in some countries was accounted a comely beautifull thing in a young man. *Cant.* 5, 11. *His lockes curled, and Black as a Rauen.*

[Blacknesse] Afflictions and crosses, which diminish ỹ outward beauty of the Church, & cause her (in a worldlings eie) to seeme blacke and ill-fauoured: also sinnes, the causes of afflictions, which somewhat staine her inward beauty.

Cant.

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Cant. 1,4. *I am blacke ô Daughters of Ierusalem.*

[Blessed] Praise-worthy and happy. Cant. 6, verse 8. *The Daughters haue seene her, and counted her Blessed.*

B. O.

[Boords of Cedar] The Church wherein Christ dwels, as Kings in goodly and strong Pallaces, made of Boords of Cedar. Cant. 8, 9. *With Boords of Cedar.*

[Borders of Gold] The heauenly graces of the holy Spirit, where-with (as with gold and precious Ornaments) Christ doth more and more decke his Church and euery faithfull soule, which haue well vsed their former guifts. Cant. 1,10. *We will make thee Borders of gold.*

[To take hold of the Boughs of the Palmes] To dresse, trimme, and purge, by the Spirit, word, and afflictions, the Militant-Church, which is like a Palme-tree, into which the husband-man must climbe and lay hold on euery Bough, that he may dresse the same to make it fruitefull. Can. 7,8. *I will take hold of her Boughes.*

B. R.

[No Breasts] No true Doctrine or sincere milke of the word, eyther to conuert and beget Children to God, or to nourish them vp, beeing borne anew. Cant. 8,8. *We haue a little Sister, and shee hath no Breasts.* This was the case of the Gentiles in the time of their ignorance, before their vocation to Christ.

[Breasts as Towers] Plentifull Doctrine, and spirituall Milke enough, both to beget and nourish multitudes of children to God, the Breasts of the Church being waxed as big as Towers. Cant. 8,10. *My Breasts are as Towers.*

[Two Breasts] The two Testaments of the Lorde, the Old and New, by the alone Doctrine whereof (& by none other) the Church doth bring foorth and nourish children to God. Cant. 4,5. *Thy two Breasts are like two young Roes.* Cant. 7, 7,8,10. also 8, 1. The *Geneua* note expounds them of knowledge and zeale: but the former Interpretation is better.

[Brother] One that dwelleth with another familiarly, embracing him louingly, as Brothers and Sisters vse to embrace one another. After this sort the Church doth wish to dwell with Christ; which is performed partly in this life, and fully in the life to come. Cant. 8, 1. *O that thou wert as my brother that sucked the breasts of my Mother.*

B. V.

B. V.

[Budding of the Vine] The fruites which the Church (as a Vine) after planting, watring and dreſſing, ought to bring foorth; namely ſuch as are mẽtioned, Gal. 5 22. Epheſ. 5, 9. Cant. 7, 12. *Let vs ſee if the v ne flouriſh, if it haue Budded the ſmall Grapes.*

[To Build] To erect and ſet vp a church out of the Gentiles by the miniſtery of the word, to bee ioyned with the Iewes. Cant. 8, 9. *Wee will build vpon her.*

[Bundle of Myrrhe] The ſpirituall ſweetneſſe of Chriſt, whom the Church fixeth betweene her breaſts, as a Bundle or Bunch of Myrrhe, or pleaſant Noſe-gay, continually to refreſh her ſelfe with his delectable ſweetneſſe. Cant. 1, 12. *My welbeloued is as a Bundle of Myrrh.*

[Buſh of thine head] The Church to be beautifull in euery part, and full of glory, not as naturall bodies which are not comely in all parts alike. Cant. 7, 5. *The Buſh of thine head like Purple.*

C. A.

[Calamus and Camphire] THE excellent ſweetneſſe of Chriſt, who to a true Chriſtian ſoule, is like *Calamus* and *Camphire*, which be very ſweet and delightful things. Cant. 1, 13. *My welbeloued is like a Cluſter of Camphire.* And Cant. 4, 13. *Sweete fruites as Camph re and Calamus.*

[To Call] To pray vnto Chriſt, out of the want of him, being felt, and out of the ſence of our owne miſery. Cant. 5 6. *I called him, but hee anſwered me not.*

C. E.

[Cedar] That which in Chriſt or his Church is firme and faire, durable & excellent. Cant. 1. 16. and chapt. 5, 15. *Excellent as Cedar.*

C. H.

[Chaines] The ſpirituall ornaments of the Church. Cant. 1, v. 10. *Thy necke with Chaines*; that is, the precious merites and plentifull graces of Chriſt, which being put vpon the Soule of a chriſtian, are as chaines of gold about the Necke.

[Chambers] Heauenly manſions, where great riches, treaſure, and glory, are laide vp and kept for the Saints. *Cant.* 1, 3. *The King hath brought mee into his Chambers.*

[Chariots of Pharaoh] The quicke and ſpeedy readineſſe, forti-

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fortitude, and valour, which the Militant Church sheweth in her spiritual warfare against the Duell, the World, and the Flesh. Cant. 1, 8. *I haue compared thee O my Loue, to the troopes of Horses in the Charets of Pharaoh.*

[To Charge by the Roes] To binde one by a solemne Oath to do a thing. Can. 2, 7. *I charge you O Daughters of Hierusalem, by the Roes, and by the Hinds of the Field.*

[Cheekes with rowes of stones] The incorruptible ornaments and deckings of christian soules. Cant. 1, ver. 9. *Thy Cheekes are comely with rowes of stones.*

[Cheefest of ten thousand] One that farre excelleth in strength and glory, all men and Angels. This is the man Christ. Cant. 5, 10. *My welbeloued is white and ruddy, the cheefest of ten thousand.* Ephes. 1. Phil. 2, 9. *And giuen him a Name aboue euery Name.*

[Chrisolite] All thinges in Christ to be rich and shining, beautifull and precious, spiritually. Cant. 5, 14. *His hands as Rings of Gold set with the Chrisolite.*

C. I.

[City] The visible Church, (being like a City) which consists of one company, liuing by the same lawes, and vnder one Gouernor or Lord. Cant. 5, 7. *The Watchmen that went about the City.*

C. L.

[Clusters] That which in the church is most comly. *Can.* 7, 7. *Thy Breasts like Clusters.*

[Clusters of the Vine] The Iuyce of heauenly Doctrine, abundantly issuing foorth of the Olde and New Testament (as out of breasts like Clusters) to make all beleeuers fruiteful. Cant. 7, 8. *Thy breasts shall now bee like the Clusters of the Vine.*

C. O.

[To Come leaping] To draw nye with great speede, or to make great haste to come to one whom we loue. Cant. 2, 8. *Hee Cometh leaping.*

[Company of an army] A double army, ioyfully meeting Christ with his elect Angels, being one army, & the Church with her company, another army. Cant. 6, 12. *As the Company of an army.*

[Companions] Counterfeit Teachers, Hirelings, and false Prophets, which in their pride aduance themselues to bee Companions to Christ, in Office of teaching. Thus doth the Pope, none more. Cant. 1, 6. *To the flockes of thy Companions.*

[Compassed with Lillies] Abundantly

bundantly bleſſed with pleaſant ſweetneſſe, (ſuch as Lillies yeeld to the body) for the ſpirituall delight. *Thy belly is as an heape of wheate, compaſſed about with Lillies.*

[To Conceiue] To beget or become mother of Childrē, as the Church is ſpiritually. *Cant.* 3, 4.

[Concubines] Women, which Princes & great perſons were wont of old to keepe, together with their wiues, which were Queenes. *Cant.* 6, 8. *Euen the Queenes and the Concubines.*

C. R.

[Crowne] The honour, aduancement and glory, giuen to Chriſt, both by his Father, in ſetting him at his right hand aboue all things that bee moſt excellent, and with which the Church his mother (Reuel. 12, 1, 2. &c.) doth honour & glorifie him. *Cant.* 3, 11. *And behold the King Salomon with the Crowne.*

C. V.

[Cunning workeman] One endowed with skill, to doo his worke well and exquiſitely. *Cant.* 7, 1. *The worke of the hand of a Cunning workeman.*

[Curled lockes] A head beautifull and faire: it being counted of in thoſe times as a grace to haue curled lockes. *Cant.* 5, 11. *His lockes Curled.*

[Curtaines of Salomon] The whole outward glory of *Salomons* Court, and ſpiritually, the inward beauty and comlineſſe of the Church. *Cant.* 1, 4. *And as the Curtaines of Salomon.*

D. A.

[Damſell]

A Virgine or Maid, waiting vpon a Queene, or Concubine to a King. *Cant.* 6, 7. *Of the Damſels without number.*

[Daughters] Strange Nations and people, which doo admire the glory of the church *Cant.* 6, 8. *The Daughters haue ſeene her, and counted her bleſſed.*

[Daughters of Ieruſalem] Either falſe Siſters of ỹ church, the degenerate aſſemblies of Idolaters; or the particular Congregations, begotten of the word, which came out of *Hieruſalem.* The latter Interpretation is the better. *Cant.* 2, 7. *I charge you, O Daughters of Ieruſalem.*

[Day breake] The cleere Day of Chriſt his firſt coming in the fleſh, by the fuller Reuelation of himſelfe, to chaſe away the ſhaddowes of the Lawe, in darke Rites and Ceremonies.

Alſo

Alſo the perfect cleere day of his ſecond coming in glory, when all obſcurity being done away, there ſhall breake foorth a glorious light. Cant. 2,17. *Vntill the day breake, and the ſhaddowes flye away.*

[Day of marriage] The laſt and great day, when the marriage begun here between Chriſt and his Church, by betrothing, ſhall be perfected & conſummate with exceeding glory, to the great reioycing and making glad, both of Huſband and Spouſe. Therefore called the Day of the gladnes of his heart. Cant. 3. verſe laſt. *Come foorth yee Daughters of Zion, and behold the King Salomon, with the Crowne where-with his Mother crowned him in the Day of his marriage.*

D. E.

[Deare] Entirely affected, and loued tenderly. Cant. 6,8. *And ſhe is Deare to her that bare her.*

[Dens of Lyons] The multitude of the wicked enemies of the church, which like wilde and ſauage Beaſts, exerciſe all cruelty againſt it. So much is meant by Mountaines of Leopards, from which, Chriſt will deliuer his people. Cant. 4,8. *From the Dens of Lyons, &c.*

[Deſire] The exceeding great kindneſſe, affection, and free loue, which Chriſt exerciſeth towards his Church, for her preſeruation in that eſtate of grace wherein hee hath ſet her. Cant. 7,10. *I am my welbeloueds, and his deſire is toward me.*

[To Deſpiſe] To contemne, ſet at nought, and by contumelies, reproaches, and proud ſcornings, to bewray it. Cant. 8,1. *Then they ſhould not Deſpiſe thee.*

[Dew] The inconueniences and diſcommodities, euen all paines and ſorrowes, which Chriſt did vndergo for ỹ loue of his Spouſe. Cant. 5, 2. *For mine head is full of Dew, and my Lockes with the drops of the night.* There was no inconuenience or euill ſo great, which could hold backe Chriſt from expreſſing his loue vnto his Church.

D. O.

[To do for one] To extend and beſtow ſome fauour and bleſsing vpon one. Cant. 8,8. *What ſhall wee doo for our Siſter, when ſhe ſhall be ſpoken for?*

[Doze] A City, by Synecdoche of the part. Cant. 8,9. *And if ſhe be a Doore, we will keep her in with Boords of Cedar.*

D. R.

[To Drinke Wine] To partake

take with Christ in his exceeding comfort and ioy which he taketh in his Spouse, as Angels and faithfull Ministers do. Cant.5,1. *I Dranke my wine: Eate ô friends, Drinke and make you merry, &c.*

[To Drop as hony combes] To speake and vtter words full of sweetnesse and good sauor. Cant.4, 11. *Thy lips my Spouse Drop as Hony combes.*

[Drops of the night] All the euils which Christ out of his loue, suffered for his Church. Cant.5,2. *My head is full of Dew and my lockes with the drops of the Night.*

[To Drowne] To extinguish and put out, or to ouerthrow; so cannot Christs loue be to his Spouse the Church, or hers toward him. *Cant.*8,7. *Much waters cannot quench loue, neither can floods Drowne it.*

E. A.

[To Eate.]

TO communicate and take part with others in their good and ioyfull things, as they which Eate together, are to take of one meate. Cant. 5,1. *Eate, ô friends, Eate, drinke, and make you merry.*

[To Eate pleasant fruite] To be present with the Church, to feast and make merry with her, in communicating of her graces. *Cant.*4,16. *Let my welbeloued come to his Garden, and Eate his pleasant fruite.*

E. M.

[To Embrace] To comfort and vphold (as it were) being receiued into ones hands for that purpose. *Cant.*2,6. *His right hand doth Embrace me.*

E. Y.

[Eyes like Doues] Gracious Eyes, simple and chaste, such as be the Eyes of Doues. *Cant.*1,14. *Thine Eyes are like the Doues.*

F. A.

[Faire.]

BEautifull, comely with spirituall beauty and decking. *Cant.*1,14. *My Loue, behold thou art Faire.* The Church is Faire, both by imputation of Christ his righteousnesse to Faith, and by sanctification of the Spirit.

F. E.

[Feare] The dangerous troubles and disquietnesse, which

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which Christ will keepe her safe. *Cant.*3,8. *Euery one hath his Sword vpon his Thigh, for the Feare by night.*

[To Fæde] To take nourishment from the Doctrine of the word, which is the onely pasture wherein Christs flocke Feedeth. *Cant.*1,6. *Shew me (O thou) whom my soule loueth, where thou Feedest.*

F. I.

[Fig-tree, young figs] Literally the Spring time, when Fig-Trees bring foorth young Figs: but mystically the sweet fruites which the faithful bring foorth, after their calling vnto Christ. *Cant.*2,13. *The Fig-Tree hath brought foorth her young Figs.*

[Fine Gold] Most precious & bright Gold, or Gold which is purified. Mystically, it signifies the glorious excellency of Christ, the Head of the church. *Cant.*5,11. *His head is as Fine Gold.*

[Fish-poles in Heshbon] Pooles of goodly, pure, and cleere water, vnto which the Spouse likeneth the eies of her Husband, for their rare cleerenesse. *Cant,*7,4. *Thine eyes are like the Fish-pooles in Heshbon.*

F. L.

[Flocke] The whole company of true worshippers of God. *Cant.*1,7. *Get thee foorth by the steps of the Flocke.*

[Flocke of Goats] The multitude of the faithfull, assembled to holy exercises, beeing like a Flocke of Goates spread abroad, and feeding vppon a Mountaine. *Cant.*4,1. *Thine Haire is like the Flocke of Goats.*

[Flockes of companions] Idolaters, false worshippers, societies of Heretiques. *Cant.*1, 6. *For why should I be as shee that turneth aside to the Flockes of thy Companions?*

[Flouds] Great and liberall store of waters ouerflowing. Mystically, deepe & greeuous afflictions. *Cant.*8, vers.7. *Much waters cannot quench loue, neither can the flouds drown it.*

[Flowers appeare] The time of the Spring: but figuratiuely, the estate of a man regenerate and called, who bringeth foorth pleasant & sweet fruite. *Cant.*2,12. *The Flowers appeare in the earth.*

[To Fly] To come speedily to the Church, by grace to direct & gouerne her, that shee may be able to do that which Christ had commanded. *Cant.* 8,14.

F. O.

[Fountaines of the Gardens] Christ, the Authour of euery good

good guift, and the euer-running well-ſpring from whence all particular Churches doo fetch the water of life to refreſh them, and make them fruitefull withall. *Cant.*4,15. *O Fountaine of the Gardens.*

[**Fountaine ſealed vp**] The Church, by the miniſtry wherof, all ſuch ſauing graces are deriued to the elect, as are kept from the reprobate. *Cant.* 4, 2. *My Spouſe is as a Fountaine ſealed vp.*

[**Foxes**] Whatſoeuer hurts the truth of Doctrine, or honeſty of manners; eſpecially hereſies, and the Patrons therof. Cant. 2, verſ. 15. *Take vs the Foxes.*

[**Little Foxes**] All occaſions of offence, euen euery ſhew and appearance of euill. Cant. 2,15. *The little Foxes.*

F. *R.*

[**Friends**] All that beare good will to Chriſt, and to the proſperity of his people, whether they be Angels or men. Cant. 5,1. *Eate O Friends, &c.*

[**To keepe the Fruite**] To do the office of a Paſtor in the Church, (which is as a Vineyard.) Cant. 8,12. *Two hundereth to them that keepe the Fruite thereof.*

[**Fruites of the Valley**] Myſtically, the good workes and worthy graces, which (as Fruites) delight Chriſt Ieſus. Cant. 6,10. *I went downe to the Garden of Nuts, to ſee the Fruits of the Valley.*

G. *A.*

[**Garden**]

THE Kingdome of Heauen, where Chriſt (as man) remaineth in glory till the laſt iudgement, when the marriage betweene him and his Church ſhall be accompliſhed fully. Cant. 5,1. *I am come into my Garden, my Sister, my Spouſe.*

2 The true Church heere vpon earth, which with firme faithfulneſſe keepes her-ſelfe onely to Chriſt, (like an enclоſed Garden) admitting none other to enter, reſeruing al the fruites for him. *Can.* 4,12. *My Spouſe is as a Garden encloſed.*

[**Gates**] Houſe or dwelling, a part put for the whole. *Cant.* 7,13. *And in our Gates are all ſweete things.*

[**To Gather Lillies**] To take pleaſure in ſuch holy graces & workes, which (like ſweete flowers) are to be found growing in the Garden of ℣ church. *Cant.* 6,1. *To Gather Lillies.*

G. *I.*

[**To Giue loue**] More fer-

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uently to affect and embrace Christ with greater measure of loue, the more neere wee are vnited vnto him. *Cant.* 7, 12. *There will I Giue thee my loue.*

G. O.

[**Goings**] Wayes, steppes, and treadings, which are in the true members of ỹ Church, maruellous beautifull. *Cant.*7, 1. *How beautifull are thy goings with shooes?*

[**God order**] Euen so, as one doth answere another, all beeing like one to another. *Cant.* 4,2. *Thy teeth are like a flocke of sheepe in good order.*

G. R.

[**Grape**] Such holy workes as the Church (like Grapes) beareth, vppon the sending downe and shedding abroade the guifts of the Spirit vppon her, in the assemblies, at the preaching of the word. *Cant.*7, 12. *Let vs see if the Vine flourish: whether it hath budded the small Grape.*

[**To shew himselfe through the Grates**] To offer himselfe to be seene, not fully and cleerely (as he did in the time of the Gospell) but sparingly & darkely in shadowes (as in the time of the Law.) *Cant.* 2 9. *Shewing himselfe through the Grates.*

Greene Bed. See Bed.

H. A.

[**Hand.**]

THE spirit of Christ whereby hee toucheth the inwarde parts of the heart. *Cant.*5,4. *My welbeloued put in his Hands by the hole of the doore.*

[**Hand, right, left**] The vertue and might of Christ (as an Hand) sustaining and vpholding his members on euery side. *Cant.*2,6. *His left Hand is vnder mine head, and his right Hand doth embrace me.*

[**Hands like rings of Gold**] All in Christ to bee rich & shining. *Cant.*5,14. *His Hands as Rings of gold.*

[**Hangings of Purple**] Literally, the great riches of *Salomon*; mystically, the exceeding great spirituall riches of the Church. *Cant.* 3,10. *The Hangings thereof of Purple.*

[**Haire**] The company of the faithfull. *Cant.*4,1. *Thine Haire is like the flocke of Goats.*

[**Like to the young Hart**] Celerity and speede vsed in comming vnto the Church. Cant. 8.14. *Be like vnto the Roe, or to the young Hart vpon the Mountaines of spices.*

H. E.

H. E.

[To Heare] The same that Hearken.

[To Hearken] Reuerently to giue eare vnto the Doctrine of God. Cant. 8,17. *The companions Harken to thy voyce: cause me to Heare it.*

[Heart] The soule, with all faculties of minde & wil. Cant. 5,2. *I sleepe, but mine Heart waketh.*

[Heart gone] The deepe greefe and sorrow of a godly soule, in the sence of sinne, and for the absence of Christ and his comfort. Cant. 5,6. *Mine Heart was gone when hee did speake.*

H. O.

[Hole of the Doue] The Key-hole properly, whereby one may look in when the doore is shut: mystically, a litle creuice, whereby to winde into the heart, which is after a sort shut and lockt vp. Cant. 5,4. *My welbeloued put in his hand at the hole of the doore.*

[Holes of the Rocke] The eternall counsell and election of the Church vnto glorye, wherein (as in a hollow Rock) it resteth safe. Cant. 2,14. *My Doue, that art in the Holes of the Rocke.*

[Hony-combe, Hony] The sweete ioyes, of which the faithfull with Christ shal enioy in heauenly glory. Cant. 5,1. *I ate my Hony-combe with mine Hony.*

I. E.

[Iealousie.]

SVspition betweene married folkes, of their fidelity one towards another.

2 Vehement affection of loue, in which the Church desireth that Christ his affection may be continued to her. Can. 8,6. *Iealousie is as cruell as the Graue.*

I. E.

[Mountaine of Incense] *Ierusalem* aboue, our Celestiall habitation, where the Saints performe duties most delightfull to God. Cant. 4,6. *I will go to the Mountaine of Incense.*

I. O.

[Ioynts and Iewels] Turnings, or things which compas about (as a Girdle) which the Bride was wont to weare, full of rich Iewels.

2 All rich and glorious inward graces, and spirituall ornaments. Cant. 7,1. *The Ioynts of thy thighes are like Iewels.*

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K. E.

[To Keepe] TO reserue graces and all gifts to Christ alone. *Cant.* 7,13. *My welbeloued, I haue kept them for thee.*

[Keeper of the Vineyard] A godly and faithfull Minister, whom God trusteth with the Vine of his Church, to trimme and dresse it, to Keepe and watch it. *Cant.* 8,11. *Hee gaue the Vineyard vnto Keepers.*

K. I.

[Kiddes] The company of the faithfull, and of the true worshippers of God. *Can.* 1,7. *Feede thy Kiddes by the Tents of the Shepheards.*

[King Salomon] *Salomon*, who as King ruled ouer Gods people *Israel*: a glorious King, yet not comparable to Christ in glory. *Cant.* 3,11. *Come forth ye daughters of Syon, and behold King Salomon.*

[To Kisse] To shew and expresse most neere loue, by presence and neere coniunction, and all signes of loue. *Cant.* 1,1. *Let him Kisse mee with the Kisses of his mouth.*

L. E.

[From Lebanon] FRom remote parts, and out of places furthest off, so the elect are gathered vnto Christ out of all Nations. *Cant.* 4,8. *Come with me from Lebanon.*

[Springs of Lebanon] The graces or waters of life, which doo flowe from Christ vppon his Church, and are neuer dryed vp; like to those cleare springs which run and flowe from *Lebanon*. *Cant.* 4,15. *And the Springs of Lebanon.*

[Leaning vpon] Accompanying, or being in company with one. *Cant.* 8,5. *Leaning vpon her welbeloued.*

[Leaping] Great celerity & speede that Christ vseth in coming to his Church for her succour and solace. Cant. 2,8. *He cometh Leaping by the Mountaines.*

L. I.

[Liquor] Nourishment, or continuall supply of nourishment. *Cant.* 7,2. *Thy Nauell is as a round cup that wanteth not Liquor.*

[Lillies] Pleasant sweetnes, or glorious beauty. See before.

[Lips of the ancient] The readines

readineſſe of old men (whoſe ſpirits be dull) to vtter the praiſes of Chriſt; yea, they which ſleepe in death (as the worde imports) by force of preaching ſhall bee made to ſpeake the truth and glory of Chriſt. *Can. 7,9. And cauſeth the lips of the ancient to ſpeake.*

[Lips like Lillies, &c] The Doctrine of the word, ſweete and precious to the elect, comming from Chriſt (as author;) from the Church (as inſtrumēt) hauing charge to teach and ſpread it. *Cant. 5,13. And his Lips like Lillies, dropping downe pure Myrrhe.*

[Lips like hony] Sweet and delectable words. *Cant. 4,11. Thy Lips my Spouſe, drop as Hony-combes.*

[Little Sister] The Church to be gathered from amongſt the Gentiles. *Cant. 8,8. We haue a Little ſiſter.*

L. O.

[Loue] One moſt deere and affectionately deſired. *Cant. 5, 2. Open vnto me my Siſter, my Loue.*

[Loue better then wine] That Chriſts loue to his beloued Church, in ſweetneſſe and wholeſomeneſſe, doth excell any delicate banquet, noted by wine. *Cant. 1,1. & 4,10. How much better is thy Loue, then wine?*

L. Y.

[To Lye betweene] To bee very deare and in precious account, alwayes in ſight & preſence. *Cant. 1,12. Hee ſhall Lye betweene my breaſts.*

M. A.

[Mandrakes]

ALl amiable flowers, which be faire and louely, by a Synecdoche of the part for the whole.

2 All holy vertues & fruites of faith. *Cant. 7,13. The Mandrakes haue giuen a ſmell.*

[Marriage] Betroathing, the firſt degree of marriage. *Cant. 3,11. Behold the King Salomon, with the Crowne wherwith his mother crowned him in the day of his Marriage.*

M. E.

[Powder or duſt of the Merchant, or ſpices] Thoſe heauenly graces of the Spirit, wherewith ỹ members of the Church be perfumed. *Cant. 3,6. Spices of the Merchant.*

M. I.

[Middes] The inward parts of the Chamber, which were paued with loue; that is, wrought with louely and

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most excellent workes. Cant. 3, 10. *Whose Midst was paued with the loue of the Daughters of Ierusalem.*

[Hony & Milk, &c.] The speech or instruction of the Church, not onely sweet as hony, but also wholesome and nourishable as Milke. Cant. 4, 11. *Hony and Milke are vnder thy tongue.*

Myrrhe. See Incense.

M. *O.*

[Moone] The spirituall brightnesse of the Church, shining as the cleere Moone, which giueth great beauty in the night. Cant. 6, 9. *Faire as the Moone.*

[Morning] The same thing.

[Mother] *Ierusalem*, which is aboue, whereof the Church on earth is Daughter. Cant. 8. 1. *O that thou werst as my brother, which sucked the breasts of my Mother.*

[Mountaines] Lets and difficulties that bee in the way. Cant. 2, 8. *Hee cometh leaping by the Mountaines.*

[Mountaines of Leopards] The company of vngodly mē, which like cruell and sauage beasts would deuoure the Church, were it not that God doth myraculously keepe it. Cant. 4. 8. *From the Mountaines of Leopards.*

[Mountaine of Myrrhe] The Heauens, where the praise and honour giuen vnto GOD by Angels and iust Spirits, is like Incense and Myrrhe. *Cant. 4, 6. I will go vnto the Mountain of Myrrhe.*

[Mouth] Words which come from the mouth, or the Instrument of speech and wordes, which in Christ were sweet & gracious. *Cant. 5, 16. His mouth is as sweete things.*

N. *A.*

[Nauell.]

THat part whereby the childe receiueth nourishment, whiles it is in the mothers wombe.

2 An instrument by which spirituall nourishment is conueyed to the children of the Church; to wit, beleefe in the word preached. Cant. 7, 2.

N. *E.*

[Necke] That part of the body next the head, about which, chaines vse to be worne for decking and Ornament.

2 The soule decked and adorned with spirituall graces. *Cant. 1, 9. Thy cheekes are comely with rowes of Stones, & thy Neck with Chaines.*

[New wine] The fruite of the Vine newly pressed, being

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to taſte, ſweete and delightful.

2 The praiſes of Chriſt, moſt acceptable to him (as new wine vnto our pallate.) Cant. 8, 2. *New wine of the Pomegranate.*

[Night] Time of reſt, ſleep, and eaſe to the body, wearied with labour.

2 Carnall delights & pleaſures of this life, which for Chriſt his ſake muſt bee forſaken. *Can.* 3, 1. *In my bed by night I ſought him which my ſoule loued.*

N. O.

[Noble people] A frank willing people, ſuch as the faithful be, who voluntarily & cheerefully follow Chriſt. *Cant.* 6, 11. *My ſoule ſet me as the Charrets of my Noble people.*

[No breaſts] No inſtruments or meanes to bring vp & nouriſh childrē, as in a yong maid naturally; and ſpiritually in the Gentiles, before their calling to Chriſt. *Cant.* 8, 8. *Wee haue a little Siſter, & ſhe hath no breaſts.*

[North] A winde which purgeth the ayre, and blowes vpon Trees & Plants, to make them fruitefull.

2 The gracious inſpiration of the Holy Ghoſt, to make Chriſtians abound in ỹ fruites of the Spirit. *Cant.* 4, 16. *Ariſe, O North.*

O. F.

[Ointment.]

SOme ſweete perfume or confection, made vnder the Law, by Gods appointment, to annoint *Aaron* and his ſons; the Tabernacle and miniſtring veſſels, &c. Exod. 31, 11, 12.

2 The rich graces of the Spirit, powred vpon Chriſt (our head) making himſelfe ſweete, and the faithfull alſo, which partake in them. *Cant.* 1, 2. *Becauſe of the ſauour of thy good Ointments.*

O. P.

[To Open] To receiue Chriſt into the heart by faith, to be ioyned more neere vnto him, that hee may worke more mightily. *Cant.* 5, 2. *Open vnto me, my Siſter, my Spouſe.*

O. R.

[Orchard] A garden full of all pleaſant & precious plants, of moſt ſweete and delectable Flowers and Spices.

2 The Church of Chriſt, whoſe plants are the faithfull, which beare all ſweete and delectable fruites. *Cant.* 4, 13. *Thy Plants are an Orchard of Pomgranats.*

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O. V.

[To Ouercome] To affect one with exceeding gladneſſe. *Cant.*6,4. *Turne away thine eies, for they Ouercome me.*

P. A.

[Pallace of ſiluer.]

A Moſt glorious and magnificent houſe ſet for a King.

2 The Temple and houſe of the moſt high God, wherein he delighteth to dwell by his Spirit. *Cant.* 8,9. *We will build vpon her a ſiluer Pallace.*

[Palme-tree] A tree, tall and ſtraite, whoſe Nature is not to be preſſed down with waight, but to grow the more.

2 The Church, which is not made crooked with the waight of afflictions, but rather becommeth more vpright and ſtrong. *Cant.*7,7. *This thy ſtature is like a Palme-tree.*

[Pauement of Gold] Moſt rich and precious things, as ſhaddowes of the great glory which the Church ſhall enioy with Chriſt in heauen. *Cant.*3, 10. *He made the Pillars thereof, of ſiluer, the Pauement of Gold.* Pillars of ſiluer ſignifie the ſame.

P. E.

[Peace] Tranquility of mind, and felicity by Chriſt. *Cant.*8, 10. *Then was I in his eyes, as one that findeth Peace.*

[To Perfume with Myrrhe] To make ſweete, by powring into the heart the heauenly graces of the Spirit, like Incenſe and Myrrhe. *Cant.* 3,6. *Perfumed with Myrrhe and Incenſe.*

P. I.

[Like a Piece of a Pomgranate] A ruddy colour, or white mixed with red. *Cant.*4,3. *Thy temples are within thy lockes, as a peece of a Pomgranate.*

[Pillars of Marble] Legs, ſtraite and long as Pillars of Marble. *Cant.*5,15. *His legges are as Pillars of Marble.*

[Pillars of ſiluer] The ſame that Pauement of gold is.

[Pillars of ſmoake] The faith, hope, loue, prayer, and thanke-giuing of beleeuing Chriſtians, which like Pillars of ſmoake, aſcend vp before the Lord. *Cant.*3,6. *Who is ſhee that cometh vp out of the Wilderneſſe, like Pillars of ſmoake?*

P. L.

[Pleaſant] Beautifull and delightfull, as the Church is through graces and guifts of the Spirit. *Cant.*6,7. *How faire art*

art thou? And how Pleasant art thou?

[Pleasures] Earthly delights, or such things as wee esteeme for dainties.

2 The Church, which is very pleasant and delightfull in the eye of Christ. *Cant.7,6.* *My Loue, how pleasant art thou in Pleasures?*

P. R.

[Princes Daughter] The Church, a most honourable Virgine, fit to be the wife of a King, because shee is borne of God. *Cant.7,1.* *How beautifull are thy goings with Shooes, O Princes Daughter?*

P. V.

[Pure Myrrhe] That holy and heauenly worde, which droppeth (as Myrrhe) out of the mouth of Christ. *Cant.5, 13.* *His lips like Lillies, dropping downe Pure Myrrhe.*

[Purple] Some rich & beautifull stuffe, representing the inward beauty and comelines of the Spouse of Christ. *Cant. 7,5.* *The bush of thy head is like Purple.*

Q. V.

[Quæenes.]

VVIues of Kings; also Nations and Kingdomes, with all their glory.

2 The great dignity and beauty of the Church, far exceeding all the glory of kingdomes and Nations which bee in the world. *Cant.6,7.* *There are threescore Queenes.*

[To Quench] To put out, and ouercome *Cant.8,7.* *Much water cannot Quench loue.*

R. A.

[Rafters.]

GAlleries or goodly walks vpon the toppe of Kings houses.

2 Euery faithfull soule, which is the habitation of God, or the heauens in which Christ & his Church shall dwell together. Cant. 1,16. Cant.7,5. *The King is tyed in the Rafters.*

[Raine gone away] The passing away of winter, and approch of the Spring.

2 The translating or passing of a soule from the estate of corruption, vnto the estate of grace. Cant.2 11. *Behold, Winter is past, the Raine is changed, and gone away.*

[To Raise vp] To ascende with Christ into heauenly places. Cant.8,5. *I Raised thee vp vnder an Apple Tree.*

R. E.

[To Reioyce] To bee made spiritually

ſpiritually glad, by the ſight of heauenly treaſures. *Cant.* 1,3. *Wee will reioyce, and bee glad in thee.*

[**To Remaine in Villages**] To lodge and abide (with fixed affection) in ſpirituall and heauenly things. *Cant.* 7,11. *Let vs Remaine in the Villages.*

[**To Remember**] To call to minde, and make mention of a thing with great delight. *Cant.* 1,3. *Wee will remember thy loue more then wine.*

[**To Returne**] To repent of ſinne, by bewailing, confeſſing and forſaking it. *Cant.* 6, 12. *Returne, Returne, O Shulamite, Returne.*

R. I.

[**Right hand**] That mighty power whereby the Lord vpholdeth and comforteth his Church heere, in her warfare. *Cant.* 8,3. *His Right hand ſhall embrace me.*

[**Righteous**] Such as hath Chriſt his Iuſtice by faith put vpon them, and are by his Spirit framed to vprightneſſe of heart and manners. *Cant.* 1,3. *The Righteous do loue thee.*

[**Rings of Gold**] Rings made of Gold, which are worne on the hands, for ornament ſake.

2 All thinges in Chriſt to be ſpiritually rich and ſhining. *Cant.* 4,14. *His hands like Rings of Gold ſet with Chryſolite.*

[**Riuers of waters**] Cleare running waters, about which, Doues delight to be. *Cant.* 5, 12. *His eyes are like Doues vpon the Riuers of waters.*

R. O.

[**Roſe**] A ſweete and beautifull flower. *Cant.* 2,1.

2 Chriſt Ieſus (like to a Roſe) for ſpirituall fairenes & comelineſſe. *Cant.* 2,1. *I am the Roſe of the field.*

[**Roſe of the mouth**] That which proceedeth out of the mouth; to wit, the holy Doctrine of the Lord, which the Church doth publiſh. *Cant.* 7,9. *And the Roofe of thy mouth like good wine.*

[**Round Cup**] A veſſell containing liquor for nouriſhmēt. *Cant.* 7,2. *Thy Nauell is as a Round cup, that wanteth not Liquor.* See **Nauell.**

[**Rowes of precious ſtones**] The ſpirituall ornaments, as faith, ſanctification, and all graces of the new Man, wherwith the church is decked by Chriſt her husband. *Cant.* 1,9. *Thy cheekes are comely, with Rowes of ſtones.*

R. V.

[**Ruddy**] One of a liuely colour, freſh and red.

2 One goodly, glorious, ſtrong, and of perfect health euery way; ſuch an one was Chriſt.

Christ. *Cant.*5, 10. *My welbeloued is white and Ruddy.*

[To Run after Christ] To desire and endeuor more and more to be ioyned vnto Christ and yeeld him greater & better obedience. *Cant.*1,3. *Draw me; we will runne after thee.*

S. A.

[Saffron.]

A Sweete Plant, so called.

2 The faithfull & the delectable fruites which they bring foorth to God, represented by Saffron. *Cant.*4,4. *Euen Spicknard and Saffron.* The like is to bee saide of Spicknard, Calamus, Camphire, &c.

[Saphire] A Stone so called, beautifull and precious.

2 The rich and precious things of Christ; as his wisedome, righteousnesse, sanctification, and redemption. *Cant.* 5,14. *His belly like white Iuory, couered with Saphires.*

[Sauour] The sweete sence and feeling of Christ his loue and benefits, being more excellent and delightfull, then the most sauoury oyntment. *Cant.* 1,2. *Because of the Sauour of thy good Ointments, &c.*

[Sauour of the Nose] The sweetnesse of breath; for men vse to breathe by the Nose.

2 The sweete and pleasant things, (as praises, praiers, and other good workes) which the church doth (as it wer) breathe and bring foorth. *Cant.*7,8. *And the Sauor of thy Nose like Apples.*

S. C.

[Lips like Scarlet thred] Smal lips, and of a red colour. *Cant.* 4,3. *Thy lips are like a Thred of Scarlet.*

2 Pure and comely words. *Cant.*4,3.

S. E.

[To be set as a Seale vpon the heart] To be ioyned neerely to one, highly esteemed of, and alwaies had in minde as deere and precious. *Cant.*8,6. *Set me as a Seale on thy heart.* A Seale in a Ring of Gold, was euer made much account of, as a thing very precious; so dooth the Church desire to be accoũted of Christ.

[Secret place] The most high God, who is as a Rocke of saluation, and hiding place for his people. *Cant.*2,14. *My Doue, that art in the Secret places of the Stairs.*

[To Seeke] To feele a want of Christ and of his graces, with an earnest desire and endeuour to finde them. *Cant.*3,2. *I will Seeke him whom my Soule loueth.*

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loueth. Cant. 4,5,6,7.

S. H.

[Shaddow] Iesus Christ, from whō the faithfull receiue rest, peace, and refreshing against hot persecutions of the world, the fiery temptations of Sathan, and burning heat of guiltinesse for sinne; euen as they, which being parched by the heate of the Sunne, are refreshed by the Shaddow of a Tree. *Cant.* 2,3. *Vnder his Shadow had I delight, and sate down.*

[Shepheards] The holy Prophets & Apostles, by whō Christ guided his flocke, and led thē into heauenly pastures. *Cant.* 1,7. *Feede thy Kids by the tents of the Shepheards.*

[Shoes] The preparation of the Gospell of peace, which prepareth and armeth a Christian soule to goe through all temptations; euen as Shooes arme the bodily feete, to passe through all the difficulties of a rugged way. *Cant.* 1,7. *How beautifull are thy goings with Shooes?*

[Shulamite] One made most perfect by the counsel and calling of God. *Cant.* 6,12. *Returne O Shulamite.*

S. I.

[Sicke of loue] One taken and held with a vehement and immoderate passion of loue, being ready to swoun through strong desire after the thing loued; such is the affection of the Church after Christ. *Cant.* 2,5. *For I am Sicke of loue.*

[Signet vpon his arme] A Iewell alwaies in sight, so is the Church to Christ, most deare and neare vnto him, as a Iewell on his heart and hand. *Cant.* 8,6. *And as a Signet vpon thine arme.*

[Thousand peeces of Siluer] The hire and wages paid vnto the faithfull keepers of the Vine; to wit, sound Teachers, for their painefull labour in well husbanding the Vine of the Church. *Cant.* 8,11. *Euery one bringing for the fruite thereof a thousand peeces of Silner.*

[Sister] The Church of Christ, being by grace of new birth, borne of God, & thereby become flesh of his flesh, & bone of his bone; in which regard she is called his Sister. *Cant.* 4, vers. 10. *My Sister, my Spouse.*

S. L.

[Sleepe] A Slumber, or halfe asleepe.

2 A spirituall Slumber and drowsinesse in the minde and hart, touching heauenly things *Cant.* 5,2. *I Sleepe, but my heart waketh.*

S. M.

S. M.

[Small grapes] True beleeuers, being yet but young and weake in faith, and in the fruits thereof. *Can.*2,15. *For our Vines haue Small grapes.*

[Smell] The sweete sauour of Christ (like to the Smell of precious Spicknard) greatly delighting the Church therewith. *Cant.*1,11. *My Spicknard gaue the Smell thereof.*

S. O.

[Socket] A foote, which to a legge is instead of a Socket. *Cant.*5,15. *His Legges set vpon Sockets of fine gold.*

[Sonnes of my mother] Originall or birth-sinne entring with vs into the world, and stil dwelling with vs. *Cant.*1,5.

2 The degenerate children of the Church, as the wicked Priests and false Prophets vnder the Law; and all sortes of Heretiques and Idolators vnder the Gospell. *Cant.*1,5. *The Sonnes of my Mother were angry against me.*

[Soule] That part of man, whereby he vnderstandeth and willeth.

2 The great affection of Christ towards his Church. *Cant.*6,11. *My Soule set me as the Chariots, &c.*

S. P.

[Spices] The graces and guifts of the holy Ghost, casting a sweete sauour like to Spices. *Cant.*3,6,5,13. *As a bed of Spices.*

[Spiced wine] A dainty banquet, by a Synecdoche, a part for the whole.

2 The holy praises whereby the Church setteth foorth and declareth the glory of Christ, to whom the praises of his people are as acceptable, as Spiced wines to our taste. *Can.* 8.2. *I will cause thee to drinke Spiced wine.*

[Spicknard] A plant which yeeldeth most pleasant sauour, representing the sweetnesse of Christ, bringing exceeding great pleasure to the beleeuing heart. *Can.*4,13,14. *Euen Spicknard.*

[Spot] The staine and blemish of sinne, from which the faithfull at length shal be wholy freed by perfect sanctification in their owne persons, as they bee now perfectly freed by imputation of Christs holinesse vnto their faith. *Cant.*4,7. *There is no Spot in thee.*

[Spouse] The holy Church, betrothed to Christ thorough faith in his promises. *Cant.*4,9. *My Spouse, thou hast wounded my heart.*

[Spring shut vp] The church of Christ, by firme faithfulnesse keeping herselfe only to Christ her Husband, of whose treasures

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ſures ſhe alone is partaker, as a ſpring ſealed and ſhut vp frō all others. *Cant.*4,12. *My Siſter is as a Spring ſhut vp.*

[**Springs of Lebanon**] Cleere ſtreames of water, flowing out from the Forreſt *Lebanon.*

2 The graces of the Spirit, which (as liuing waters) flow vpon the Church, from Chriſt (as from a bottomeleſſe euer-running Spring.) Cant.4,15. *And the Springs of Lebanon.*

S. T.

[**To Stand**] To be preſent, and at hand ready, and foorth coming. *Cant.*2,9. *He Standeth behind our Wall.*

Steps of the flocke] The faithfull doctrine, religion, and holineſſe of life, of *Abraham* and the Patriarkes; of *Moſes* and the Prophets, wherein (as it were in ſteps) the people of God muſt tread. *Cant.*1,7. *Get thee foorth by the Steppes of the Flocke.*

[**To Stirre**] To moleſt and trouble the happy reſt & peace of the Church. *Cant.*2,7. *That you Stirre not vp my Loue.*

[**Stréetes and Lanes**] Difficulties and inconueniences which the Church doth meete with, in ſeeking after Chriſt. *Cant.*3,2. *By the Streetes, and by the open places.*

[**Studs of Siluer**] An excellent ornament, to ſet foorth & decke a bodily garment withall.

2 The heauenly graces of the holy Ghoſt, which bring ſuch beauty and glory to an elect ſoule, as Studs of Siluer do to rayment. *Cant.*1,10. *Borders of Gold, and Studs of Siluer.*

S. V.

[**To Sucke the Breaſts of my mother**] To liue in familiarity, as a brother with a brother, which dwelleth in one houſe together, and daily embrace one another.

2 To liue in moſt neere familiarity with Chriſt. *Cant.*8,1. *O that thou wert as my Brother, that Sucked the breaſts of my mother.*

[**Sunne**] The ſpirituall beauty and purity of the Church of Chriſt. *Cant.*6,9. *Pure as the Sun.*

2 Hot perſecutions, and ſharpe afflictions, where-with (as with the hot Sun) ſ̄ Church is parched and made blacke (as it were.) *Cant.*1,5. *The Sunne hath looked vpon me.*

S. W.

[**Sweete fruites, things, and flowers**] The graces of the Spirit and workes of faith, which are as delightfull as ſweete fruite, or any ſweet thing. *Can.*4,13. *With ſweete fruites.*

2 The

2 The doctrine of the word, which is as sweete to the godly soule, as any thing can bee to the mouth. *Cant.* 5,13. *His Cheekes are as Sweete flowers.*

T. A.

[To Take hold] To receiue Christ by faith, that wee may draw him and his benefits to vs. *Can.* 3,4 *I tooke hold on him, and left him not.*

[Comely Talke] Gracious words, tending to edification. *Cant.* 4,3. *Thy Talke is comely.*

[Targets of strong men] The whole compleate armour of God, as it is described and set foorth in the sixt chapt. to the Ephesians. *Cant.* 4.4. *All the Targets of the strong men.*

T. E.

[Temples] That part of the head, called the Temples.

[Tents of Kedar] The *Æthiopians* which dwelt in Tents or Booths, to defend them from the parching heat of the Sun. *Can.* 1,4. *As the Tents of Kedar.*

[Terrible as an army] One dreadfull and to be feared, because of great valour and courage in the spirituall battaile, against infernall and hellish enemies. *Cant.* 6,9. *Terrible, as an army with Banners.*

T. H.

[Sweete Things, new and olde] Holy vertues, and fruites of faith of all sorts. *Cant.* 7,13. *In our gates are all sweet Things, new and old*; that is, abundance of all sorts of graces.

[Thornes] All other societies, companies, and fellowships, which be in the world, and are as Thornes if they bee compared with the true church and company of the faithfull, which be as a Lilly. *Cant.* 2,2. *Like a Lilly among the Thornes.*

[Thousand Shields] Store of weapons laide vp in an Armory, to bee vsed in time of war.

2 The spirituall weapons of a Christian; to wit, faith, hope, the word of God, prayer, a good conscience, righteousnesse, &c. *Cant.* 4,4. *A Thousand Shields hang therein.*

[Threescore strong men] A sufficient number of valiant men, to watch by night in the bed-chamber of *Salomon*, that he might sleepe without feare.

2 The most mercifull and mighty protection & presence of God, causing his Church to rest safely and peaceably heere in earth (but much more in heauen)

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Heauen) from all feare & danger. *Cant.* 2,7. *Threescore strong men round about Salomons bed.*

T. I,

[Tirzah] A great and faire city in the skirts of *Israel*, hard by *Euphrates*, where *Ieroboam* being King of the ten Tribes, erected and set vp his Pallace. 1. Kings 14,17.

2 The Church of Christ, strong, beautifull, & large, like vnto the city of *Tirzah*. *Cant.* 3,2. *Thou art beautifull my Loue, as Tirzah.*

T. O.

[Tops of Amanah] The highest pitch or part of an hill so called, whence one might see the Land of promise. *Cant.* 4,8. *Looke from the Top of Amanah.*

[Tower of Dauid] A goodly, faire, and high Tower, built by *Dauid* for an Armorie, therein to hang vp sharpe weapons for defence. *Cant.* 4,4. *Thy necke is as the Tower of Dauid, built for defence.*

[Tower of Ivory] A most white, and neate, or smoothe Tower; of precious matter, & of faire colour. *Cant.* 7,4. *Thy necke is like a Tower of Iuory.*

[Tower of Lebanon] An high place or Tower built in the Forrest of *Lebanon*. *Cant.* 7, 4. *Thy nose is as the Tower of Lebanon.*

T. R.

[Trees of Incense, &c.] Plants of all sorts, wherewith a Garden vseth to be planted. *Cant.* 4 14. *Calamus and Cinamon, with all the Trees of Incense.*

T. V.

[To Turne aside] To spread and pitch Tents, or to follow and go after. *Cant.* 1,6. *Why should I be as she that Turneth aside to the flockes of thy Companions?*

[To Turne away] To Turne toward, to set and fixe her faith (as an eye) vpon Christ, who is rauished with the great beauty thereof. *Cant.* 6,4. *Turne away thine eyes from me.*

T. W.

[Twins] Two Lambes, or two children at a birth. *Cant.* 4, 2. *Euery one bring out Twinnes, and none is barren among them.*

V. A.

[Vaile.]

A Couering which Virgins did weare, in token of modesty, chastity, and honour; the taking away of this from the Church, was the exposing her to reproach. *Cant.* 5,7. *The Watchmen*

Watchmen of the wals tooke away my Vaile from me.

Valiant men of Israel. Mighty strong men, which were sound and true hearted, right Israelites. *Cant.* 3,7. *Of the Valiant men of Israel.*

Valley. A low ground betweene two hils, being moyst and more fruitefull. *Cant.* 6,10. *I went to the fruites of the Valley.*

V. E.

Full Vessels. Hollow places filled vp fitly. *Cant.* 5, 12. *And remaine by the full Vessels.*

V. I.

Villages. At the *Cyprus* Tree, so it may be translated. *Cant.* 7, 11. *Let vs remaine in the Villages.*

Vine. The Church, spreading herselfe, and fruitefull as a Vine: also needing the presence and care of an husbandman, to prime and dresse it. *Cant.* 7,12. *Let vs see if the Vine flouriſh.*

Vine in Baalhamon. A Vine planted in a fruitefull toyle, or in a place so plentious for Vines, as it bringeth foorth a multitude of Vines. *Cant.* 8,11 *Salomon had a Vine in Baal-hamon.*

Vine flourishing. The fruites of the graces of GOD in the Church, and the signes of the approaching of the marriage day. *Cant.* 7,12. *Let vt see if the Vine flour ſh.*

Vines of Engedi. Vines excellent and fruitefull, planted at *Engedi*, a Towne neere vnto the red Sea; whereunto the Church is resembled for her sweet smel and pleasant fruites. *Cant.* 1,13. *My welbeloued is as a Cluſter of Camphire vnto mee, in the Vines of Engedi.*

Vineyard. The true Church of Christ committed to faithfull Ministers, as to the keepers of it. *Cant.* 8,11. *Hee gaue the Vineyard vnto Keepers.*

V. N.

Undefiled. One which is free from filthinesse and spot of sin, being washed in the bloode, and sanctified by the Spirit of Christ. *Cant.* 5,2. *My Vndefiled.*

V. O.

Voice. The worde of Christ, by which hee calleth the elect to him. *Cant.* 2,8. *It is the Voice of my welbeloued.*

2 The prayers, supplications, thanksgiuings, whereby the Church doth (as it were) talke with Christ. *Cant.* 2,14. *Let mee heare thy Voice.*

Voice of the Turtle. The singing or sweete melody made by the Turtle. *Cant.* 2,12. *The voice of the Turtle is heard in our land.*

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W. A,

[To Waken] TO disturbe the quietnes of the Church, which shee hath in Christ, or by any offence & prouocation to grieue her. Cant. 2,7. *Stir not vp, nor Waken my Loue.*

[Heart Waketh] That faith and spirit of sanctification, working still in the regenerate children of God, though they be sometime taken with a spirituall slumber and sleepe in security. Cant. 5,2. *I sleepe, but mine heart Waketh.*

[Wall] A City built vp, such as is the Church, consisting of Iew and Gentile, the partition wall of Ceremonies beeing beaten downe in the death of Christ, *Cant.* 8,9. *I am a Wall.*

[Expert in Warre] Men skilfull in feates of armes, wise in matters of warfare, how to order battailes. *Cant.* 3,8. *They all handle the Sword, and are expert in war.*

[Washing] The making cleane and white, by purging in water. *Cant.* 4,2. also 5,3. *I haue washed my feete, how shall I defile them?*

[Washt with Milke] Made exceeding bright. *Cant.* 5,12. *Which are washt with Milke.*

[Watchmen] Such as by night keepe watch in a City, or ouer-looke the watch, to see that the watch-men do their office. *Cant.* 3,3. *The watchmen that went about the City, found me.*

2 Pastors which watch ouer the City of God, whereof some be negligent & blinde, as false Priests and Prophets, Popish Prelates, ignorant guides, and idle Shepheards vnder ỹ Gospell. And some be diligent and faithfull, as true Prophets, Apostles, and other godly Ministers. *Cant.* 3,3. Also *Cant.* 5,7. *The watchmen that went about the City.*

[Much water] Great force and violence vsed by Tyrants, to auert and turne the Church from the loue of Christ. *Cant.* 8,7. *Much water cannot quench loue, &c.*

W. B.

[Well of liuing waters] Christ Iesus, author of all good gifts, whose bounty is infinite, as an ouer-flowing Well. *Cant.* 4,5.

[Welbeloued] One deerely loued, with a vehement affection of pure and sound loue; such as Christ is to his Church, and the Church to Christ. *Cant.* 1,12,13,15. Also *Cant.* 5,10, and 7,10,11. *I am my welbeloueds, and his desire is toward me.*

W. H.

Wheate. See Heape.

[White] Such a colour as ioyned

ioyned with ruddy, ſhewes a moſt excellent conſtitution of body, and very perfect beauty. *Cant.* 5,10. *My welbeloued is white and ruddy.*

[**White Iuory**] The precious beautifulneſſe, or beautifull preciouſneſſe of Chriſt. *Cant.* 5,14. *His belly like Iuory.*

[**Wholly delectable**] One euery way, & perfectly delightfull. *Cant.* 5, &c.

W. I.

[**Wilderneſſe**] A vaſt, barren, deſolate place.

2 The old man, with his luſts and affections, which are to be forſaken of ſuch as will come to Chriſt. *Cant.* 8,5. *Who is this that commeth out of the Wilderneſſe?*

[**Windowe**] The types and figures of the Law, vnder which the Prophets and Patriarkes ſaw Chriſt. *Cant.* 2,9. *Looking foorth of the Windowes.*

[**Winter**] A time of the yeare cold and vncomfortable; as alſo vnfruitefull, when all trees ceaſe to bring foorth.

2 The ſtate of the elect, while they are the ſeruants of ſinne, vnder the power of darkneſſe. *Cant.* 2,11. *Behold, Winter is paſt.*

W. O.

[**Worke**] A thing wrought or done with exceeding skill. *Cant.* 7,1. *The worke of the hand of a cunning workeman.*

[**To wound the heart**] To ſtrike ones heart with a vehement affection and paſſion of loue. *Cant.* 4,9. *My Siſter, thou haſt wounded my heart.*

Y O

[**Yong Figges**]

A Kinde of Fruite, called the Figge, not yet grown, but growing to his ripeneſſe.

2 A ſigne or token of the approaching of the Spring, whereby the change and conuerſion of a ſinner is ſignified. *Cant.* 2,13. *The Fig-tree hath brought foorth her yong Figs.*

[**Yong Hart**] A beaſt ſo called, ſwift and quicke of foote.

2 Chriſt, who like a young Hart, makes haſt to come to his beloued. *Cant.* 2,9. *My welbeloued is like a Roe, or young Hart.*

[**Two young Roes**] The two breaſts of the Church; to wit, the two Teſtaments whence ſweete nouriſhment is drawne out, for the feeding of the Church. *Cant.* 4. verſe 5. *Thy two breaſts are as two young Roes.*

FINIS.

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A Dictionary of the Epistle vnto the HEBREVVES.

¶ *This Epistle being somewhat more darke then other the writings of the New Testament, I haue therefore allotted a peculiar Dictionary vnto it, for the explanation of it. That word which you finde not opened heere, seeke it in the Common Dictionary. Farewell, and take all things well.*

[**Abrahams seede**] HVmaine substance or nature, of the posterity of *Abraham. Heb.*2,16. *But hee tooke Abrahams seede.*

[**Able**] One who is meete & fit. *Heb.*5.2. *Who is Able.*

[**After those dayes**] The times of the Olde Testament, beeing fully expired, when that fulnes of time promised to the Fathers was come. *Heb.*10,v.16. *After those dayes, I will make a new Testament.*

[**Of Age**] One capeable of more perfect Doctrine; or a man whose sences are exercised in the word. *Heb.*5,ver.14. *Strong meat belongs to them who are of Age.*

[**All things**] Throughout, in euery point; for nature, affections, infirmities, and sinne, alwaies excepted. *Heb.*2,17. *In all things it behooued him to bee like to vs.* Also 4,15.

[**Anchor of our soules**] The hope of life eternall, which is like an Anchor. *Heb.*6,19.

[**Nature**] A spirituall substance, such as Angels haue. *Heb.*2.16. *In no sort he tooke on him Angels nature.*

[**Anger**] Punishment, which is a token and effect of Gods anger. *Heb.*3,16. *Prouoked him to anger.*

[**Annoint**] To furnish with authority & answerable gifts, to do the work of a Mediator. *He.*1,9. *He hath annointed, &c.*

Altar. See common Dictionary, in the word Altar.

[**Aliants**] Forraigners, strangers, of another both country and Religion. *Heb.*11.34. *Turned away the army of the Aliants.* This was fulfilled, *Iude* 7.

To Appeare. See common Dictionary, in the word Appeare.

[**To Appoint**] To decree by an

an vnchangeable purpose. *Heb.* 9,27. *It is Appointed once to dye.*

2 To command according to his decree. *Heb.* 3,2. *To him who Appointed him.*

3 To prefixe and separate determinately. *Heb.* 4,7. *Hee Appointed a certaine day.*

[Assurance of faith] A certaine perswasion of such things as faith apprehends. *Heb.* 10, 22. *Draw neere in Assurance of faith.*

B. A.

[Babe]

ONE to whom principles beelong, being weake in knowledge of God, & therefore vncapeable of perfect doctrine. *Hebr.* 5,13, *For hee is a Babe.*

[Bastard] One who is no naturall Childe, but begotten beside and against the ordinary course of Nature, in fornication or adultery.

2 One who is not the childe of God by grace of adoption, but is eyther a wicked person, or an hypocrite. *Hebr.* 12,8. *Then are ye Bastards, not sonnes.*

[To Beare vp all] To sustaine and vphold, that it fall not and perish. *Heb* 1,3. *He beares vp all things with his mighty word.*

[To Beget] To manifest and make Christ knowne to be his natural Sonne, and consubstantiall. This was done when the Word was made flesh; also whē Christ rose from the dead. Acts 13,33. Heb. 1,5. *This day haue I begotten thee.*

[Beginning] A fundamentall Doctrine, or Catechising instructions, fit for children in knowledge. *Heb.* 6,1. *Leauing the Doctrine of the beginning of Christ.*

[Beginning of the booke] The booke of the Law written by *Moses*, wherein were promises concerning Christ his Priesthood and Sacrifice. *Heb* 10,7. *In the beginning of the booke, it is written of me.*

[That beginning of substance] Faith, which giueth vs being and subsistence in Christ, by ioyning vs to him, to bee one with him, which is the cheefe and principal benefit, euen the foundation of the rest which follow. *Heb.* 3,14. *If ye keepe sure vnto the end, that Beginning of substance.*

[To Beleeue] To know and be perswaded, that God is, and that he is our God, and wil reward freely such as seeke him. *Heb.* 11,6. *Must beleeue.*

[Birth-right] The right of the first borne amongest the *Hebrewes*. Heb. 12,16. *Sold his Birthright.* This stood in two prerogatiues; first dignity and power ouer his brethren; secondly, double portion. Gen. 49,3.

49,3. Deut,21,17. 2.Chron. 21,3.

[To Bleſſe abundantly] To heape benefits vppon one, or plentifully and effectually to giue good things. *Heb,6,14. I will abundantly bleſſe thee.*

2 To wiſh and pray (as a Prieſt of the high God) for good things to be giue others. *Heb.7,6. And bleſſed him who had the promiſes.*

[Bleſſing] The inheritance or poſſeſsion of ſuch bleſsings and promiſes as were made to *Abraham* and *Iſaac*. *Heb.12, 17. Though hee ſought that bleſſing with teares.*

[Blood of Abell] The death and ſlaughter of *Abell*. *Hebr. 12,24. Then that blood of Abell.*

[Blood of Buls] Buls and Goats, offered in ſacrifice at the leaſt of expiation. *Heb.10,4 That the blood of Buls & Goats ſhall put away ſinnes.*

[Blood of Jeſus] His blood ſhed and powred out to death, and his whole ſufferings, by a Synecdoche of the part for the whole. *Heb.10,19. By the blood of Ieſus we may be bold to enter.*

[Blood of ſprinkling] That blood of Ieſus ſhed in his cruell death, wherewith the harts of the faithfull beeing ſprinkled and watered throgh faith, their ſinnes are waſhed away, that they may bee accepted of God. *Heb.12,24. And to the blood of ſprinkling.*

[Blood of Teſtament] The death & blood-ſhed of Chriſt (ioyned with his fathers curſe) whereby the Teſtament or couenant of ſaluation was ratified. *Heb.10,29. And count the blood of the Teſtament. He.9,20.*

[Without blood] Without ſhedding of blood. *Heb.9,18, 22. Without blood.*

[To reſiſt vnto blood] Vnto the ſuffering of death & martyrdome, to ſtriue againſt ſinners and perſecutors as Chriſt himſelfe did. *He.12,4. Ye haue not yet reſiſted ſinne to blood.*

[Body of Jeſus] The whole manhood of Chriſt, which was the oblation and ſacrifice giuen for our ſins to take them away. *Heb.10,10. Euen by the offering of the body of Ieſus once made.*

[To ordaine a body] Aſmuch as to pierce ores eares, by making one obedient & willing to heare. A phraſe borrowed from ſeruants vnder the Law, who in token of perpetual ſeruice, had their eares bored thorow. *Heb.10,5. But a body haſt thou ordained me.*

[Boldly to go to God] With conſtant perſwaſion & good aſſurance to pray to God. *Heb. 4,16. Let vs goe boldly to the Throne of grace.*

Bondage] That ſlauery and ſubiection to the Diuel, by the guilt of ſinne, working in vs feare and terror of eternall death,

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death, such as is in bondmen, toward their Lord, least hee scourge or kill them, Hebr. 2, 15. *Which for feare of death were all their life subiect to Bondage.*

[Brethren] Such as not onely haue society with Christ of flesh and blood, but are borne of God, and become partakers of his Spirit. Heb. 2, 11, 12. *He is not ashamed to call them Brethren.*

2 Such as haue society of one true Christian profession. *Heb.* 3, 12. *Brethren take heede.*

[Holy Brethren] Such as being sanctified by the Spirit, are receiued into his fellowship to be one with him. *Heb.* 3. 1. *Therfore holy Brethren.*

[Brightnes of glory] Christ Iesus, the second person in Trinity, in whome alone did shine forth eternally the image and beauty of his Fathers glory: hauing also manie wayes shewed forth vnto men his Fathers bright glorie, in his teaching and cleere manifestation of the Gospel; also in his working of myracles: in both which, he set forth a glorious light of the power and goodnesse of God, for the saluing of the elect. *Heb.* 1, 3, *The Brightnes of his glory.*

[To Builde all things] To make all things in heauen and earth, but chiefly to set vp the Church of God; which is an house or building. *Heb.* 3, v. 4. *But he that hath built all things is God.*

C. A.

[Called] Effectually drawne to Christ by the ministery thorough the Spirit. *Heb.* chapt. 9. ver. 15. *That they which are Called.*

[Carnall Commandement.] A Precept, which enioyneth things weake and fraile, not lasting and eternall, such was the whole ordination of the Leuiticall Priesthood. *Heb.* 7, 16. *Which is not made Priest after the Law of the Carnall Commandement.*

[Carnall rites] Certain outward Ceremonies, which did not come to the soul, but were placed in terrene and earthlie matters. *Heb.* 9, 10. *Which onely stood in Carnall rites.*

[Carkasses] Their limbes and bodies, by little and little languished. *Heb.* 3, 17. *Their Carkasses fell in the Wilderneſſe.*

[To cast away Confidence] To make losse of, or to loose the free and ingenuous profession of the truth, whereof the confidence is in the heart. *Heb* 11. 35. *And cast not away the confidence.*

[To Cease from our owne Workes] To do our owne wil no longer, but to resigne our selues to God, to yeelde him obe-

obedience by doing his wil reuealed in his word. *Heb.* 4,10. *Hath Ceased from his Owne workes.*

[**Church**] The congregation of Gods people, called out of the world by the word. *Heb.* 2,12. *Amidst the Church will I sing to thee.*

[**Children**] Such as are regenerate and borne anew by the Spirit of Christ, hauing GOD for their Father. *Heb.* 2,10. *Seeing that hee brought many Children to glory. Heb.* 12,5.

2 Disciples which loue and obey their Teachers, as Children their Father. *Heb.* 2, verse 13. *Here am I, and the children which thou hast giuen me.*

[**City of the Liuing God**] The Church of God, which is like to a Citty, being ruled by one King, Christ; and according to his lawes. *Heb.* 12,22. *The Cuy of the liuing God.*

[**Cloud of witnesses**] Manie witnesses, euen an inumerable company of witnesses, as it were a cloud of godly and religious persons, by their examples of constancy, prouoking vs to the like. *Heb.* 12. verse 1. *Hauing such a cloude of Witnesses.*

[**To Come to God**] To ioyne himselfe to the true God, as his seruant and true worshipper. *Heb.* 11,6. *He that comes to God.*

[**Companion**] One that taketh part with another in suffering. *Heb.* 10,33. *We were Cõpanions with them.*

[**To be Compassed with infirmities**] To beare about a Nature subiect to the same sinnes and discommodities. *Heb.* 5,2. *Being Compassed with the same infirmities*

[**Compassion**] A disposition or affection prone to pitty others, so much as need is. *Heb.* 5,2. *Which is able sufficiently to haue compassion.*

[**To Condemne the world**] By his deede and example, in building the Arke at Gods Commandement, to conuict other wicked mẽ which swarm in the world of infidelity. *Heb.* 11 7. *By which hee Condemned the world.*

[**To Confirme**] To stablish and ratifie a thing with signes, wonders, &c. Heb. 2,3. *And was Confirmed.*

[**To Consecrate**] To sanctifie or set apart to some excellent matter. Hebr. 2, 10. *That he should consecrate the Prince of saluation by affliction.* Verse 11. *For he that sanctifieth, &c.* This word expounds the former. The word in the originall, signifies to make perfect.

[**Conseruation**] Saluation, which is contrary to destruction. He. 10,39. *Vnto the Conseruation of our soules.*

[**Consolation**] Exhortation. He. 12,5. *Haue yee forgotten the Con-*

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solation.

[To Consider] To obserue, marke, and watch, with louing minde. Heb. 10, 24. *Let vs Consider one another.*

2 To weigh, ponder, and thinke seriously vpon. Heb. 3, verse 1. *Consider the Apostle, &c.*

[Euill Conscience] A Conscience accusing of sinne, and terrifying with Remembrance of punishment due to sinne. For against an euill Conscience, is set a true faithfull heart, which truely beleeueth forgiuenesse of sinne. Hebr. 10, verse 22. *Pure from an euill Conscience.*

[To Count vnholy] Not to discerne and put difference betweene the bloud of Christ, & common bloud. Heb. 10, 23. *Count the bloud vnholy wherewith, &c.*

[To Crowne with glory] To giue this dignity vnto Christ, and by him to Gods children, to haue all things in this world subiect to them, and to be fellow-heires of the heauenly kingdome. Heb. 2, 7. *Thou Crownest him with glory and honor, and settest him aboue the workes of thy hands.*

[To Crucifie again the Son of God] To expose and lay open Christ (as it were, the second time nailed to the crosse) to the reproach and ignominy of all men. Heb. 6, 6. *Crucifie againe the Son of God.*

[Custome] An habit gotten by Custome. Heb. 5. verse last. *Which through long Customs haue their senses exercised.*

D. A.

[Another Day, to Day] A certaine day. Heb. 4, 7.

[This Day] The season and opportunity appointed of God for doing something. Heb. 4, 7.

2 All that time, in which God made his Sonne knowne by his wonderfull works. Heb. 1, 5.

[Seuenth Day] The day which was the seuenth from the creation, which is our Sunday. Heb. 4, 4.

[Day of Temptation] The time when the people of Israel tempted God by their contention and striuings, as if they would try his power & iustice. Heb. 3, 8.

[Dauid] The Booke of Psalms penned by Dauid. A Metonimy. Heb. 4, 7.

[Death] Separation of soule and body, being ioyned together, with the wrath and curse of God. Heb. 2, 15.

[To Taste death] To die, or

2 Eternall death or destruction. Heb. 2, 15.

[To haue Power of death] To prouoke vnto, and procure sinne,

sinne, whence cometh death temporall & eternal. *Heb.*2,15.

[**To taste Death**] To dye, or feele death coupled with Gods infinite anger. *Heb.*2,9.

[**Deceitfulnesse of sinne**] Sin, which is a deceitefull thing, or full of deceit and craft, for sin neuer appeares in her owne countenance. *Heb.*3,13. *Be hardened with the deceitfulnes of sin.*

[**Defiled**] Stained and corrupted with the filthinesse of sinne. *Heb.*12,15.

[**To Depart from God**] To fall away from God by infidelity and distrust of his worde. *Heb.*3,12.

[**To be Depriued**] To be made frustrate or voide of the thing promised, through spirituall slowlinesse. *Heb.*4,1.

[**To Deuoure the aduersaries**] To destroy vtterly with extreme destruction, the enemies of Christ, which maliciously resist his Spirit. *Heb.*10,27.

[**To Despite**] To put Christ vnto reproch, by accusing him of a lye, in denying the trueth of the Gospell. *Heb.*10,29.

[**To Despise**] To abrogate and make voyd by a defection from the whole Religion of God *Heb.*10,28.

[**To Deliuer**] To set free frō the curse and bondage of sin. *Heb.*2,15.

[**To Discerne**] To direct the heart, either more to be hardened by deceit of sin, or wholly to bee renewed to the loue of righteousnesse. *Heb.*4,12.

2 To bee of iudgement to put difference betweene good and euill. *Heb.*5,14.

[**To do Gods will**] To yeeld perfect obedience to the wil of God, euen to the suffering of death. *Heb.*10,7.

2 With patience to endure what God will haue vs suffer. *Heb.*10,36.

[**Doctrine of beginning**] Catechising doctrine, instruction fit for beginners. *Heb.*6,1.

[**Doctrine diuerse & strange**] False doctrine, not grounded on Gods word, but deuised by men, therfore strange. *He.*13,4.

[**To Draw nere**] To call vpon God, to approach vnto him by faithful prayer. *Heb.*10, 22.

[**Dull of hearing**] Slow. *Heb.*5,11.

E. A.

[**Earth**] Men dwelling in earth. A Metonimie. *He.*12,26.

[**Elders**] Ancestors, or forefathers, of whom we haue our being; and by whose authority and example we ought to be much moued. *Heb.*11,2. They are called Fathers. *Heb.*1,1.

[**To Endure**] To perseuer and continue constant in the hope of the Gospell, notwithstanding troubles or persecutions,

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ons, by tongue or hand. *Hebr.* 10,32.

[Ensample of disobedience] The imitation or following of their disobedience, and for the same to perish, as those disobedient ones did. *Heb.*4, 11.

[To Enter into the holy place] To haue passage made into our house, and power to go in. *Heb.* 10,19.

[To Enter into rest] To go into the Land of *Canaan*, and eternall life in heauen, figured by *Canaan*. *Heb.*3,11.

2 By faith in Gods promises, and holy obedience, to begin to be partakers of that true rest which shall bee perfect in heauen. *Heb.*4,3,4.

(To Establish the Earth) To create the earth in a firme and stable condition. *Heb.*1,10.

2 To settle a thing, that it may be perpetuall. *Heb.* 10, verse 9.

(For Euer and Euer) Not for a long space of time, but eternally. *Heb.*1,8. Also *Heb.* 10,12,14.

(Euidence) Setting foorth to the eye, or making after a sort visible. *Heb.*11,1.

(To Exhort) To stirre vp, and prouoke vnto duties. *Heb.* 10,26.

(Eyes) Diuine knowledge or infinite vnderstanding of God. *Heb.*4,13.

F. A.

[To Faint] To suffer ones heart and courage to sinke and fall. *Heb.*12,3.

Faithfull. One who is constant, and leaueth not the elect till hee haue brought them to eternall life. *Heb.*2,17.

2 One which doth in euery point according to that trust & charge which God putteth in one, neglecting nothing which God commandeth him. *Heb.*3, 3. *Moses was faithfull in Gods house.*

3 One which standeth to his word, keeping truth, without failing or falshhood. *Heb.* 10,23. *For hee is faithfull that promiseth.*

To Fall. To perish and bee destroyed. *Heb.*4,11.

To Fall away. To oppose, or set himselfe against ỹ grace of God, as a malicious aduersary. *Heb.*12,15. Also *Heb.* 6, verse 6.

Faith. That guift of God, by which wee firmely beleeue the whole word of God to be true; but especially the promise of saluation by Christ, with application of it to our selues. Heb.11,1. and 4,3. Heb.10, 22.

Fathers of our Flesh. The men by whom we receiue our bodies, as by actiue Instruments

ments which God doeth vse in our generation. *Hebr.* 12, 9.

[**Fathers of Spirits**] God, ſ Authour and creator of our ſoules. *Heb.* 12,9.

[**Faultleſſe**] That, wherein nothing can worthily bee required, as wanting or lacking. *Heb.*8,7.

[**Feare**] Extreme terror and horror of minde, through expectation of eternall Death, due for ſinne. *Heb.* 2, Verſe 15.

2 The thing which is feared, not without great anxiety and anguiſh of heart. Thus was Chriſt deliuered from eternal death, that he was ſwallowed vp of it, as in the infirmity of humane Nature, hee feared. See Math. 22. and Iohn 12. *Heb.* 5.7. *He was heard from his Feare.*

3 Religious awe, ſuch as is in good Children towardes their Fathers. *Heb.* 12. ver. 2. *That wee may ſerue him vvith Feare.*

[**Fearefull looking for**] Expectation, full of dread & horror. *Heb.* 10,27.

[**Fellowſhip**] The gathering together of the faithfull, in publique place, for the hearing of the word, publique Prayer, adminiſtration of Sacraments, and diſtribution of almes. *Heb.* 10,25.

[**Fellowes**] Godly Chriſtians, which by grace communicate with Chriſt in his Merites, being thereby Heyres of God, euen Fellow-heyres with Chriſt, *Heb.* 1,9.

[**To Finde Grace**] To finde helpe and comfort in our need through the fauour and free loue of God. *Heb*, ch. 4. Verſe 16.

Conſuming Fire] The moſt ſeuere God, who is like a Fire, to conſume and deſtroy ſ wicked contemners of his worde. *Heb.* 12,29.

[**Flame of fire**] The holy Angels of God, endowed with a ſtrong, agile, and actiue Nature, like vnto a flame of Fire. Heb. 1,7.

[**Violent Fire**] Moſt feruent and hot indignation, *Heb.* 10, 27.

]**Firſt begotten**] Chriſt, as Mediator, who is called elſewher the firſt begotten among his Brethren, for his prehemineence ouer them. *Hebr.* 1.ver. 6.

[**To Follow**] To come after others, in beleeuing and liuing well, as they haue giuen vs example, Heb. 6, 12. and Hebr. 12.8.

[**To Forſake the promiſe**] Not to beleeue and giue credite to the word of promiſe. Heb. 4, 1.

[**To Forſake one**] To denie helpe, or refuſe to ſuccor him in his neede. Heb. 13,6.

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[Footstole] That which is put vnder the feete of him that sitteth, to treade vpon it. Meaning is, that all Christs enemies, euen to death which is the last, shall be subdued vnto him for euer, as *Paul* teacheth. 1 Cor, 15, 26. Heb. 1, 13. and 10. 13.

[Foundation of repentance] The Doctrine of repentance, as it is a principle & foundation. Heb. 6, 1.

[Foundation of the World.] The beginning when ỹ world was first made of nothing. Heb 4, 3.

[Fruite of Righteousnesse] Life eternall, which is a fruite of a righteous life. Hebru. 12, 11.

G. H.

[Partakers of the holy ghost] To inioy the knowledge of the word by the benefit & inlightning of ỹ holy Ghost. Heb. 6, 4.

[Liuing God] That God, who in himselfe liueth, and is the Author and Fountaine of all that do liue. Heb. 3, 12.

[Gifts] Sacrifices and Oblations freely giuen vnto God, to honor him withall. Heb. 5, 1, 11, 4.

[Generation] A Nation or people liuing together in som one age. Heb. 3. 10.

[To see God] To inioy the eternall blesse dnesse in heauen, which consists in the vision of God. Heb. 12, 14.

[Glory] The high excellency and dignity of Christ, beeing exalted at the right hande of his Father, aboue all Creatures, Angels and men. Heb. 2, 9.

[Grace] The sence and feeling of the fauour of God, being reconciled vnto vs by Christ. Heb. 13, 9.

2 Faith which proceedeth from the grace of God. Hebr. 12, 28.

3 The free benefite of God. Heb. 2. 9.

[Throne of Grace] God the Father, fauourably imbracing vs, and beeing ready to heare vs, for and through Christ his Son. Heb. 4, 16.

[Ground] Substance or sustenance, causing a thing in some sort to exist, & be, which is not yet. Heb. 11, 1.

H. A.

[Halting] Not the negligẽt only and slow, but them which hangeth betweene two, inclining to the Gospell, and to the Law also. Heb. 12, 13.

[Hands] The reuenging power of God. Heb. 10, 31.

2 Heauenly glory and maiesty. Heb. 12, 2.

3 The Almightines of God. Heb. 1, 10.

4 Sluggish and sloathfull mindes.

mindes. Heb.12, v.13. *Hands hanging downe.*

[Hard to be vttered] Not easy to bee vnfolded and declared, but very difficult things. Heb. 5,11.

[To Harden] To refuse obstinately, or with an obstinate heart. Heb.3.7.

[To Heare his voyce] To beleeue and obey the voyce of Christ, being vttered & heard. Heb.3,12.

[Euill Heart] An heart of vnbeliefe, which distrusteth God in his word. Hebr.3,12.

[True Heart] An hart touched with a true sense of sin & miseries. Heb.10,22.

(Heauen) Angels, the inhabitants of heauen, who shall wonder at the strange & great alteration which the Gospell shall make. Heb.12,26.

To Enter into heauen. To pierce thorough these visible heauens, and to passe into the supreme and highest heauens. Heb.4,14.

Heauenly things. Doctrine, ministrie of the Gospel, Sacraments, prayers, yea, the church and companie of the faithfull. Heb.9,29.

Heyres of the promises Godly Patriarkes, and other holie men, to whom Gods promises were made and kept. Heb.6, 17.

Heire of righteousnesse. One which is partaker of the righteousnesse of God, and of eternall life, flowing from thence, *Heb.*11,17.

Heires of saluation. Such as shall possesse eternall life in heauen. *Heb.*1,14.

Heire of all things. Equall possessor and Lord of al things created, together with GOD the Father. *Heb.* 1,2.

Highest places. The thirde heauen, which is the seate of Gods glory, *Heb.*1,3.

Holynes. A quality created in the heart by the holy Spirit, cleansing and purifying them, that they may purely worship God. *Heb.*12,14.

2 An vncreated quality, euen the most perfect puritie of Diuine nature, *Heq.*12,10.

Honor. The dignity and exaltation of Christ, aboue all creatures, *Heb.*2,8.

2 The Office of high Priest, which is an honorable calling. *Heb.*5,4.

Hope. Eternall life which we hope for. *Heb.*8,16. See Common Dictionary.

2 The gift of hope, whereby we looke certainly for saluation. *Heb.*10,23.

To hold fast the Hope. With perseuerance to imbrace eternall life which wee hope for, *Heb.*6,18.

House. An earthly habitation of Timber and stone, put together for one to dwell in, *Heb.*3,4.

2 The

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2 The Church of God here in earth, which is like vnto an house. Heb. 3, 2.

I. *E.*

[Iesus] *Iosuah*, the Captaine of Gods people after *Moses*, vnder whose conduct the *Israelites* were brought into *Canaan*. Heb. 4, 8.

[Ignorant] Such as haue sinned, of what sort, or in what kinde soeuer. Heb. 5, 2.

[Inferior to Angels] One which for a time humbled himselfe, and tooke on him the forme of a seruant, and was crucified. Heb. 2, 7, 9.

[Infirmities] Sinnes, and all consequents or effects of sin, both body and soule miseries. Heb. 4, 15.

[Ingraued forme] The person of the Sonne, liuely representing the person of the Father, as an Image set in waxe, doth resemble the forme or figure of the seale. Heb. 3, 1.

[Ioynts and Marrow] The most inward, hidden, and secret parts and powers of a mans soule. *Heb.* 4, 12.

[With Ioy] Not onely with patience, but with cheerefulnesse, being glad that they were counted worthy to suffer for Christ. *Heb.* 10, 34.

[To Iudge his people] To gouerne the Church, by protecting it, and taking vengeance vpon the enemies of it. *Heb.* 10, 30.

[Iust] A person that is righteous, by beleeuing in Christ. *Heb.* 10, 38.

K. *I.*

[Sceptre of his kingdome] The administration & gouernment of Christs Church in earth. *Heb.* 1, 8.

[To receiue a kingdome] To lay hold vpon the inheritance of heauen. *Heb.* 12, 28.

[Weake knees] Feeble, remisse, and slothfull mindes. *He.* 12, 12.

[To know] To vnderstand the will of God in such sort, as to beleeue and liue thereafter. *Heb.* 3, 10.

L. *A.*

[Last dayes] All the time betweene the first and seconde coming of Christ. *Heb.* 1, 1.

[Laying on of hands] The whole ministry of the church, and order of Church-policy. *Heb.* 6, 1.

[Law] The whole Leuiticall Rites and Ceremonies. *Heb.* 10, 1.

2 The prescript & appointment of the Law. *Heb.* 10, 8.

3 The will of God reuealed in the Morall Law, which is saide to be put or written in our mindes, when our wils are effectually renewed and framed

med to begin obedience to it. Heb. 8, 10.

[To be Lightned] To be endowed with the true knowledge of God, but not effectuall to the conuersion of the heart. Heb. 6, 4.

[Fruite of Lips] The Sacrifice of praise and thanksgiuing Heb. 13, 15.

[Little while] A very small space of time, and then the reward will come to all such as be constant. Heb. 10, 37.

[To Liue] To inioy eternall life in heauen. Heb. 10, 38.

[Liuely] Operatiue, effectually to pierce their hearts, w heare the word; either to conuert, or to conuict and harden them. Hebr. chapter 4. verse 12.

M. *A.*

[Highest Maiesty] Supreme and most soueraigne greatnes, such as is proper vnto ỹ Godhead. Heb. 1, 3.

[Manifest] Open, bare, easie to bee seene, as a face vncouered. Heb. 4, 13.

[After diuers Manners] Not fully and all at once, in perfect clearenesse, but by little and little, till at last the Sonne of righteousnesse, Christ, did arise in the preaching of ỹ Gospell, which brought a full Reuelation. Heb. 1, 1.

[Strong Meate] More perfect doctrine, set downe exactly and at large, to feed strong Christians withall. Hebr. 5. 12.

[Without Mercie] Without sparing or pardon at mans hands. Heb. 10, 28.

[Melchizedek] A man so called, who was both Priest of the high God, and the King of *Salem*, which was afterwardes Ierusalem. Heb. 5, 10, 11. Heb. 7, 1, 2.

[Messengers] Persons sent by Commission to execute Gods Decrees in comforting the godly, and punishing the wicked; such are the Angels. Heb. 1, 7.

[Ministers] Seruants which by their Ministery do helpe the elect. Heb. 1, 7, 14.

[Milke] Easie Doctrine, shortly and familiarly taught. Heb. 5, 12.

[Mount Syon] The Church of Christ, whereof Mount Syon was a figure. Heb. 12, 22.

[Men iust and perfect] True beleeuers, and godly persons. Heb. 12, 23.

N. *A.*

[Naked] Open, or plaine to be perceiued. Heb. 4 13.

[Name] Such dignity & excellency as is peculiar to God. Heb. 1 9.

[To confesse his Name] To celebrate and set foorth the

praises of God. Heb. 13, 15.

[Declare his name] To preach the Doctrine of grace. *Heb.* 2, 12.

O. B.

[To Obey] To beleeue the word, yeelding vnto the truth of the promises, and imbracing them by Faith, which is the principall obedience of a christian, and a root of all other obedience. *Heb.* 5, 9.

[To Learne Obedience] To proue and try indeede what it was to obey such a Father, as looked for and commanded obedience to the death of the Crosse. *Heb.* 2, 8.

[Order of Melchisedech] The fashion, manner, or likenesse and similitude. *Heb.* 5, 6. Also *Heb.* 7, 14.

[To Offer] To shew himselfe, or to behaue and carrie himselfe as a father to his children. Thus God offereth him to his Saints. Heb, 12, 7.

2 To giue and make himselfe willingly a slaine Oblation & Sacrifice for satisfaction. Thus Christ offered himselfe. Heb. 9, 25, 26.

3 To slay and kill beasts for Sacrifices, to bee figures of Christ his offering himselfe. Thus priests vnder the Law offered, Heb. 10, 11.

4 To render praise to God, for mercie and Almes to the poore which be needy and miserable. Thus Christians offer to God. Heb. 13, 15.

[Offering for sinne] Sacrifices expiatory, as peace Offerings signifie Sacrifice gratulatory. Heb. 10, 6.

[Oftimes] Something which for insufficiency, from the promise in Paradise, must be done againe. Heb. 10, 11.

[Old time] The time which was till Christ. Heb. 1, 1.

[Old] That which with time vanisheth, and doeth not last euer, as the estate of this worlde, such as it is now, shall not. Heb. 1, 11.

[Once] At one time onelie, and no more, not oftner. Heb. 9, 27, 28.

[Once for all, and one Sacrifice] That which being done, is so sufficient, as it needs no repitition or doing againe. Heb. 10, 10, 12, 14.

[Once more] One turne, or for one time, and then to cease; to note vnto vs the firme and stable condition of the gospel, and such as beleeue it. Heb. 12, 26,

[Of one] Of one Father, to wit, *Israel* or *Iacob*, of whome came Christ and the Hebrews, to whom this Epistle was sent: Or of one, that is, of one God, of whom is Christ, and all true Christians. *Heb.* 2, 11.

[Ouer the house of God.] One, that is Ruler and Gouernor

uernor of Gods Church. *Heb.* 10,21.

[To haue Ouerſight] To haue the roome and function of a Paſtor & guide to Gods flock. *Heb.*13,7,17.

[To bee out of the way] To take offence and ſtumble, putting his ſaluation in hazard, by back-ſliding and declining. *Heb.*12,13.

P. A.

[Paſt age] One which is vnmeete thorough her great yeares to be a mother. *Heb.*11, 11.

[Patience] Power to endure greeuous things. *Heb.*10,36.

[Perfect] Conſecrate to God, & ſanctified with the Fathers who liued before Chriſt, were not by the Leuiticall Rites ſeuered from Chriſt, the ſubſtãce of them. *Heb.*11, verſe laſt. Alſo *Heb.*7,11,19.

[Holy Place] Heauen, euen the third heauen, called Paradice. *Heb.* 9,12.

[Pleaſed God] His perſon to bee accepted into fauour by faith. *Heb.*11,5.

[Pleaſure] Allowance, approbation, (as ſatisfactory for ſin.) *Heb.*10,6.

2 Liking and will; yea ſometime vnreaſonable and vniuſt. *Heb.*12,10.

[Power of the endles life] The ſtrength and vertue of a life which knowes no end, but is eternall. *Heb,*7,16.

[Thing preſſing down] Whatſoeuer heauy weight or burthẽ, which makes ſlow, & hinders vs in the courſe of piety, as ſin doth. *Heb.*12,1.

[High-Prieſt of our profeſſion] The cheefe and onely Prieſt, from whõ we are to take, both the Doctrine which wee profeſſe, and the Religion too. *He.* 3.1.

[Principles of the word] The Catechiſing Doctrines, familiarly taught, and in few words, tempered and fitted to the vnderſtanding of the weake in knowledge. *Heb.*5,12.

(Prince of ſaluation) One which is Captaine or Chiſetaine and guide to eternal life. *Heb.*2,10.

(Profeſſion) The faith or religion which we profeſſe. *He.* 3,1.

2 The publiſhing, or open and free acknowledgment of our faith. *heb.*10,23.

(Promiſe) The word of God, touching the exhibiting and ſending Chriſt into the world. *heb,*11,39. This is a generall promiſe to all the faithfull before Chriſt. *heb.*6,17. and cha. 7,6.

2 Things promiſed; as the

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Kingdome to *Dauid*, &c. Heb. 11, 33, These bee ſpeciall promiſes.

3 The word of God, touching the calling of *Abrahams* ſeede in *Iſaac*, and bleſſing all Nations in that ſeede. Heb. 11, 17, 18.

[To Prouoke] To whet and quicken vnto loue. Heb. 10, v. 24. Thus we prouoke one another.

2 To ſtirre God vnto wrath by tempting him, and ſtriuing with his Miniſters. Heb. chap. 3, ver. 16. Thus men prouoke God.

[Pure Water] Either the blood of Chriſt, whereof the purifying water in the Lawe, was a Type and ſhaddow; or the grace of Chriſt his Spirite, which is like water in operation, cleanſing vs; which becauſe the Spirit doth by application of Chriſts blood; therefore, both ſignifications may ſtande together. Hebrewes 10, verſe 23.

[Purify] To eſtabliſh and conſecrate, ſeuering them apart to holy vſes, by the blood of Chriſt. *He.* 9, 23. Thus the new Teſtament is purified.

[To Purge with blod] To ratifie, confirme, and dedicate things by the blood of beaſts. Thus the Old Teſtament was purged. *Heb.* 9, 22.

[To Purge ſinnes] To take away the guilt and punishment of ſinne, by making a ful ſatisfaction for them by his death. Heb. 1, 3.

Q. V.

[To Quench fire] To ſtay and hinder the operation and force of the fire, that it burne not, as *Sydrach* did in *Daniell.* Heb. 11, 44.

[Quiet fruite] Fruite, full of tranquility and peace. Heb. 12, 11.

K. E.

[Rebuke for Chriſt] Reprochfull ſpeeches from wicked men for the cauſe and Worde of Chriſt, Heb. 11, 26.

2 Correction and chaſtiſement from a gracious God, for amendment of life. Heb. 12. 5.

[To Receiue] To imbrace with loue, as a Father his child. *Heb.* 12, 6.

2 Kindly to entertaine or take into houſe, to harbor and comfort. *Heb.* 13, 2.

3 To inioy and poſſeſſe a thing promiſed. *Heb.* 11, v. 39. *Heb.* 10, 36.

4 To vnderſtand and ſee by ſpirituall enlightning. *Heb.* 10 26, 32. In the former place is meant a ſlight enlightning, by receiuing knowledge into the Braine, without change of the heart. In the latter an effectuall

quall enlightning, by taking knowledge into the heart and affections, is meant.

5 To finde and obtain what we pray for. *Heb.* 4,16.

[**Recompence**] The rendring or giuing of blessednesse in mercy, according to promise. *Heb.* 11,26. and 10,35.

2 The reuenging of sinne in iustice. *Heb.* 10,30.

[**Reconciliation**] Agreement and attonement with God, by dying to take away sinne, or by remission of sins thorough his death. *Heb.* 2,17.

[**Redemption of transgressions**] The freedome and deliuerance of transgressors from guilt and paine. *Heb.* 9,15.

[**Reformation**] Direction, leading aright (not by windings and turnings, as vnder the Law) and directly to Christ, the marke and scope of our faith. *Heb.* 19,10.

[**To Remember**] To call to minde and thinke vpon, with purpose to punish. *Heb.* 10,17.

2 To call to minde something done and past, to profite by it, by patience and thankfulnesse. *Heb.* 10,30.

[**Reproches**] Slanderous and disgracefull words. *Heb.* 10,33

[**Good Report**] Credite and estimation from good men, vpon good grounds. *Heb.* 11,2.

[**Repentance**] Penitency or remorse in *Isaue*, who would not with *Esaue* teares be moued to recall his blessing. *Heb.* 12,17.

2 True conuersion or turning of a sinner to God, after a fall. *Heb.* 6,6.

[**Reuerence**] The holy feare and awe of Gods maiesty and word. *Heb.* 11,7. and 12,28.

2 Submission and dutifull respect to our superiors. *Heb.* 12,9.

[**Rest**] Ceasing from the workes of sinne, as mortified men do, or from all sinne and misery as glorified persons do. *Heb.* 3,18, and 4,3,4.

[**Better Resurrection**] A rising againe at the last iudgement, from death to life eternall, by the sentence of GOD. *Heb.* 11,35.

[**Reward**] A good thing freely giuen, after the labour and trauaile of this life ended. *Heb.* 10,35.

[**Rewarder**] One who bountifully & freely blesseth his seruant. *Heb.* 11,6.

[**Righteousnesse**] Most iust and vpright. *Heb.* 1,9. See common Dictionary.

[**Roote of bitternesse**] Anger, wrath, hatred, and indignation: or a sonne iustly, heresie, or rather greeuous scandall. *Hebr.* 12,15.

S.

[**Sacrifice**] Beasts slaine and offered vnder the Law, to the

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honour of God, and for ſtrengthening the faith of his people, in the Meſsiah to come. Heb. 10,3,5. and 5,1.

2 Chriſt Ieſus, the ſubſtance and truth of all Legall Sacrifices. Heb. 9,26. alſo 10,26.

3 Prayers, almes, workes of piety and mercy, which are as a pleaſant Sacrifice to God. Heb. 13,15. See common Dictionary.

[Sacrifice greater] A Sacrifice of more price and value. Heb. 11,4.

[Saluation] Our glorification, begun by remiſsion of ſinnes and ſanctification, when we firſt beleeue in Chriſt. Heb. 2,3.

2 Glorification, complete and perfect, when the Saintes being raiſed againe, do poſſeſſe heauenly bleſſednes. He. 9,26.

[To Saue] To deliuer and free, eyther from ſpirituall or bodily enemies and euils. He. 5,7. Heb. 11,7.

[True Sanctuary and Tabernacle] The body of Chriſt, wherein the fulneſſe of the God-head dwels, as in a Sanctuary, and by offering wherof, Chriſt miniſtred both to God and to the elect. Heb. 8,2. Alſo Heb. 9,24.

[Scepter] Adminiſtration or gouernment. He. 1,8. See common Dictionary.

[To ſee death] To dye or feele death. Heb. 11,5.

[To Shake Heauen & Earth] To ſtrike with admiration men and Angels, by a ſuddaine and mighty abrogation of the Moſaicall Ceremonies, and Ethnicall idolatries, through the power of the Goſpel. Heb. 12,26.

[Sinne] Sinners; to wit, perſecutors. Heb. 12,4.

2 Tranſgreſsion of the Law. Heb. 9,26. Alſo 10,4.

3 Blaſphemy againſt the Spirit. Heb. 10,26.

4 Guilt and puniſhment of ſinne. Heb. 10,2.

5 Sacrifice for ſinne. Heb. 9, 28.

6 Naughtineſſe and corruption of nature. Heb. 12,1. See common Dictionary.

[Similitude] Type or figure: Heb: 9,23.

[Shadow] A rude draught or deſcription, ſuch as Painters vſe to make with a coale: He. 10,1.

[Soule and Spirit] The wil, wherein the affections are ſeated, and the more noble part of man, called vnderſtanding or reaſon: Heb. 4,12.

[Spirit of grace] The holy Spirit, which doth certifie the elect of the fauour of God towards them: *Heb.* 10,29.

[To Speake from earth and heauen] To ſpeake as a ſeruant; as *Moſes* did: or as a Sonne, as Chriſt did. *Heb.* 12,25.

[Stableneſſe of his counſell] His vnchangeable and firme purpoſe.

purpose. *Heb.*6,7.

[To Study] To muse or meditate earnestly vpon a matter. *Heb.*4,11.

(Substance) A treasure, or a chiefe good thing. *Heb.*10,34.

T. A.

(Tabernacle) Christs body; also heauen: *Heb:* 9,11. See common Dictionary.

(To take away) Vtterly to remoue a thing, as if it hadde neuer beene: *Heb:* 10,4,9,11.

(To Taste) To haue a slight and slender beleefe in Christ, & light feeling of heauenly blis. *Heb:*6,5 See common Dictionary.

(Things concerning God) Which concerne the pleasing and worship of God: *Heb:*5,1.

(Things not seene) Of nothing: *Heb:* 11,1.

(Better thing) Something more worthy & excellent: *He:* 11,40.

(Things hoped for) The glory and blisse of heauen: *Heb:*11,1.

(Things shaken) Things of an vnstable conditiō, as things not shaken, signifies things of a firme and constant nature: *He:* 12,27,28.

V. A.

(Vaile) The flesh or body of Christ: *Heb:* 10,20.

2 That hanging or cloath, which diuided the holy place of the Temple, from the most holy: *Heb:*9,3.

(Vengeance) Punishment for sinne: *Heb:* 10,30.

(Vnbeleefe) An vtter absence and want of liuely faith: *Heb.* 3,19.

(Vnpossible) Not that which absolutely can neuer bee, but something which cannot bee, because it is against Gods decree and counsell. *Heb.* 6,5, and 11,6.

W. A.

(Wayes) Either Gods works of mercy and iustice, whereby God comes to vs, or his Commandements, wherby we come to him. *Heb.*3,10.

(New & liuing Way) Christ Iesus, crucified and dead by the merit of his bloodshed, quickning all the elect: *Heb.*10,20.

(Out of the way) Transgressors or sinners. *Heb:*5,2.

(Our owne workes) Our corrupt nature, and the euill fruites of it. chapt. 4,10.

(God workes) Mercifull and charitable actions: ch.10,24.

2 Holy duties of all sorts, towards God & man: ch.13,21.

(To withdraw) To distrust God in his word. chapt.10,29.

(Without the Campe and Gate) To bee accounted and reckoned for vnpure and wicked

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wicked men. *Heb.* 13, 12.

[**Within the Vaile**] In heauen. *Heb.* 6.

[**Without father and mother**] Without mention or rehearsal eyther of father or mother, in the sacred Story. Heb. 7, 3.

[**Written in Heauen**] Chosen of God to eternal life, by Christ Iesus. Heb. 12, 23.

[**Word of righteousnesse**] The Gospell, which teacheth the righteousnesse of God, and the way to attaine it. Heb. 5, 13.

Y. E.

[**Yeares**] The eternity or perpetuity of Gods beeing, without end or limit of time. Heb. 1, 11.

[**Yesterday and to day**] At al times, both before and after the comming of Christ. Heb. 13, 8.

FINIS.

Errata.

AFter *Abraham* reade father of a multitude. page 4. strike out, see Ephes. 1, 5. p. 8, li. 2. strike out, Leuit. 8, 10. p. 26. li. 23. 2. Columne, strike out his. p. 29. li. 30. Col. 1. r. grace for faith. p. 33. li. 35. Col. 1. r. though. p. 36. li. 9. Col. 2. r. not after that is, and but for to wit. p. 36, li. 25. and 27. Col. 2. strike out, 27, 28, 29, 30. li. of p. 37. Col. 2. r. done for doue. p. 40. li 29, Col. 1. the 8, and 9. significations of blood, are found in p. 46. li. 1, 2. &c. diuided from the other sig laid down in p. 45. col. 1. Also the second sig. of breaking bread is seuered from the first, pa. 55. col. 1. Also the 6 signif. of burthen is seuered from the other fiue. p. 38, 39. r. retaineth for reciteth. p 63. li. 10. col. 2 strike out, cutting off. p. 103 li. 22. col. 2. r. then before Sunne. p. 113. li. 24 col. 1. r. before affliction. p 135. li. 27 col. 1. r. Esay. 1, 34. in p. 147. li. 3 c, col 2. r. prison for person. p. 185. li. 6. col. 2. r. 14 for 4. p. 332. li. 19. col. 1. strike out, li. 33, 34, 35, in p. 335. col. 1. r. God, for good. p. 24. l. 26. col. 1. r. his, for our. p. 483 l. 29. col. 2. r. maine for many. p. 516. l. 20, col. 1. r. effect. p. 533. l 10, col. 2. r. thirdly and fourthly, for secondly and thirdly. p. 544. l. 10, & 12. col. 1. strike out 1, 4, 5, 6. p. 547. col 2. r. as after well. p. 554. l. 3. col. 2. r. bury p. 570. 50. col 2. strike out l. 17, 18. p. 624. col. 1, r. Rom. 11, 9. p. 587, l. 1, col. 1. strike out, and p. 603, line 34, col 2. strike out line 7. p. 674, col. 1.

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Wilson, T.